A NEW ENGLISH TRANSLATION OF THE SEPTUAGINT
A NEW ENGLISH TRANSLATION OF THE SEPTUAGINT

AND THE OTHER GREEK TRANSLATIONS TRADITIONALLY INCLUDED UNDER THAT TITLE

Albert Pietersma and Benjamin G. Wright
EDITORS

OXFORD UNIVERSITY PRESS
NEW YORK OXFORD
CONTENTS

TO THE READER OF NETS Albert Pietersma and Benjamin G. Wright ...................... xiii

The Books of the Septuagint

Laws

Genesis, translated by Robert J. V. Hiebert .................................................. 1
Exodus, translated by Larry J. Perkins ......................................................... 43
Leuitikon, translated by Dirk L. Bümner ....................................................... 82
Numbers, translated by Peter W. Flint ......................................................... 107
Deuteronomion, translated by Melvin K. H. Peters ....................................... 141

Histories

Iesous, translated by Leonard J. Greenspoon .................................................... 174
Judges, translated by Philip E. Satterthwaite ............................................... 195
Routh, translated by Frederick W. Knobloch .............................................. 239
1 Reigns, translated by Bernard A. Taylor ................................................. 244
2 Reigns, translated by Bernard A. Taylor (OG) and Paul D. McLean (Kaige) .... 271
3 Reigns, translated by Paul D. McLean (Kaige) and Bernard A. Taylor (OG) .... 297
4 Reigns, translated by Paul D. McLean ....................................................... 320
1 Supplements, translated by S. Peter Cowe .............................................. 342
2 Supplements, translated by S. Peter Cowe .............................................. 368
1 Esdras, translated by R. Glenn Wooden .................................................... 392
2 Esdras, translated by R. Glenn Wooden .................................................... 405
Esther, translated by Karen H. Jobes .......................................................... 424
Ioudith, translated by Cameron Boyd-Taylor .............................................. 441
Tobit, translated by Alexander A. Di Lella .................................................. 456
1 Makkabees, translated by George T. Zervos .......................................... 478
2 Makkabees, translated by Joachim Schaper .......................................... 503
3 Makkabees, translated by Cameron Boyd-Taylor ...................................... 521
4 Makkabees, translated by Stephen Westerholm ........................................ 530

Poetic Books

Psalms, translated by Albert Pietersma ......................................................... 542
Prayer of Manasses, translated by Albert Pietersma ...................................... 620
Proverbs, translated by Johann Cook ......................................................... 621
Ecclesiast, translated by Peter J. Gentry ....................................................... 648
Song of Songs, translated by Jay C. Treat .................................................... 657
Iob, translated by Claude E. Cox ................................................................. 667
Wisdom of Salomon, translated by Michael A. Knibb .................................. 697
Wisdom of Iesous son of Sirach, translated by Benjamin G. Wright ............... 715
Psalms of Salomon, translated by Kenneth Atkinson ..................................... 763
CONTENTS

Prophecies
The Twelve Prophets, translated by George E. Howard .......................... 777
Hosee .................................................................................. 782
Amos ................................................................................. 789
Michaiah ........................................................................... 795
Ioel .................................................................................. 800
Abdias ............................................................................... 803
Iona .................................................................................. 806
Naoum .............................................................................. 809
Habbakoum ....................................................................... 812
Sophonias .......................................................................... 815
Haggaios ........................................................................... 818
Zacharias ........................................................................... 821
Malachias ........................................................................... 824
Esaias, translated by Moisés Silva ........................................... 827
Ieremias, translated by Albert Pietersma and Marc Saunders .......... 878
Barouch, translated by Tony S. L. Michael ................................... 927
Lamentations, translated by Peter J. Gentry ................................. 933
Letter of Ieremias, translated by Benjamin G. Wright ................. 945
Iezekiel, translated by J. Noel Hubler ....................................... 947
Sousanna, translated by R. Timothy McLay ................................. 988
Daniel, translated by R. Timothy McLay .................................... 991
Bel and the Dragon, translated by R. Timothy McLay .................. 1024
The following abbreviations are used for the books of the New English Translation of the Septuagint (NETS):

**LAW**s

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Book</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen</td>
<td>Genesis</td>
</tr>
<tr>
<td>Ex</td>
<td>Exodus</td>
</tr>
<tr>
<td>Leu</td>
<td>Leuitikon</td>
</tr>
<tr>
<td>Num</td>
<td>Numbers</td>
</tr>
<tr>
<td>Deut</td>
<td>Deuteronomion</td>
</tr>
</tbody>
</table>

**HISTORIES**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Book</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ies</td>
<td>Iesus</td>
</tr>
<tr>
<td>Judg</td>
<td>Judges</td>
</tr>
<tr>
<td>Routh</td>
<td>Routh</td>
</tr>
<tr>
<td>1 Rgns</td>
<td>1 Reigns</td>
</tr>
<tr>
<td>2 Rgns</td>
<td>2 Reigns</td>
</tr>
<tr>
<td>3 Rgns</td>
<td>3 Reigns</td>
</tr>
<tr>
<td>4 Rgns</td>
<td>4 Reigns</td>
</tr>
<tr>
<td>1 Suppl</td>
<td>1 Supplements</td>
</tr>
<tr>
<td>2 Suppl</td>
<td>2 Supplements</td>
</tr>
<tr>
<td>1 Esd</td>
<td>1 Esdras</td>
</tr>
<tr>
<td>2 Esd</td>
<td>2 Esdras</td>
</tr>
<tr>
<td>Esth</td>
<td>Esther</td>
</tr>
<tr>
<td>Idt</td>
<td>Ioudith</td>
</tr>
<tr>
<td>Tob</td>
<td>Tobit</td>
</tr>
<tr>
<td>1 Makk</td>
<td>1 Makkabees</td>
</tr>
<tr>
<td>2 Makk</td>
<td>2 Makkabees</td>
</tr>
<tr>
<td>3 Makk</td>
<td>3 Makkabees</td>
</tr>
<tr>
<td>4 Makk</td>
<td>4 Makkabees</td>
</tr>
</tbody>
</table>

**POETIC BOOKS**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Book</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ps</td>
<td>Psalms</td>
</tr>
<tr>
<td>PrMan</td>
<td>Prayer of Manasses</td>
</tr>
<tr>
<td>Prov</td>
<td>Proverbs</td>
</tr>
<tr>
<td>Eccl</td>
<td>Ecclesiast</td>
</tr>
<tr>
<td>Song</td>
<td>Song of Songs</td>
</tr>
<tr>
<td>Iob</td>
<td>Iob</td>
</tr>
<tr>
<td>WisSal</td>
<td>Wisdom of Salomon</td>
</tr>
<tr>
<td>Sir</td>
<td>Wisdom of Iesus son of Sirach</td>
</tr>
<tr>
<td>PsSal</td>
<td>Psalms of Salomon</td>
</tr>
</tbody>
</table>

**PROPHECIES**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Book</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hos</td>
<td>Hosee</td>
</tr>
<tr>
<td>Am</td>
<td>Amos</td>
</tr>
<tr>
<td>Mich</td>
<td>Michaias</td>
</tr>
<tr>
<td>Joel</td>
<td>Joel</td>
</tr>
<tr>
<td>Abd</td>
<td>Of Abdias</td>
</tr>
<tr>
<td>Ion</td>
<td>Jonas</td>
</tr>
<tr>
<td>Na</td>
<td>Naoum</td>
</tr>
<tr>
<td>Hab</td>
<td>Habbakoum</td>
</tr>
<tr>
<td>Soph</td>
<td>Sophonias</td>
</tr>
<tr>
<td>Hag</td>
<td>Haggaios</td>
</tr>
<tr>
<td>Zach</td>
<td>Zacharias</td>
</tr>
<tr>
<td>Mal</td>
<td>Malachias</td>
</tr>
<tr>
<td>Esa</td>
<td>Esaias</td>
</tr>
<tr>
<td>Ier</td>
<td>Jeremias</td>
</tr>
<tr>
<td>Bar</td>
<td>Barouch</td>
</tr>
<tr>
<td>Lam</td>
<td>Lamentations</td>
</tr>
<tr>
<td>Letter</td>
<td>Letter of Jeremias</td>
</tr>
<tr>
<td>Iezek</td>
<td>Iezekiel</td>
</tr>
<tr>
<td>Sous</td>
<td>Sousanna</td>
</tr>
<tr>
<td>Dan</td>
<td>Daniel</td>
</tr>
<tr>
<td>Bel</td>
<td>Bel and the Dragon</td>
</tr>
</tbody>
</table>
### ABBREVIATIONS

The following abbreviations are used for the books of the New Revised Standard Version of the Old Testament (NRSV), shown in NETS arrangement:

<table>
<thead>
<tr>
<th>(LAWS)</th>
<th>(POETIC BKS)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen Genesis</td>
<td>Ps Psalms</td>
</tr>
<tr>
<td>Ex Exodus</td>
<td>Pr Man Prayer of Manasseh</td>
</tr>
<tr>
<td>Lev Leviticus</td>
<td>Prov Proverbs</td>
</tr>
<tr>
<td>Num Numbers</td>
<td>Eccl Ecclesiastes</td>
</tr>
<tr>
<td>Deut Deuteronomy</td>
<td>Song Song of Solomon</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(HISTORIES)</th>
<th></th>
<th>(PROPHECIES)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Josh Joshua</td>
<td>Job Job</td>
<td>Hos Hosea</td>
</tr>
<tr>
<td>Judg Judges</td>
<td>Wis Wisdom</td>
<td>Am Amos</td>
</tr>
<tr>
<td>Ruth Ruth</td>
<td>Sir Sirach (Ecclesiasticus)</td>
<td>Mic Micah</td>
</tr>
<tr>
<td>1 Sam 1 Samuel</td>
<td>[PsSal] [Psalm of Solomon]</td>
<td>Joel Joel</td>
</tr>
<tr>
<td>2 Sam 2 Samuel</td>
<td></td>
<td>Ob Obadiah</td>
</tr>
<tr>
<td>1 Kings 1 Kings</td>
<td></td>
<td>Jon Jonah</td>
</tr>
<tr>
<td>2 Kings 2 Kings</td>
<td></td>
<td>Nah Nahum</td>
</tr>
<tr>
<td>1 Chr 1 Chronicles</td>
<td></td>
<td>Hab Habakkuk</td>
</tr>
<tr>
<td>2 Chr 2 Chronicles</td>
<td></td>
<td>Zep Zephaniah</td>
</tr>
<tr>
<td>1 Esd 1 Esdras</td>
<td></td>
<td>Hag Haggai</td>
</tr>
<tr>
<td>Ezra &amp; Neh Ezra &amp; Nehemiah</td>
<td></td>
<td>Zech Zechariah</td>
</tr>
<tr>
<td>Esth Esther</td>
<td>Nah Nahum</td>
<td>Mal Malachi</td>
</tr>
<tr>
<td>Jdt Judith</td>
<td>Hab Habakkuk</td>
<td>Isa Isaiah</td>
</tr>
<tr>
<td>Tob Tobit</td>
<td>Zep Zephaniah</td>
<td>Jer Jeremiah</td>
</tr>
<tr>
<td>1 Macc 1 Maccabees</td>
<td></td>
<td>Bar Baruch</td>
</tr>
<tr>
<td>2 Macc 2 Maccabees</td>
<td></td>
<td>Lam Lamentations</td>
</tr>
<tr>
<td>3 Macc 3 Maccabees</td>
<td></td>
<td>Let Jer Letter of Jeremiah</td>
</tr>
<tr>
<td>4 Macc 4 Maccabees</td>
<td></td>
<td>Ezek Ezekiel</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sus Susanna</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dan Daniel</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bel Bel and the Dragon</td>
</tr>
</tbody>
</table>
ABBREVIATIONS

The following abbreviations are used in the footnotes to NETS:

Aram Aramaic
Gk Greek
Heb Hebrew

Ha Hanhart (1–2 Esd, Esth, Idt, 2–3 Makk, Tob)
Ka Kappler (1 Makk)
Mu Munnich (OG: Sous, Dan, Bel)
Ra Rahlfs (Psalmi cum Odis in Ps and PrMan, manual edition of LXX elsewhere)
We Wevers (Gen, Ex, Leu, Num, Deut)
Weed Wevers Edition (in distinction from Notes)
WeN Wevers Notes (in distinction from Edition)
Zi Ziegler (Bar, Bel, Dan, Esa, Ier, Iezek, Iob, Lam, Letler, Twelve Prophets, Sir, Sous, WisSal)

fem feminine gender
masc masculine gender
om omitted by
pl plural
pr preceded by
sg singular
tr transposed (after)
+ followed by
= equivalent to
i.e. explanatory translation
or alternative translation
possibly possible translation
perhaps remotely possible translation
Gk uncertain meaning of the Greek very uncertain
[ . . . ] of questionable originality
The following abbreviations are used in the introductions to the books of NETS:

**AB** Anchor Bible
**BA** *La Bible d'Alexandrie*. Paris: Les Éditions du Cerf
**BCE** Before the Common Era
**BETL** Bibliotheca Ephemeridum Theologicarum Lovaniensium
**BHS** Biblia Hebraica Stuttgartensia
**BIOSCS** *Bulletin of the International Organization for Septuagint and Cognate Studies*
**CATSS** Computer Assisted Tools for Septuagint Studies
**CBQ** Catholic Biblical Quarterly
**CBQMS** Catholic Biblical Quarterly Monograph Series
**CE** Common Era
**CRINT** Compendia Rerum Iudaicarum ad Novum Testamentum
**DJD** Discoveries in the Judaean Desert
**ET** Église et Théologie
**ICC** International Critical Commentary
**IOSCS** International Organization for Septuagint and Cognate Studies
**JBL** *Journal of Biblical Literature*
**JNSL** *Journal of Northwest Semitic Languages*
**JTSt** *Journal of Theological Studies*
**LEC** Library of Early Christianity
**MSU** Mitteilungen des Septuaginta-Unternehmens der Gesellschaft der Wissenschaften zu Göttingen
**MT** Masoretic Text
**NPNF** Nicene and Post-Nicene Fathers
**NRSV** New Revised Standard Version Bible Translation
**OBO** Orbis Biblicus et Orientalis
**OG** Old Greek
**OTS** *Old Testament Studies*
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSBA</td>
<td>Proceedings of the Society of Biblical Archaeology</td>
</tr>
<tr>
<td>RSV</td>
<td>Revised Standard Version Bible Translation</td>
</tr>
<tr>
<td>SBE</td>
<td>Studia Biblica et Ecclesiastica</td>
</tr>
<tr>
<td>SBL</td>
<td>Society of Biblical Literature</td>
</tr>
<tr>
<td>SBLCS</td>
<td>Society of Biblical Literature Commentary on the Septuagint</td>
</tr>
<tr>
<td>SBLSCS</td>
<td>Society of Biblical Literature Septuagint and Cognate Studies</td>
</tr>
<tr>
<td>SJLA</td>
<td>Studies in Judaism in Late Antiquity</td>
</tr>
<tr>
<td>STDJ</td>
<td>Studies in the Texts of the Desert of Judah</td>
</tr>
<tr>
<td>TDNT</td>
<td>Theological Dictionary of the New Testament (Gerhard Kittel).</td>
</tr>
<tr>
<td>VT</td>
<td>Vetus Testamentum</td>
</tr>
<tr>
<td>VTSup</td>
<td>Vetus Testamentum Supplements</td>
</tr>
<tr>
<td>ZAW</td>
<td>Zeitschrift für die alttestamentliche Wissenschaft</td>
</tr>
<tr>
<td>ZNW</td>
<td>Zeitschrift für die neutestamentliche Wissenschaft</td>
</tr>
</tbody>
</table>
The use of the term “Septuagint” in the title of A New English Translation of the Septuagint (NETS) requires some justification. According to legend it was seventy(-two) Jerusalem elders who at the behest of King Ptolemy II (285–246 BCE) and with the consent of High Priest Eleazaros translated the Scriptures of Egyptian Jewry into Greek from a Jerusalem manuscript inscribed in gold. The event is said to have occurred on the island of Pharos in the Mediterranean Sea off the coast of Alexandria and to have taken seventy-two days. “Scripture,” however, comprised only the so-called five books of Moses, also known as the Pentateuch. Other books were translated in subsequent centuries and also in other locations. In time the entire anthology became popularly known as “the translation of the seventy,” irrespective of the precise origin of individual books.

Not surprisingly then, though the various parts of “the translation of the seventy” have many features in common, it is also true that, as modern scholarship has increasingly shown, there is wide-ranging diversity and heterogeneity within the collection—to the point that some scholars now question the continued use of the term “Septuagint,” which to the unwary reader might suggest a greater degree of uniformity than can be demonstrated. Though “Old Greek” would undoubtedly be a more suitable term to refer, in the case of each individual book or unit of translation, to the earliest rendition into Greek, NETS has bowed to the weight of tradition and has thus continued the use of the term “Septuagint.”

WHY A NEW ENGLISH TRANSLATION OF THE SEPTUAGINT?

Only two English translations of the entire Septuagint, albeit in modified form, have ever been published. The first was by the American businessman-scholar Charles Thomson and published together with his translation of the New Testament in 1808 and the second by the British cleric Sir Lancelot Charles Lee Brenton. Thomson’s rendition excludes the so-called deutero-canonical books, but does feature Ps 151. The order of books is that of the Hebrew canon. His translation was based indirectly—via J. Field’s edition of 1665 and the Sixtine edition of 1587—on a single manuscript, namely, the well-known fourth century CE manuscript Codex Vaticanus (B). No preface or notes of any kind were appended.

Brenton’s work, though it appeared some thirty-five years later than Thomson’s, acknowledges only cursory and indirect acquaintance with it. As the title indicates, it too is (indirectly) based on Codex Vaticanus. In the Preface (xi) Brenton gives the Valpy edition of 1819 as his immediate source, which in turn was based on the Sixtine edition. Like Thomson, Brenton translated only the books of the Hebrew canon, plus Psalm 151, and ordered them accordingly. For Esther, however, he did not excise the Additions, as Thomson had done. Notes of various kinds, embedded in the text, include variants from the fifth century Codex Alexandrinus (A), as well as comments on the Hebrew and Greek texts.

Of the two translations, Brenton’s has easily been the more influential and, though not originally published with facing Greek and English texts, has long been made available as a diglot with both versions in parallel columns.

Since the publication of these two translations, now more than one hundred and fifty years ago, significant advances have been made in Greek lexicography, numerous ancient manuscripts have come to light, and important steps have been taken in recovering the pristine text of each Septuagint book. By way of comparison it may be noted that whereas both Thomson and Brenton were based on (essentially) diplomatic editions of a single manuscript, the critical edition of the Göttingen Septuagint for the book of Genesis rests on a foundation of some one hundred and forty manuscripts (nine pre-dating the fourth century CE), ten daughter-versions, plus biblical citations in Greek literature. A new translation of the Septuagint into English is, consequently, not only much needed for biblical studies but is in fact long overdue.

1 For the earliest full-blown version see the Letter of Aristeas §§28–33; 301–307.
2 For the initial pages of this edition see http://ccat.sas.upenn.edu/ioscs/brenton/.
Ancient texts, including biblical texts, have been translated from time immemorial, and the need for such work continues. What is often less clear is the precise reading-public a translation should target. Because of its widely varied audience, this is perhaps especially true for biblical literature. Writing specifically on the topic of Bible translations, Nida and Taber\(^3\) envisaged no fewer than three such audiences.

It is usually necessary to have three types of Scriptures: (1) a translation which will reflect the traditional usage and be used in the churches, largely for liturgical purposes (this may be called an “ecclesiastical translation”), (2) a translation in the present-day literary language, so as to communicate to the well-educated constituency, and (3) a translation in the “common” or “popular” language, which is known to and used by the common people, and which is at the same time acceptable as a standard for published materials.

NETS is aimed primarily at the reading public identified in Nida and Taber’s second grouping, namely, a biblically well-educated audience, on the assumption that it is most probably this audience that has a more than passing interest in traditions of biblical literature other than their own. Since NETS has been based, however, on the New Revised Standard Version (1989), its character can be said to derive, in part at least, from the NRSV.

That an existing English translation of the Hebrew Bible should have been used as a base for NETS perhaps needs some justification. Why not, it might be suggested, simply translate the Septuagint in the tradition of Thomson or Brenton, without any overt dependence on an English translation of the Hebrew? The answer to this question is based, in the editors’ view, on considerations of both principle and practicality. First, the considerations of principle.

While it is obvious that the so-called Septuagint \(in\) \(time\) achieved its independence from its Semitic parent, and that it \(at\) \(some\) \(stage\) in its reception history sheds its subservience to its source, it is equally true that it was, at its stage of production, a Greek \(translation\) of a Hebrew (or Aramaic) \(original\). That is to say, the Greek had a dependent and subservient \(linguistic\) relationship to its Semitic parent. Or again, although the Septuagint was a translation of the Bible, it did not thereby automatically become a biblical translation. More particularly, for the vast majority of books the linguistic relationship of the Greek to its Semitic parent can best be conceptualized as a Greek \(interlinear\) translation of a Hebrew original within a Hebrew-Greek \(diglot\). Be it noted immediately, however, that the terms “interlinear” and “diglot” are intended to be nothing more than (or less than) visual aids to help the reader conceptualize the linguistic relationship that is deemed to exist between the Hebrew original and the Greek translation. In other words, “interlinear” is a metaphor, and as such it points not to the surface meaning of its own components but to a deeper, less visual, linguistic relationship of dependence and subservience. As Max Black aptly states,

\[\text{a memorable metaphor has the power to bring two separate domains into cognitive and emotional relation by using language directly appropriate for the one as a lens for seeing the other . . .}\]

Be it noted further that the deeper linguistic reality, which the metaphor attempts to make more tangible, is in no way contingent on the existence of a physical, interlinear entity at any point during the third to the first centuries BCE. What precise physical format the translation took we may never know. A variety of possibilities is not difficult to imagine.

Looked at from a different perspective, NETS is presupposing a Greek translation which aimed at bringing the Greek reader to the Hebrew original rather than bringing the Hebrew original to the Greek reader.\(^5\) Consequently, the Greek’s subservience to the Hebrew may be seen as indicative of its aim.

NETS has been based on the interlinear paradigm for essentially three reasons. First, the concept of interlinearity has superior explanatory power for the “translationese” character of Septuagint Greek, with its strict, often rigid, quantitative equivalence to the Hebrew. As Conybeare and Stock\(^6\) (and others) noted nearly a century ago, Septuagintal Greek is at times “hardly Greek at all, but rather Hebrew in disguise,”


especially in its syntax and word order. Secondly, interlinearity not only legitimizes the use of the Hebrew parent as arbiter of established meanings in the target language but as well absolves the reader of positing new meanings derived solely from translation equivalency. Differently put, the interlinear paradigm recognizes that unintelligibility of the Greek text qua text is one of its inherent characteristics. Thirdly, and perhaps paradoxically, the interlinear paradigm safeguards the Greekness of the Septuagint by emphasizing that its linguistic strangeness, rather than reflecting a form of the living language at odds with its Hellenistic environment, was made to serve a specific (possibly pedagogical) purpose.

Thus whatever else one might consider the LXX to be—a repository of textual variants to the Masoretic Text, the oldest “commentary” on the Hebrew Bible, Holy Writ for Egyptian Jewry (at least from the time of Aristeas) and, later, for Christianity—the Committee decided to focus on the most original character of this collection, namely, that of interlinearity with and dependence on the Hebrew, or, from a slightly different angle, the Septuagint as produced rather than as received. Or yet again, NETS aims to focus on the translated corpus in its Hebrew-Greek context.

Once the aim and focus of NETS had been decided upon, a methodological directive seemed compelling. If NETS was to render into English the Greek half of a Hebrew-Greek interlinear diglot posited as paradigm, its English text might then be made “interlinear to” a modern English translation of the current Hebrew text. Put another way, since NETS was to echo the original dependent relationship of the Greek upon the Hebrew, one could seemingly do no better than to base NETS on an existing English translation of the Hebrew and to modify that base as dictated by the Greek.

But if the linguistic makeup of the Septuagint can best be conceptualized in terms of interlinearity, it follows that, characteristically for interlinears, one should read the Septuagint as produced with one eye on the parent member of the diglot, namely, the Hebrew. Thus what this Septuagint says, and how it says it, can only be understood in its entirety with the help of the Hebrew. This interlinearity with and dependence on the Hebrew may be termed the constitutive character of the Septuagint, in contradistinction to its history of interpretation, or better, its reception history. From the NETS perspective these two aspects of the Septuagint are not only distinct but might in fact be termed the apples and oranges of its history.

In the light of what has been argued, it is thus appropriate to think of NETS along the lines of the Göttingen Septuagint: as the Göttingen editors attempt to establish the original form of the Greek text and in so doing draw on the Hebrew for text-critical leverage, so NETS has availed itself of what leverage the Hebrew can provide in arbitrating between competing meanings of the Greek. Moreover, just as the form of the original text differed from its later textual descendants, so what the original translator thought his text to mean differed from what later interpreters thought the text to mean.

But in addition to the dictum of principle, there emerged also an intensely practical consideration for basing NETS on an existing English translation of the Hebrew. In the Committee’s view, important to the raison d’être of a new translation of the (original) Septuagint—i.e., a translation of a translation—is its synoptic potential. That is to say, users of such a translation, especially in light of the diglot paradigm, should be able to utilize it to the greatest degree achievable (within set parameters) in a comparative study of the Hebrew and Greek texts, albeit in English translation. This aim could best be realized, the Committee believed, if English translations of the Hebrew and the Greek were as closely interrelated as the two texts themselves dictate or warrant, both quantitatively and qualitatively. In other words, ideally the user of NETS would be able to determine not only matters of longer or shorter text and major transpositions of material, but also questions of more detailed textual, interpretational, and stylistic difference. Needless to say, the Committee harbors no illusions about this goal having been fully reached.

Given the above decision, essentially two options were open: (1) one could first translate the MT into English and then use this translation as the point of departure for an English translation of the Greek, or (2) one could use an existing English translation of the MT as base. Clearly the latter route recommended itself as being the more practical and economical one. It was, furthermore, difficult for the Committee to see how the work of the committees of scholars that have produced the major English translations of the Hebrew could be greatly improved upon even though they are admittedly translations of a presumed original rather than being translations of a translation, like NETS.

NETS AS MODIFIED NRSV

Two considerations have guided the Committee in choosing an English version as the base text for NETS: (1) general compatibility of translational approach with that of the LXX itself and (2) widespread use among readers of the Bible. The New Revised Standard Version, based as it is on the maxim “as literal as possible, as free as necessary” (Preface), was thought to be reasonably well suited to NETS’ purposes on both counts. Consequently, throughout those Septuagint books which have extant counterparts in
Hebrew (or Aramaic). NETS translators have sought to retain the NRSV to the extent that the Greek text, in their understanding of it, directs or permits. NETS' synoptic aim, however, has not been allowed to interfere with faithfulness to the Greek text.

When NETS differs from the NRSV, the reason is typically one of the following: (1) the lexical choice of the NRSV to represent the Hebrew differs significantly from that of the Greek translator's, even though either rendering, independently, might be regarded as an adequate translation of the same Hebrew; (2) differences in translational approach between the translators of the NRSV and the ancient Greek translators has occasioned noteworthy differences between the two versions (for example, in any given passage, the Greek might be hyper-literalistic, where the NRSV is not, or again it might be very free, which the NRSV is not); (3) an attempt to reflect linguistic features in the Greek, such as word echoes or paratactic style, at times has required that the NRSV wording be modified; (4) the Greek translator has apparently rendered a text at variance with MT, due to textual difference; (5) the NRSV has opted for gender-inclusive or explicit language, eschewed by NETS; (6) the NRSV has not translated MT, but opted instead for some other reading. Naturally, where, in such instances, the NRSV has adopted the reading of the Septuagint, NETS and NRSV agree. As a rule such cases have been annotated in the NRSV, but the reader should not take for granted that the precise English word used by the NRSV has been adopted by NETS.

The Committee's desire to enable the reader to make use of NETS in synoptic manner with the NRSV has been second only to its commitment to giving a faithful rendering of the Greek original. In fact, NETS may be said to have two competing aims: (1) to give as faithful a translation of the Greek as is possible, both in terms of its meaning and in terms of its mode of expression and (2) to create a tool in English for the synoptic study of the Hebrew and Greek texts of the Bible. Since these are competing aims, the translator often, especially on the expression side, has been called upon to do a balancing act.

TRANSLOGING A TRANSLATION
Translating an ancient text can only be described as a profoundly difficult undertaking. Not only do the translators have to contend with the natural gulf that exists between languages and with the absence of the authors who wrote the pieces in question, but they also suffer from the lack of native speakers of the ancient languages, who might be cajoled into giving some much needed help. Consequently, what the modern translator of an ancient text is trying to do is something like starting up a one-way conversation, or a monologue that passes for a dialogue. Translation, as someone has aptly noted, is an act of hubris.

The difficulties of the undertaking are certainly not decreased when one attempts to translate an ancient translation into a modern language. If translating is an act of interpreting, as linguists suggest it is, rather than a simple transfer of meaning, a Greek interpretation of a Hebrew original can be expected to reflect what the translator understood the Hebrew text to mean. The end result is therefore inevitably to some degree a commentary written at a specific historical time and place by an individual person, whose understanding of the Hebrew will often have been at variance with our own, though at times perhaps equally viable.

But as has already been suggested by the interlinear paradigm, much of the Septuagint is a translation of a special kind. Thus whereas a translation that replaces the original can be counted on to "solve" the problems of the original, in an interlinear rendition these may simply be passed on to the reader. In fact new problems might often be created because of its inherent preoccupation with representing as much of the linguistic detail of the original as possible. All of this is not to say that the interlinear type of translators of the LXX had no concern for making sense, but simply that the interlinear language-game of the ancient translator has added an extra dimension to the problems faced by the modern translator. The notion of constitutive character, introduced earlier, comprises inter alia certain realities of the source language, Hebrew (or Aramaic). Just as inappropriate as accusing the interlinear translator of lacking concern for making sense would be to saddle him with inadequate knowledge of Greek, since his use of Greek is determined by the aim he wishes to achieve, whatever that be.

The paradigm of the Septuagint as an interlinear text within a Hebrew-Greek diglot, in contradistinction to the Septuagint as a free-standing, independent text now calls for a further distinction alluded to earlier, namely, that between the text as produced, on the one hand, and the text as received, on the other. The distinction is important because it demarcates two distinct approaches to the Greek text. That is to say, one can either seek to uncover the meaning of the Greek text in terms of its interlinear dependence on the Hebrew, or one can aim at rendering the meaning of the text from the perspective of its reception history, i.e., in terms of its autonomy. The difference between the two may be simply illustrated. Though the entire Greek language community of third to the first centuries BCE would agree that Greek δυνάμει sometimes means “host/army” but at other times means “power/might,” which component of meaning
TO THE READER OF NETS

was right for which context might well be a matter of dispute. From the perspective of the Septuagint text as an independent, self-sufficient entity, context is recognized as the sole arbiter of meaning. That is to say, should the context speak of military might, δύναμις would be translated by “army,” but if the (Greek) context be about bodily might instead, δύναμις would be rendered by “power/might.” On the other hand, from the perspective of the Septuagint as a dependent, subservient entity, one could not agree that context is the sole arbiter of meaning. What if context should admit either reading and thus fail to steer the reader into one direction or the other? In that case, based on our diglot model, the Hebrew parent text would be the arbiter in the dispute. Should the underlying Hebrew have אָנָן (“army, war, warfare”). Greek δύναμις should be understood as “host/army,” but if the Hebrew be מְלֶאכֶת (“strength, might”) instead, δύναμις would have to be understood as meaning “might/strength.” An even simpler example is the distinction between the Greek pronouns “us” and “you” (pl) (e.g., ἡμῶν and ὑμῶν) which, due to their identical pronunciation in post-Classical Greek, are frequently confused in Greek manuscripts. Which of the two is to be regarded as original LXX can often be determined only by using the Hebrew as arbiter. The latter example underscores the analogy between NETS and the Göttingen Septuagint.

Perhaps the most obvious examples of Septuagintal dependence (as opposed to independence) are cases in which, due to the ambiguity inherent in Greek grammar, only the syntactic relationships (e.g., subject or object role) of the Hebrew can guide the English translator to what the Greek text means. Thus a sentence such as τὸ παιδίον ἔδω μήτι might mean either “the child saw” or “(s)he saw the child.”

The distinction between the text as an independent entity or the text as a dependent entity is, therefore, not only a valid one in terms of the NETS paradigm, but in the Committee’s view, it is an important methodological stance for translators of the Septuagint as produced, with frequent practical consequences for NETS. Differently put, one can either treat the LXX as though it were an original (as Charles Thomson did) or one can treat it as a translation of an original in a non-Greek language. Though both are worthy undertakings in their own right, NETS perceives them as fundamentally different.

Constitutive character or Sitz im Leben is a figure for socio-linguistic realities. As such it includes not only what, judging from the language used, the text overtly means but also what at times resulted covertly from the model that informed the translator’s work. Again, inherent in the model of the LXX as an interlinear rendition is the word-by-word method of translating, including the so-called structural words (articles, prepositions, conjunctions). Also to be expected from an interlinear perspective are standard and stereotypical equations between Hebrew and Greek words, again often including structural words. For these reasons and more, though the LXX is in Greek, there is also much that is decidedly un-Greek. “The voice is Jakob’s, but the hands are Esau’s” (Gen 27.22) is a statement aptly applied to much of the Septuagint.

**How NETS Determines what the Greek Means**

Simply put NETS has been governed by five lexical guidelines, which can be made to apply as well, mutatis mutandis, to the grammar of Septuagint Greek, and all of them are implicit in or concordant with the interlinear paradigm: (1) Greek words in the LXX normally mean what they meant in the Greek of that period (statistically the vast majority of the lexical stock belongs here); (2) the precise nuance of Greek words is sometimes arbitrated by the Hebrew parent text (see the δύναμις and ἡμῶν/ὑμῶν illustrations above); (3) some Greek words, when they are used rigidly as uniform renderings of the corresponding Hebrew words, fit poorly into some of the contexts in which they stand—these may be dubbed stereotypes (see e.g., “will” [θέλημα] for NRSV’s “desire” in Ps 1.2); (4) some Greek words in the LXX have been selected by the translator solely because of their perceived connection with (a) Hebrew morpheme(s)—these may be called isolates (see e.g., בְּ [oh please!] = ἐν ἐμοί = “in/with me” in 1Rgns 1.26 et al.); (5) some Greek words in the LXX have Hebrew meanings, i.e., the chief meaning of the Hebrew counterpart has been transferred to the Greek, which has then become part of the living language—these may be labeled calques (see e.g., ΠΤΩΣΗ = διαθήκη = “covenant” throughout the LXX, but “will, testament” in extra-biblical Greek). Calques may be expected to predate the Septuagint. Graphically these guidelines may be represented as follows:

<table>
<thead>
<tr>
<th>Contextual renderings</th>
<th>Stereotypes</th>
<th>Isolate renderings</th>
<th>Calques</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The vertical line on the scale represents a semantic demarcation, since words or lexemes placed to the left are governed by their normal Greek semantic range, while those to the right may in part be governed by their Hebrew counterparts, though, when such is the case, not by their full semantic range. NETS-
lators have ordered the linguistic information of the Greek in terms of this scale and have translated accordingly.

Though the full extent of the scale may be represented in all books or units of translation of the Septuagint, not all may show the same translation profile. Two factors that may have exercised a direct influence on a given book’s profile are its degree of literalness and its relative chronological placement within the corpus. By literalness is here understood the degree of consistency of Hebrew-Greek verbal equations, as well as the relative number of such one-to-one equations a given book or translation unit features. Potentially a book’s chronological place within the corpus determines the number of calques it contains. That is to say, the later the book the more calques may have been part of its translator’s everyday, living lexicon.

Even though, in deference to long-standing usage, the title of the NETS project speaks of the literature as a body, namely, the Septuagint, it has already been noted that the members of this anthology show considerable diversity, the interlinear model notwithstanding. Thus, Greek translations within it range all the way from highly literal to very free. Moreover, on a scale extending from what might be called the prototypical translator, who acts as a mere conduit for his author, to the prototypical author, who composes everything from scratch, Septuagintal writers would be seen scattered along most of its baseline. One finds not only full-fledged authors (e.g., 2 Makkabees and Wisdom of Salomon) who composed their works in Greek, but also bona fide translators who in varying degrees attempted to approximate our prototypical translator. Thus one might note, for example, Ecclesiast (Qoheleth) as the most prototypical translator (being very literal) and Iob as the least prototypical (being very free). Needless to say, a loban translator must be labeled part author. NETS introductions to individual books or units are designed to give some detail on the nature of individual translations.

What has been noted in the preceding paragraph draws attention to a number of facts. First, though the paradigm basic to NETS is that of the Septuagint as an interlinear text, it does not follow that all interlinear texts are equally literalistic. Second, there are within the translated corpus exceptions that prove the rule, such as Iob, Proverbs, Esaias (?) and Esther in part. Third, those books originally composed in Greek, such as 2–4 Makkabees and Wisdom of Salomon, by virtue of not being translations are not governed by the NETS paradigm.

NETS: ITS CHARACTER AND EXTENT

Though NETS is based on the NRSV, it is not intended to be the-NRSV-once-over-lightly but rather a genuine representation of the Greek, reflecting not only its perceived meaning but also, to the extent possible in an English translation, its literary nuggets as well as its infelicities, pleonasms, problems and conundra.

One scarcely expects literary beauty and rhetorical flourish from an interlinear text, since that was clearly not its purpose. In fact, it would make little sense to accuse an interlinear translator of lack of literary sense. When literary beauty occurs it is the exception that proves the rule. Consequently, NETS readers would be remiss in expecting literary elegance in the English. That would have required, from the NETS perspective, a different Greek. Since the Septuagint, with a few exceptions, was not originally composed in Greek and often used unidiomatic Greek, a fully idiomatic translation into English can scarcely be justified. Consequently NETS is perfere more a translation of formal correspondence than one of dynamic equivalence. All in all, what readers can expect is a reasonable facsimile of the (original) Septuagint such as it is, including many of its warts. For commentary, one may consult the forthcoming series, the Society of Biblical Literature Commentary on the Septuagint (SBLCS).

The reason for the NETS approach is integral to the NETS aim: that of reflecting the Septuagint’s constitutive character and of attempting to capture the incipit of the history of interpretation of what in time became the Greek Bible. Implicit in this aim has been a concerted effort not to make the Greek text say more than is strictly warranted, but to leave such elaboration to later stages of exegesis or eisegesis, as the case may be.

Names have been treated in essentially two ways: (1) as translations of Hebrew (or Aramaic), i.e., names in general use in the Hellenistic world apart from the LXX, and (2) as transcriptions of Hebrew (or Aramaic), i.e., names produced de novo from the source language. The former have been given their standard equivalent in English (e.g., Egypt and Syria), while the latter appear in English transcription (e.g., Dauid and Salomon).

Since the Septuagint collection includes translations from extant Hebrew (Aramaic) sources and translations of lost Semitic works, as well as books originally composed in Greek, the Committee has decided to be inclusive. To cite the NETS Statement of Principles (art. 3): "For the purposes of NETS, the term
‘Septuagint’ is understood to be exemplified by, but not in all respects . . . congruent with, Alfred Rahlfs’ *Septuaginta* (1935)."

One “book” not included in NETS, however, is Odes since it has dubious integrity as a literary unit, and, in any case, almost all of the individual Septuagint odes have already been included in their native setting in other books. The sole exception is Ode 12 in Rahlfs’ edition, the Prayer of Manasses, which for that reason has been separately appended to the Psalter.

The one major addition to Rahlfs has been the so-called Alpha-Text of Esther. Here and elsewhere the Committee has been guided by the Göttingen Septuagint, which has presented two Greek texts of Esther in parallel. While it is true that in Esther and in certain other books (Judges and Tobit, for example) it is most unlikely that both texts, *qua* texts, can lay equal claim to originality, the texts that have been transmitted clearly defy conflation. Furthermore, even though the Committee aims to present the original Septuagint or Old Greek in English translation, here too it has not been oblivious to the weight of tradition. Thus, though in Job the Septuagint has been presented as the main text of NETS, the asterisked materials, sanctioned solely by ecclesiastical usage, have been included, albeit conspicuously marked off. For the same reason, the so-called Greek II text of Sirach, added in small print in Ziegler’s edition, has been included. Similar procedures have been followed in other books (see Introductions to individual books).

A special effort has been made in the case of books with parallel Greek texts to reflect their interrelationships in English.

Clearly where no parent texts are extant, whether because they have been lost or because they never existed, no comparison can be attempted between (Semitic) original and (Greek) translation. Thus, whether a book has been composed originally in Greek or is based on a lost original, it has been treated as an original, even though an effort has been made to reflect its style. Similarly, since the synoptic aim of NETS is not applicable in these cases, the NRSV has functioned only optionally as the base text for the NETS translator, though certain basic NETS practices and procedures have been carried through, especially in terms of translation style and names.

**Greek Text**

Since NETS claims to be a translation of the Greek text as it left the hands of its respective translators—or a “Göttingen Septuagint in English form”—it stands to reason that NETS has been based on the best available critical editions. That is to say, where available, NETS has used the Göttingen Septuagint, and Rahlfs’ manual edition has been used for the remainder of the books. In the event that new and improved critical editions appear during the life of the project, the Committee is committed to using these, if at all possible. But since no edition, no matter how carefully and judiciously executed, can lay claim to being the definitive text of the Greek translator, NETS translators have from time to time sought to improve on their respective base texts. Just how much will have been changed varies with the quality of the edition used. All such deviations, however, have been meticulously noted.

**Editorial Detail**

Since NETS has used the NRSV as its base text, it stands to reason that some of the latter’s editorial policy has been continued.

More specifically the NRSV for its so-called Old Testament segment has maintained the traditional distinction between *shall* (should) and *will* (would), and NETS has followed suit.

Though the NRSV adopted the practice of distinguishing between the Hebrew divine names Yahweh and Adonai by means of printing “LORD” and “Lord” as respective equivalents, NETS has felt committed to this practice only where it can be shown that the Greek translator made a comparable distinction between Yahweh and Adonai. Otherwise Greek *kyrios* has been routinely represented by English “Lord.”

The footnoting of the NRSV has been largely followed in NETS, though the specific content is often of a different kind. In NETS footnotes are generally of five kinds: (1) deviations from the Greek text used as base; (2) linguistic items in the English but lacking in the Greek; (3) graded (in terms of preference) alternative translations to the lemma text; (4) elucidations of various kind; (5) indications of a very obscure Greek text.

Deviations from the Greek text have been further divided into additions, omissions and transpositions. All three kinds of deviations from the Greek edition used are followed by an equal sign (=) in order to indicate the source of the variation without implying exact equivalence. Substitutions for obvious reasons have not been tagged as such.

Items in the English that are explicitly lacking in the Greek have been included when the information is judged to be implicit. When, however, added items may have some possible bearing on the interpre-
TO THE READER OF NETS

itation of the text, they have been tagged. Hence the employment of this category is one of several ways in which NETS has sought to present the reader with the maximum of interpretational openness the Greek translator's text offers.

The category of other translations comprises alternative renderings of the Greek that are deemed to have varying degrees of warrant in the Greek. These degrees, in descending order of acceptability, have been marked as (a) alternative rendering (to the NETS text) marked by "or," (b) alternative rendering preceded by "possibly," (c) alternative rendering preceded by "perhaps." Again, the intent here is to present translation options supported by the Greek.

Clarifications are intended to communicate useful information to the reader. They are preceded by "i.e." or are phrased more explicitly.

The flagging of uncertainty in the Greek text has been a measure of last resort and has been used very sparingly, since it is of very limited help to the reader. Items so marked are typically clear from a textual point of view but very obscure as to their coherent sense.

Chapter and verse numbers in NETS follow those of the particular Greek text edition that has been used as base. The numbering of the NRSV, which often though not always follows MT, has been supplied in parentheses when different.

Since the NT regularly cites the Septuagint and synoptic use of the Bible is an important aim of NETS, translators have made an effort to align NETS and the NRSV NT in such cases, using similar principles to those outlined above.

For the translation committee,
Albert Pietersma
Benjamin G. Wright
Co-chairs
A NEW ENGLISH TRANSLATION OF THE SEPTUAGINT
GENESIS
TO THE READER

Edition of the Greek Text
The New English Translation of the Septuagint (NETS) version of the book of Genesis is based on the standard critical edition prepared by John William Wevers (Septuaginta: Vetus Testamentum Graecum Autoritate Academiae Scientiarum Gottingensis editum 1: Genesis [Göttingen: Vandenhoeck & Ruprecht, 1974]). In addition, I have incorporated changes to the critical text proposed by the editor in his Notes on the Greek Text of Genesis (SBLSCS 35; Atlanta: Scholars Press, 1993) wherever alteration of the Septuaginta edition has implications for the English translation. In such cases, the difference between the edition and the emended text of Notes is duly recorded in the NETS footnotes. For example, in Gen 17.3 bface downb represents the changed text of Wevers’ Notes (WeN) while b on his face = We ed in the footnote reflects the text of the critical edition.

Translation Profile of the Greek

General Character
The overall assessment of Greek Genesis is that, lexically and syntactically, it is a strict, quantitative representation of its source text. Thus the concept proposed in NETS discussions of the Septuagint (LXX) as an interlinear translation is an apt metaphor for this book because of the significant degree of dependence on the Hebrew that it exhibits. However, this general characterization of LXX Genesis as being slavishly subservient to the Hebrew needs to be nuanced somewhat in the light of the Greek translator’s periodic departures from his typical patterns to produce renderings that reflect Greek usage rather than Hebrew idiom, or that, in one way or another, contextualize a given passage for the benefit of the Greek reader.

Semantic Leveling
Several observations can be made about the set of Hebrew-Greek equivalences that exist in the book of Genesis. For example, a Greek term often will serve as the counterpart to several different Hebrew terms throughout the book, a practice called semantic leveling. There are more than 75 cases in Genesis of one Greek word being used to gloss three or more Hebrew words. Some of these, like δικήν “be wronged, do injustice, injure” (סמכ, עבש, קד, קד), and δικαια “wrongdoing, injustice” (סמכ, עבש, קד, קד), are cognates. Others belong to the same semantic domain, like the preceding, but are not cognates: e.g., γῆ “earth, land, ground, country, world” (אדום, קד, קד, קד) and χώρα “country, territory” (אדום, קד, קד).

Where possible this leveling has been reproduced in the NETS translation. One does not, of course, automatically translate a Greek term the same way each time it appears, because any lexeme typically has a range of denotations. Yet the likelihood of translation uniformity in English is increased when a single Greek term is used to render several Hebrew ones. In such cases, the NRSV often has a different English term for each Hebrew one. Consequently the NRSV rendering may well have been altered for NETS to reflect the semantic leveling that occurs in the Greek vis-à-vis the Hebrew. A case in point involves γῆ as the equivalent for several terms in the standard Hebrew Masoretic Text (MT).
TO THE READER OF GENESIS

In the preceding examples, decisions as to which English terms to use for NETS are based on factors such as their suitability in context as equivalents for γυνικόν, and the way in which, in a given chapter or pericope, those terms reflect the Greek translator’s uniformity of word choice in rendering a variety of Hebrew terms.

Semantic Differentiation

Although there is a good deal of evidence for semantic leveling in LXX Genesis, a significant amount of semantic differentiation also takes place. Such situations often showcase the translator’s skill or creativity in employing a variety of Greek equivalents for individual Hebrew terms or expressions in accordance with the demands of each context.

Hebrew verbs tend to generate greater numbers of Greek counterparts than nouns or adjectives do. One such verb is ἐμελτώ, which occurs 113 times in the Qal stem, and for which the LXX translator has used sixteen verbal roots as well as the adverbial forms δύω (3) “come” and δεύτε (2) “come.” In the majority of cases (58%), προσεύμαι (61) “go, proceed, walk, walk on, journey, travel” and its compound forms προπορεύμαι (2) “go on, go on before,” and συμπορεύμαι (3) “journey together, go along” serve as equivalents. ἔρχομαι (3) “go, come” and its compounds ἀπέρχομαι (21) “go away, go off, depart,” διέρχομαι (1) “go through” and ἠξίματομαι (1) “go forth” account for another 23%. The other Hebrew verbal roots that have been selected to render the Qal of ἐμελτώ are: ἀποδιδάσκω (1) “escape,” ἀποτελείμαι (2) “depart,” ἀπολυτόμαι (1) “go away,” ἀποτρέπω (2) “hurry off, leave quickly,” βαδίζω (1) “go,” ἐπιφέρομαι (1) “be carried along,” ὀχύρω (3) “leave, go away,” and προβαίνω (1) . . . γίνομαι (1) “keep getting (greater).” The three remaining cases of Qal Ἐμελτώ are not represented quantitatively in the Greek. Three additional Greek verbal roots serve as counterparts to the Hithpael stem of Ἐμελτώ in the eight places that it occurs in Genesis: διοδεύω (1) “pass through,” εὑρέστεω “be well pleasing (to / before God)” (6) in a dynamic equivalent rendering of “stem”/ “stem” “walk (with / before God)” and περίπατεω (1) “walk about.”

The Hebrew noun אָדָם can serve as a representative example of non-verbal forms that exhibit semantic differentiation. In 41 of the 43 contexts in which it is found (95%), the LXX translator’s equivalent is ῥαθήναι “animating force, creature, being, soul, life, heart, person.” In the remaining cases, however, the translator has chosen the plural of άνθρωπος, “men,” to describe the ones whom Abram rescued from the coalition of kings who had invaded the cities of the plain (14.21) and the plural of σώμα “slaves” to depict members of Esau’s household (36.6).

Neologisms

The LXX of Genesis features approximately 50 terms that do not appear in extant Greek literature that dates prior to the creation of this translation. Most of these, of course, are based on existing stems, and so some whose cognates do pre-date, or are contemporaneous with, the LXX may well already have been in use. The fact that they are previously unattested is no doubt accidental. Examples of this sort include compounds with the ἄρχο- prefix, a good number of which apparently made their first appearance in the Hellenistic period. Thus in Genesis one encounters forms like ἄρχισεμφύλαια / ἄρχισεμφύλατα “chief jailer,” ἄρχισυμφύλαια “chief butcher,” and ἄρχισυμφύλατα “chief baker,” whose unprefixed forms δεσμοφύλατα / δεσμοφύλαξ “jailer,” μογείρας “baker,” and αὐτοποίω “baker” are attested by the time of the translation of the Pentateuch into Greek. Similarly, terms like διοσφάσεως “explanation” and ὅρθρου “rise/start early” are likely to have been in use, since cognates (e.g., διοσφάσω “make quite clear,” ὅμερος “dawn”) were well known.

The Genesis translator follows various conventions of word formation. A term like βαρυσμός “be heavy-sighted” (48.10), for example, combines the adjective βαρύς “heavy” with the noun ὄφρα “eye,” and to the resulting compound is attached the verbal suffix –σάω which typically denotes either a condition or an activity (in this case it is the former). For γενέσιον, the translator has begun with the noun γαμάρδωs, whose semantic domain has to do with a connection by marriage and which, in a given context, can be applied to any one of a number of different kinds of male in-laws and has added the verbal suffix –τενω, which has the force of “acting the part of,” hence, “act a part of a brother-in-law” (38.8). The noun ἐντόσφοιος “shroud, winding-sheet” is the basis for ἐντόσφιαζο, the form that the LXX translator creates by adding the verbal suffix –ιζω denoting action, i.e., “prepare for burial” (50.2). The new cognate noun ἐντόσφιαστής “undertaker,” which appears in the same verse, exhibits the nominal suffix -τής signifying the agent or doer of an action. The technical term θυσιστήριον “altar” is the product of the addition of the suffix -τήριον, signifying place, to θυσία (noun) / θυσιαζω (verb) “sacrifice.” A puzzling development is the Genesis translator’s invention of the term σκροβυστία “foreskin” (17.11 πασιάν), given that ἐκποροσθεία “tip of the foreskin” (cf. ποσβία “foreskin”) was already in use. Some have speculated
that the translator combined ἀκρός “at the farthest point/end” with a Semitic root signifying pudenda (ḥīṭ), but whatever the process it seems likely that ἀκροβυστία is derived from ἀκροποσθία.

**Stereotypes**

While the translation style of the LXX of Genesis is literalistic in nature, the meanings of the Greek words are usually ones that are attested in other non-translation Greek literature. This is true even in situations when rigid adherence to an established Hebrew-Greek equivalence gives rise to a reading that is in tension with its context. Examples of such stereotypes in Genesis include αὐξάνω “to increase” (for the Hebrew counterpart הָרִיקוֹנָה meaning “to be fruitful”), εὑρίσκω “to find” (note especially 26.12 where Hebrew נְבָא denotes “reap,” as the NRSV indicates), ὁρῶ “mountain” (where מים signifies the westward direction), θεῖος “mountain” (where מים refers generally to hill country), χεῖλος “lip, edge” (where עִבָּד denotes “language”).

**Calques**

A number of calques (see “TO THE READER OF NETS”) make their appearance in the Greek Genesis. They include terms such as διαθήκη “covenant” = νόμος, εὐλογέω “to bless” = πρόσελέξα, κύριος “(the) LORD” = ὁ λόγος, παρακαλέω “to comfort / be comforted” = πρόσελέξα, παροικέω “to reside as an alien” = πρόσελέξα, παροικίσσα “living as an alien” = πρόσελέξα, and στερέωμα “firmament” = πρόσελέξα.

**Isolates**

Examples of isolates (see “TO THE READER OF NETS”) may be found in LXX Gen 7.4 and 7.23, where the use of ἐξανάστασις “a rising up” and ἀνάστασις “something that rises” as equivalents for מִשָּׁךְ “living thing” (NRSV) is apparently occasioned by the desire to reflect the root מָשָׁךְ “arise, stand up, stand” by means of cognates of its Greek semantic counterpart, ἀνάστημι. Similarly, the rationale for περατός “emigrant” in Gen 14.13 as a rendering of מֵעֶשׁ “Hebrew” in reference to Abram undoubtedly be that both have etymological links to verbs denoting “to traverse” and cognates connoting “on the other side.”

**Loan Words and Transcriptions**

The most literal of translation strategies in the LXX involves simply the transcription of the letters of a Hebrew word into Greek characters. This happens frequently when it comes to the rendering of names in Genesis, though other terms are handled in the same fashion. χερουβίμ “cherubim” (3.24) is the transcription of מַעְרָבָא, an equivalence that obtains throughout the LXX. As Jews conversant with the Hebrew Bible, LXX translators must have had some familiarity with the traditions concerning the identity of these creatures, though they apparently knew of no Greek counterparts that could serve as suitable equivalents. In another case involving שֶבֶךְ = Κβα (22.13), however, the transcription seems to have come about because the Genesis translator was not sure about the meaning of the Hebrew term. That the translator understood it was some kind of plant is evident from the fact that it is paired attributively with φυτόν, i.e., a sabek plant. A term like ἄρραβων “pledge” (Hebrew נִשָּׁךְ [Gen 38.17, 18, 20]), on the other hand, is not just a transcription but a true loan word, derived from a Semitic root, that was in use already in pre-LXX Greek.

**Hebraisms**

The Genesis translator’s dependence on the underlying Hebrew text is exemplified not only by recurring semantic equivalences in the book but also by the number of cases of rigid adherence to Hebrew idiom resulting in quantitative equivalences. The latter can be divided into two broad categories: (1) Hebrew idiomatic constructions that have no precedent in Greek and (2) constructions in Greek for which there is some precedent in pre-LXX literature but which are attested in the LXX much more frequently than they are elsewhere.

In Genesis, examples of the first category include constructions that are reproduced as literallistically in NETS as they have been in the LXX (English translations of the Hebrew are taken from the NRSV).

4.2: καὶ προσῆλέξα τικείν “And she proceeded to bear” = מִשָּׁךְ הָרִיקוֹנָה “Next she bore”

4.8: καὶ εὐγενέτου ἐν τῷ εἶναι αὐτοῦ “And it came about when they were in the plain, that then Kain rose up” = מִשָּׁךְ הָרִיקוֹנָה “And when they were in the field, Cain rose up”

9.5: ἐκ χεῖλος πάντων τῶν θηρίων “from the hand of all the animals” = מים מים “from every animal”
TO THE READER OF GENESIS

11.10: υἱὸς ἑκατῶν ἓτων "a son of one hundred years" = תבשׁל ועמה | ב “one hundred years old"
12.19: καὶ ἐλαβὼν αὐτὴν ἐμαυτῷ εἰς γυναῖκα “And I took her to myself for a wife” = אספינא נב גירש | מ “so that I took her for my wife”
24.12: καὶ ποίησον ἕλεος μετὰ τοῦ κυρίου μου “and do mercy with my lord” = ינשש תמר נב עא | נ “and show steadfast love to my master”
33.19: τὴν μέριδα τοῦ ἄγρου, οὐ διατήρησαν οἱ τῶν σκηνῆς αὐτοῦ “the portion of the field, there where he had set up his tent” = רבקה נב עא | נ “the plot of land on which he had pitched his tent”

Constructions of the second category (those for which there is some pre-LXX precedent though not with the frequency attested in the LXX) are translated for NETS with varying degrees of literalness, depending on the degree to which they reflect standard Greek idioms and meet the NETS requirement for grammatical English. A case in point involves the use of the particle εἰ in questions. In addition to its interjectional and conditional uses, εἰ is employed in pre-LXX Greek in indirect and alternative questions, but in LXX Genesis it can appear as a counterpart to the Hebrew conditional/interrogative particle כִּי in direct questions: e.g., εἰ [כִּי] Σάρα πήγε εἰς γήνῃ ἐνεμίσκοτα ἕτων ὁσα τείχατο; “shall Sarra who is ninety years of age give birth?” (17.17). The use of the εἰ τῶ + infinitive construction (=ב + infinitive construct) in circumstantial clauses likewise predates the LXX, though the frequency of its occurrence in Genesis and elsewhere in the biblical corpus is greater. One of the 18 examples of this equivalence in Genesis is found in 34.22: εἰ τῶ περιτίμησαθι ημῶν πᾶν ἀρσενικόν “when every male of ours is circumcised”; δῆμοι λίγοι λέγετε “that every male among us be circumcised” (NRSV).

The Greek default for the ubiquitous Hebrew conjunction כִּי is καί. Its usual NETS equivalent when Hebrew parataxis is replicated is “and,” though this may mean departure from the NRSV when the latter glosses with inferrational, adversative or other kinds of counterparts. Alternatives to “and” in NETS include “with” and “along with.” “Then” is sometimes employed when χάρτες continuing narrative sequence marks continuing narrative sequence and the subject of the conjoined clauses/sentences remains the same: e.g., “And when Abram looked up with his eyes he saw the place far away. Then Abraam said . . . ” (22.4–5). Typically “that then” is the NETS gloss when the LXX reproduces Hebrew idiom by introducing apodotic clauses by means of כִּי (=כִּי): e.g., ἐγένετο δὲ ηῆμα ἐξηγάγα τοῖς θεὸς ἐκ τοῦ οἴκου τοῦ πατρὸς μου, καὶ εἶπα “Now it came about when God brought me forth from my father’s house, that then I said . . . ” (20.13). Wherever possible, the presence in the LXX of something other than the default rendering of the Hebrew כִּי conjunction (ב for example) is indicated in NETS by modification of the NRSV: e.g., Ῥβέκκα δὲ ἤγαγο τοῦ Ἰακώβ “Rebekka, however, loved Iacob”; הַבְּרֶכֶת נב עא | נ “but Rebekah loved Jacob” (NRSV [25.28]).

Other Translation Issues

In the matter of tense-aspect equations, the Genesis translator’s default for Hebrew preterites and per- fects is the aorist and for imperfects it is the future indicative. Thus where these patterns are not maintained, I endeavor to indicate that with modifications to the NRSV.

7.19: “The waters swelled (Hebrew perfect) so mightily on the earth that all the high mountains under the whole heaven were covered (Hebrew preterite) . . . ”; “So the water was prevailing (Greek imperfect) very greatly on the earth, and it covered (Greek aorist) all the high mountains that were under heaven . . . ”
31.39: “That which was torn by wild beasts I did not bring (Hebrew perfect) to you; I bore the loss of it myself (Hebrew prefix conjugation / imperfect); of my hand you required it, whether stolen by day or stolen by night.” . . . “that which was caught by wild beasts I have not brought back (Greek perfect) to you; I would exact (Greek imperfect) from myself what was stolen by day and what was stolen by night . . . ”
38.23: “. . . you see, I sent (Hebrew perfect) this kid, and you could not find (Hebrew perfect) her.”
“I, for my part, have sent (Greek perfect) this kid, whereas you have not found (Greek perfect) her.”
42.38: “My son shall not go down (Hebrew imperfect) with you, for his brother is dead (Hebrew perfect), and he alone is left (Hebrew participle). If harm should come (Hebrew perfect) to him on the journey that you are to make (Hebrew imperfect), you would bring down (Hebrew perfect) my gray hairs with sorrow to Sheol.” “My son shall not go down (Greek future) with you, because his brother died (Greek aorist) and he alone has been left (Greek perfect). And it will turn out (Greek future) that he becomes sick (Greek aorist infinitive) on the journey that you travel (Greek present), and you will bring down (Greek future) my old age with sorrow to Hades.”
45.8: “So it was not you who sent (Hebrew perfect) me here, but God; he has made (Hebrew preterite) me a father to Pharaoh . . .”; “Now therefore it is not you who have sent (Greek perfect) me here, but rather God, and he made (Greek aorist) me as a father to Pharaoh . . .”

With regard to word order, where the MT and the LXX agree, I try to follow the NRSV in order to preserve the synoptic value of NETS vis-à-vis the NRSV. For example, NRSV Genesis typically reverses the Hebrew sequence of name with attributive phrase, and in NETS I follow suit. In Genesis 4.1, the NRSV has, “Now the man knew his wife Eve” (וְהִכְרָתָה הַיְּתָם הָאָדָם הָאִנָּה), and NETS reads, “Now Adam knew his wife Heua” (Ἄντων ὁ ἀντίος ἡ γυναῖκα αὐτοῦ). Another pattern exhibited in the NRSV is the reversal of the sequence of Hebrew first person and second or third person pronouns—especially following the preposition “between”—when the antecedent of the first person is human, but the retention of the Hebrew sequence when the first person is divine. Thus in 9.15, where (the LORD) God speaks, both the NRSV and NETS read, “I will remember my covenant that is between me and you,” following the order of the pronouns in both the MT and the LXX. In 13.8, however, Abram expresses his wish to Lot that there not be strife “between you and me” (NRSV, NETS), though in both the MT and the LXX the pronouns are reversed.

NETS follows the gender language policy adopted by the NRSV in reference to human beings. Departures from the NRSV in this regard take place when it is evident that the LXX translator has deliberately chosen to move in the direction of either greater specificity or inclusivity in comparison to what the Hebrew has. LXX Gen 14.21 provides an example of the former progression, inasmuch as the king of Sodoma demands the return of “the men” (tούς ἄνδρας) whom Abram has rescued from the invading kings, whereas in the MT he wants נְבִיא, which the NRSV renders as “the persons.” In 24.13, the LXX translator has ensured that the Hebrew phrase נְבִיא שְׁמוֹן “men/people of the city” is not construed in a gender-specific fashion by rendering it as τοὺς οἰκεῖους τῆς πόλεως “those who live in the city.” The NRSV’s “townspeople” likewise preserves the gender-neutral sense inherent in the Hebrew term for “people,” though, unlike the LXX, without venturing beyond its normal semantic domain.

EDITORIAL DETAIL

With respect to punctuation, I have attempted to conform where possible to Wevers’ edition, though I have felt free to depart from it (without acknowledging it in the notes) when that seems warranted. I have sometimes consulted the edition of Alfred Rahlfs (1935) in this regard. The following comparison of punctuation patterns in Gen 2.4–7 provides an indication of the kinds of variations that are possible.

NRSV:

4 These are the generations of the heavens and the earth when they were created.

In the day that the LORD God made the earth and the heavens, 5 when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the L ORD God had not caused it to rain upon the earth, and there was no one to till the ground; 6 but a stream would rise from the earth, and water the whole face of the ground— 7 then the L ORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.

My translation of Wevers’ edition:

4 This is the book of the origin of heaven and earth, when it originated. On the day that God made the heaven and the earth, 5 and all verdure of the field before it came to be upon the earth and all herbage of the field before it sprang up; for God had not sent rain upon the earth, and there was not a human to till the earth; 6 yet a stream was rising from the earth and watering the whole face of the earth— 7 then the L ORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.

NETS (based on the editions of Rahlfs and Wevers):

4 This is the book of the origin of heaven and earth, when it originated, on the day that God made the heaven and the earth 5 and all verdure of the field before it came to be upon the earth and all herbage of the field before it sprang up, for God had not sent rain upon the earth, and there was not a human to till the earth, 6 yet a spring was rising from the earth and watering the whole face of the earth. 7 And God formed man, dust from the earth, and breathed into his face a breath of life, and the man became a living being.
1 In the beginning God made the sky and the earth. 2 Yet the earth was invisible and unformed, and darkness was over the abyss, and a divine wind was being carried along over the water.

3 And God said, “Let light come into being.” And light came into being. 4 And God saw the light, that it was good. And God separated between the light and between the darkness. 5 And God called the light Day and the darkness he called Night. And it came to be evening, and it came to be morning, day one.

6 And God said, “Let a firmament come into being in the midst of the water, and let it be a separator between water and water.” And it became so. And God made the firmament, and God separated between the water that was under the firmament and between the water that was above the firmament. 8 And God called the firmament Sky. And God saw that it was good. And it came to be evening, and it came to be morning, a second day.

9 And God said, “Let the water that is under the sky be gathered into one gathering, and let the dry land appear.” And it became so. And the water that was under the sky was gathered into their gatherings, and the dry land appeared.

10 And God called the dry land Earth, and the systems of the waters he called Seas. And God saw that it was good. 11 And God said, “Let the earth put forth herbaceous vegetation, seeding seed according to kind and to likeness, and a fruit-bearing tree producing fruit of which its seed is in it according to kind, on the earth.” And it became so. 12 And the earth brought forth herbaceous vegetation, seeding seed according to kind and according to likeness, and a fruit-bearing tree producing fruit of which its seed is in it according to kind, on the earth. And God saw that it was good. 13 And it came to be evening, and it came to be morning, a third day.

14 And God said, “Let luminaries come into being in the firmament of the sky for illumination of the earth, to separate between the day and between the night, and let them be for signs and for seasons and for days and for years. 15 And let them be for illumination in the firmament of the sky so as to give light upon the earth.” And it became so. 16 And God made the two great luminaries, the great luminary for rulership of the day and the lesser luminary for rulership of the night, and the stars. 17 And God set them in the firmament of the sky so as to give light upon the earth and to rule the day and the night and to separate between the light and between the darkness. And God saw that it was good. 18 And it came to be evening, and it came to be morning, a fourth day.

20 And God said, “Let the waters bring forth creeping things among living creatures and birds flying on the earth against the firmament of the sky.” And it became so. 21 And God made the great sea monsters and every creature among creeping animals, which the waters brought forth according to their kinds, and every winged bird according to kind. And God saw that they were good. 22 And God blessed them, saying, “Increase, and multiply, and fill the waters in the seas, and let birds multiply on the earth.” 23 And it came to be evening, and it came to be morning, a fifth day.

24 And God said, “Let the earth bring forth the living creature according to kind: quadrupeds and creeping things and wild animals of the earth according to kind.” And it became so. 25 And God made the wild animals of the earth according to kind and the cattle according to kind and all the creeping things of the earth according to their kind. And God saw that they were good.

26 Then God said, “Let us make humankind according to our image and according to likeness, and let them rule the fish of the sea and the birds of the sky and the cattle and all the earth and all the creeping things that creep upon the earth.”
And God made humankind; according to divine image he made it; male and female he made them. And God blessed them, saying, “Increase, and multiply, and fill the earth, and subdue it, and rule the fish of the sea and the birds of the sky and all the cattle and all the earth and all the creeping things that creep upon the earth.” And God said, “See, I have given to you any herbage, sownable, seeding seed, which is over all the earth, and any tree that has in itself fruit of sowable seed—to you it shall be for food—and to all the wild animals of the earth and to all the birds of the sky and to every creeping thing that creeps on the earth that has in itself the animating force of life,—and all green herbage for food.” And it became so. All has in itself the animating force of life, and to all the birds of the field, but for Adam there was not found a helper like him. And God cast a trance upon Adam, and he slept, and he took one of his ribs and filled up flesh in its place. And the rib that he had taken from Adam the Lord God fashioned into a woman and brought her to Adam. And Adam said, “This now is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of her husband she was taken.” Therefore a man will leave his father and mother and will be joined to his wife, and the two will become one flesh.

And the sky and the earth were finished, and all their arrangement. And on the sixth day God finished his works that he had made, and he left off on the seventh day from all his works that he had made. And God blessed the seventh day and hallowed it, because on it he left off from all his works that God had begun to make. This is the book of the origin of heaven and earth, when it originated, on the day that God made the sky and the earth and all verduce of the field before it came to be upon the earth and all herbage of the field before it sprang up, for God had not sent rain upon the earth, and there was not a human to till the earth, yet a spring would rise from the earth and water the whole face of the earth. And God formed man, dust from the earth, and breathed into his face a breath of life, and the man became a living being. And the Lord God planted an orchard in Edem toward the east, and there he put the man whom he had formed. And out of the earth God furthermore made to grow every tree that is beautiful to the sight and good for food, the tree of life also in the orchard’s midst and the tree for knowing what is knowable of good and evil. Now a river goes out of Edem to water the earth and to water the whole face of the earth. And he said to him, “I heard the sound of your walking in the garden, where you are, who is it that you heard the sound of?” And he said, “I heard the sound of the Lord God walking in the garden in the morning, and I was afraid, because I am naked, and I hid myself.” And he said to him, “Who told you that you were naked, unless you have eaten from the tree of which I commanded you, of this one alone, not to eat from it?” And Adam said, “The woman whom you gave to be with me, she gave me of the tree, and I ate.” And God said to the woman, “What is this you

1. i.e. the wild animals
have done?" And the woman said, "The snake tricked me, and I ate." 14 And the Lord God said to the snake, "Because you have done this, cursed are you from all the domestic animals and from all the wild animals of the earth; upon your chest and belly you shall go, and earth you shall eat all the days of your life. 15 And I will put enmity between you and between the woman and between your offspring and between her offspring; he will watch your head, and you will watch his heel." 16 And to the woman he said, "I will increasingly increase your pains and your groaning; with pains you will bring forth children, and your recourse will be to your husband, and he will dominate you." 17 Then to Adam he said, "Because you have listened to the voice of your wife and have eaten from the tree of which I commanded you, of this one alone, not to eat from it, cursed is the earth in your labors; with pains you will eat it all the days of your life; thorns and thistles it shall cause to grow up for you, and you will eat the herbage of the field. 18 By the sweat of your face you will eat your bread until you return to the earth from which you were taken, for you are earth and to earth you will depart." 20 And Adam called the name of his wife Life, because she is the mother of all the living. 21 And the Lord God made leather tunics for Adam and for his wife and clothed them. 22 Then God said, "See, Adam has become like one of us, knowing good and evil, and now perhaps he might reach out his hand and take of the tree of life and eat, and he will live forever." 23 And the Lord God sent him forth from the orchard of delight to till the earth from which he was taken. 24 And he drove Adam out and caused him to dwell opposite the orchard of delight, and he stationed the cherubim and the flaming sword that turns, to guard the way of the tree of life.

4 Now Adam knew his wife Heua, and after she had conceived she bore Kain and said, "I have acquired a man through God." 2 And she proceeded to bear his brother Habel. And Habel became a herder of sheep, but Kain was tilling the earth. 3 And it came about after some days that Kain brought to the Lord an offering of the fruits of the earth, 4 and Habel, he also brought of the firstlings of his sheep and of their fat portions. And God looked upon Habel and upon his gifts, 5 but on Kain and on his offerings he was not intent. And it distressed Kain exceedingly, and he collapsed in countenance. 6 And the Lord God said to Kain, "Why have you become deeply grieved, and why has your countenance collapsed? 7 If you offer correctly but do not divide correctly, have you not sinned? Be still; his recourse is to you, and you will rule over him." 8 And Kain said to his brother Habel, "Let us go through into the plain." And it came about when they were in the plain, that then Kain rose up against his brother Habel and killed him. 9 And God said to Kain, "Where is your brother Habel?" And he said, "I do not know; surely I am not my brother's keeper!" 10 And God said, "What have you done? The voice of your brother's blood is crying out to me from the earth! 11 And now you are cursed from the earth, which has opened wide its mouth to receive your brother's blood from your hand. 12 For you will till the earth, and it will not continue to yield its strength to you; you will be groaning and trembling on the earth." 13 And Kain said to the Lord, "My guilt is too great for me to be forgiven! 14 If today you are driving me out from off the earth and I shall be hidden from your face, then I shall be groaning and trembling on the earth, and it will be that anyone who finds me will kill me." 15 And the Lord God said to him, "Not so! Anyone who kills Kain will let loose seven acts of vengeance." And the Lord God allocated a sign to Kain so that no one who found him would do away with him. 16 Then Kain went away from the presence of God and lived in the land of Naid over against Edem. 17 And Kain knew his wife, and after she had conceived she bore Henoch, and he was building a city and named the city after the name of his son Henoch. 18 Then to Henoch was born Gaidad, and Gaidad was the father of Mathousala, and Mathousala the father of Lamech. 19 And Lamech took for himself two wives; the name of the one was Ada, and the name of the second was Sella. 20 And Ada bore Iobel; he was the ancestor of cattle-raisers living in tents. 21 And his brother's name was Ioubal; he was the one who introduced the harp and lyre. 22 As for Sella, she also bore Thobel, and he was a smith, a forger of bronze and iron, and the sister of Thobel was Noema. 23 Now Lamech said to his own wives: "Ada and Sella, hear my voice; you wives of Lamech, listen to my words, because I have killed a man for a wound to me, and a young man for a welt to me, 24 because seven times vengeance has been exacted by Kain, but by Lamech seventy times seven." 25 Now Adam knew his wife Heua, and after she had conceived she bore a son and named his
name Seth, saying, “For God has raised up for me another offspring instead of Habel, whom Kain killed.” 26And to Seth a son was born, and he named his name Enos. He hoped to invoke the name of the Lord God.

5 This is the book of the origin of human beings. On the day that God made Adam, he made him according to divine image; 2male and female he made them, and he blessed them. And he named their name “Adam” on the day that he made them.

3 Now Adam lived two hundred thirty years and became a father, according to his form and according to his image and named his name Seth. 4And the days of Adam after he became the father of Seth amounted to seven hundred years, and he had sons and daughters. 5And all the days of Adam, that he lived, amounted to nine hundred thirty years, and he died.

6 Now Seth lived two hundred five years and became the father of Enos. 7And Seth lived after he became the father of Enos seven hundred seven years and had sons and daughters. 8And all the days of Seth amounted to nine hundred twelve years, and he died.

9 And Enos lived one hundred ninety years and became the father of Kainan. 10And Enos lived after he became the father of Kainan seven hundred fifteen years and had sons and daughters. 11And all the days of Enos amounted to nine hundred five years, and he died.

12 And Kainan lived one hundred seventy years and became the father of Maleleel. 13And Kainan lived after he became the father of Maleleel seven hundred forty years and had sons and daughters. 14And all the days of Kainan amounted to nine hundred ten years, and he died.

15 And Maleleel lived one hundred sixty-five years and became the father of Iared. 16And Maleleel lived after he became the father of Iared seven hundred thirty years and had sons and daughters. 17And all the days of Maleleel amounted to eight hundred ninety-five years, and he died.

18 And Iared lived one hundred sixty-two years and became the father of Henoch. 19And Iared lived after he became the father of Henoch eight hundred years and had sons and daughters. 20And all the days of Iared amounted to nine hundred sixty-two years, and he died.

21 And Henoch lived one hundred sixty-five years and became the father of Mathousala. 22Now Henoch was well pleasing to God after he became the father of Mathousala, for two hundred years, and had sons and daughters. 23And all the days of Henoch amounted to three hundred sixty-five years. 24And Henoch was well pleasing to God, and he was not found, because God transferred him.

25 And Mathousala lived one hundred sixty-seven years and became the father of Lamech. 26And Mathousala lived after he became the father of Lamech eight hundred two years and had sons and daughters. 27And all the days of Mathousala, which he lived, amounted to nine hundred sixty-nine years, and he died.

28 And Lamech lived one hundred eighty-eight years and became the father of a son 29and named his name Noe, saying, “This one shall give us respite from our labors and from the pains of our hands and from the earth that the Lord God has cursed.” 30And Lamech lived after he became the father of Noe five hundred sixty-five years and had sons and daughters. 31And all the days of Lamech amounted to seven hundred fifty-three years, and he died.

6 (5.32)And Noe was five hundred years of age, and Noe became the father of three sons: Sem, Cham, Iapheth.

(6.1) And it came about when humans began to become numerous on the earth, that daughters also were born to them. 2Now when the sons of God saw the daughters of humans, that they were fair, they took wives for themselves of all that they chose. 3And the Lord God said, “My spirit shall not abide in these humans forever, because they are flesh, but their days shall be one hundred twenty years.” 4Now the giants were on the earth in those days and afterward. When the sons of God used to go in to the daughters of humans, then they produced offspring for themselves. Those were the giants that were of old, the renowned humans.

5 And when the Lord God saw that the wicked deeds of humans were multiplied on the earth and that all think attentively in their hearts on evil things all the days, then God considered that he had made humankind on the earth, and he thought it over. 6And God said, “I will wipe out from off the earth humankind which I have made, from human to domestic animal and from creeping things to birds of the sky, for I have become angry that I have made them.” 7Yet Noe found favor before the Lord God.

9 Now these are the generations of Noe. Noe was a righteous man, being perfect in his era; Noe was well pleasing to God. 10And Noe had three sons: Sem, Cham, Iapheth.

11 Now the earth was corrupt before God, and the earth was full of wrongdoing. 12And the Lord God saw the earth, and it was ruined, for all flesh had ruined his way upon the earth. 13And God said to Noe, “The time of all humankind has come before me, for the earth has become full of wrongdoing by reason of them, and see, I am going to ruin them and the earth. 14Therefore make yourself an ark of squared lumber; you shall make the ark with nests and shall bituminize it within and without with bitumen. 15And thus you shall make the ark: the length of the ark three hundred cubits and the width fifty cubits and its height thirty cubits. 16You shall make the ark, bringing it together, and shall finish it to a cubit above, and the door you shall make in the side; you shall make it with ground floor, second story and third story chambers. 17And for my part, look, I am going to bring the flood,
water on the earth, to destroy under heaven all flesh in which is a spirit of life, and as many as there are on the earth shall perish. 18And I will establish my covenant with you, and you shall come into the ark, you and your sons and your wife and your sons’ wives together with you. 19And of all the domestic animals and of all the creeping things and of all the wild animals and of all flesh, you shall bring some of them all two by two into the ark in order to sustain them together with yourself; they shall be male and female. 20Of all the winged birds according to kind and of all the domestic animals according to kind and of all the creeping things that creep upon the ground according to their kind, two by two some of them all shall come in to you, to be sustained together with you, male and female. 21And you shall take for yourself some of all the provisions, which you will eat, and shall gather them to yourself, and they shall be for you and for them to eat.” 22And Noe did all things that the Lord God had commanded him; so he did.

7 And the Lord God said to Noe, “Go into the ark, you and all your household, for I have seen you as righteous before me in this generation. 2And bring in to you seven by seven some of the clean domestic animals, male and female, but two by two some of the domestic animals that are not clean, male and female, 3and seven by seven some of the clean birds of the sky, male and female, and two by two some of the birds that are not clean, male and female, to sustain offspring upon all the earth. 4For within seven more days I am going to bring rain on the earth for forty days and forty nights, and every thing that rises up, which I have made, I will wipe out from the face of the earth.” 5And Noe did all that the Lord God had commanded him.

6 Now Noe was six hundred years of age, and the flood of water came on the earth. 7And Noe and his sons and his wife and his sons’ wives went with him into the ark because of the water of the flood. 8And of the birds and of the clean domestic animals and of the domestic animals that are not clean and of all the creeping things that are on the earth, 9two by two, male and female, went into the ark to Noe, as God had commanded him. 10And it came about after the seven days, that then the water of the flood came on the earth.

11 In the six hundredth year in Noe’s life, the second month, on the twenty-seventh of the month, on this day all the fountains of the abyss burst forth, and the cataracts of the sky were opened, 12and the rain came on the earth for forty days and forty nights. 13On this day Noe, Sem, Cham, Japheth, Noe’s sons, and Noe’s wife and the three wives of his sons with him, entered into the ark. 14And all the wild animals according to kind and all the domestic animals according to kind and every creeping thing that moves on the earth according to kind and every bird according to kind 15entered into the ark to Noe, two by two of all flesh in which there is a spirit of life. 16And those that were coming in, male and female of all flesh, entered as God had commanded Noe. And the Lord God closed the ark apart from him.

17 And the flood came for forty days and forty nights on the earth, and the water increased and bore up the ark, and it was raised up from the earth. 18And the water was prevailing and increasing greatly on the earth, and the ark was being carried along over the water. 19So the water was prevailing very greatly on the earth, and it covered all the high mountains that were under heaven; 20the water was raised up fifteen cubits above, and it covered all the high mountains. 21And all flesh that moves on the earth—of birds and of domestic animals and of wild animals—died, and every creeping thing that moves on the earth and every human being. 22And all things that have a breath of life, and everyone who was on the dry land, died. 23And he wiped out every thing that rises, which was on the face of the whole earth, from human being to domestic animal and creeping things and the birds of the sky, and they were wiped out from the earth. And only Noe was left, and those with him in the ark. 24And the water was raised up on the earth one hundred fifty days.

8 And God remembered Noe and all the wild animals and all the domestic animals and all the birds and all the creeping things that were with him in the ark, and God brought a wind upon the earth, and the water subsided, 2and the fountains of the abyss and the cataracts of heaven were covered over, and the rain from heaven was restrained. 3And the water, as it was proceeding from the earth, was giving way; after fifty and one hundred days the water was giving way and diminishing. 4And in the seventh month, on the twenty-seventh of the month, the ark settled on the mountains of Ararat. 5Now the water, as it was proceeding, was diminishing until the tenth month; then in the eleventh month, on the first of the month, the tops of the mountains appeared.

6 And it came about after forty days that Noe opened the window of the ark that he had made 7and sent out the raven to see if the water had subsided, and after it had gone out it did not return until the water was dried up from the earth. 8And he sent out the dove after it to see if the water had subsided from the face of the earth. 9And the dove, because it could not find a resting place for its feet, returned to him into the ark, for water was on the whole face of the whole earth, and extending his hand he took it and brought it into the ark to himself. 10And when he had waited yet another seven days, again he sent forth the dove from the ark, 11and the dove went back to him toward evening, and it had an olive leaf, a dry twig, in its mouth, and Noe knew that the water had subsided from the earth. 12And when he had waited yet another seven days, again he sent forth the dove, and it did not continue to turn back to him any more.

13 And it came about in the six hundredth first
year in the life of Noe, the first month, on the first of the month, that the water disappeared from the earth, and Noe uncovered the roof of the ark that he had made, and he saw that the water had disappeared from the face of the earth. 14Then in the second month, on the twenty-seventh of the month, the earth was dry. 15And the Lord God spoke to Noe, saying, 16"Go out of the ark, you and your wife and your sons and your wives with you, 17and bring out with yourself all the wild animals that are with you, and all flesh from birds to domestic animals and every creeping thing that moves on the earth, and increase, and multiply on the earth." 18And Noe went out, and his wife and his sons and his sons' wives with him, 19and all the wild animals and all the domestic animals and every bird and every creeping thing that moves on the earth went out of the ark according to their kind.

20 And Noe built an altar to God and took of the clean beans of the earth and of all the clean birds and offered whole burnt offerings on the altar. 21And the Lord God smelled an odor of fragrance, and the Lord God, when he had given it thought, said, "I will not proceed hereafter to curse the earth because of the deeds of humans, for the mind of humankind applies itself attentively to evil things from youth; so I will not proceed hereafter to smite all living flesh, as I have done.

22 During all the days of the earth, seed and harvest, cold and heat, summer and spring shall not cease—during day and night." 9 And God blessed Noe and his sons and said to them, "Increase, and multiply, and fill the earth, and subdue it. 2And the trembling and fear of you shall be on all the animals of the earth and on all the birds of the sky and on all the things that move on the earth and on all the fish of the sea; I have given them under authority to you. 3And every creeping thing that is alive you shall have for food; like the pasture land herbs, I have given you all things. 4Only you shall not eat meat with the blood of life. 5For truly, your blood of your lives I give, as the sign of the covenant that I have made between me and you and between every living creature that is with you, for everlasting generations: 13I set my bow in the cloud, and it shall be for a covenant sign between me and the earth. 14And it shall be that when I gather clouds over the earth, my bow shall be seen in the cloud, 15and I will remember my covenant that is between me and you and between every living creature among all flesh, and the water shall no more become a flood so as to wipe out all flesh. 16And the bow shall be in the cloud, and I will see it to remember the everlasting covenant between me and between every living creature among all flesh that is on the earth." 17And God said to Noe, ‘This is the sign of the covenant that I have made between me and between all flesh that is on the earth.’

18 Now the sons of Noe who went out of the ark were Sem, Cham, and Japheth; Cham was the father of Canaan. 19These three are the sons of Noe; from these they were scattered abroad over the whole earth.

20 And Noe was the first soil-tilling person, and he planted a vineyard. 21And he drank some of the wine and became drunk, and he was stripped naked in his house. 22And Cham, the father of Canaan, saw the nakedness of his father, and after he had gone out he told his two brothers outside. 23And Sem and Japheth, when they had taken the garment, laid it on their two backs and walked backward and covered the nakedness of their father, and their face was looking backward, and they did not see their father’s nakedness. 24Then Noe sobered up from the wine, and he knew what his younger son had done to him. 25And he said, “Cursed be Canaan; a slave, a domestic, shall he be to his brothers.”

26 He also said, “Blessed be the Lord, the God of Sem, and Canaan shall be his slave.

27 May God make space for Japheth, and let him live in the houses of Sem, and let Canaan become their slave.”

28 Now after the flood Noe lived three hundred fifty years. 29And all the days of Noe amounted to nine hundred fifty years, and he died.

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

2 The sons of Japheth: Gomer and Magog and Madai and Javan and Eliph and Thubiel and Mosoch and Tiras.
3 And the sons of Gomer: Ashchenaz and Riphath and Togarmah.
4 And the sons of Javan: Elisa and Tharsis, Kittians, Rhodians. 5From these the islands of the nations were separated in their land, each according to language, in their tribes and in their nations.

6 And the sons of Cham: Cus and Mesraim, Phus and Canaan.
7And the sons of Cus: Saba

---

a. *i.e.* blood  b. *i.e.* the sign  c. *i.e.* people
and Heuila and Sabatha and Regina and Sabakatha. And the sons of Regina: Saba and Dadan. 8Now Chous became the father of Nebrod. He was the first on earth to be a giant. 9He was a giant hunter before the Lord God; therefore they will say, “Like Nebrod a giant hunter before the Lord.” 10And the beginning of his kingdom came to be Babylon, Orec and Arachad and Chalanne in the land of Sennaar. 11From that land he went forth to Assour and built Nineue and Rooboth-city and Kalach, 12and Dasem between Nineue and between Kalach; this is the great city. 13And Mesraim became the father of the Loudieim and the Enemetieim and the Labieim and the Nephthalieim 14and the Patrosonieim and the Chashonieim, there where Phylstieim came from, and the Kaphthorieim.

15Now Chanaan became the father of Sidon as his firstborn and the Chettite 16and the lebousite and the Amorrite and the Gergesite 17and the Heuite and the Aroukite and the Hasenite 18and the Aradian and the Samarite and Hamathi. And afterward the tribes of the Chananites were scattered abroad. 19And the boundaries of the Chananites extended from Sidon until one came to Gerara and Gaza, until one came as far as Sodoma and Gomorra, Adama and Sidon until one came to Gerara and Gaza, until one came to Sophera, a mountain of the east.

20And Ragau lived after he became the father of Thara two hundred fourteen years and became the father of Serouch. 21And Serouch lived after he became the father of Ragau nine years and had sons and daughters and died. 22And Ragau lived after he became the father of Serouch two hundred seventeen years and had sons and daughters and died. 23And Serrouch lived after he became the father of Phalek one hundred thirty years and had sons and daughters and died. 24And Phalek lived one hundred thirty years and became the father of Eber. 25And Eber lived after he became the father of Phalek one hundred thirty years and had sons and daughters and died. 26And Eber lived after he became the father of Phalek three hundred seventy years and had sons and daughters and died.

27These then are the generations of Thara: Thara was the father of Abram and Nachor and Harran. 28And Harran died before his father Thara in the land in which he was born, in the country of the Chal-
saw the woman, that she was very beautiful—15 that when Abram entered into Egypt—as the Egyptians habit the land. 7 And the Lord appeared to Abram oak. Now at that time the Chananites used to in-
its length as far as the place Sychem, at the high
Pharao and brought her into Pharao's house. 16 And then the rulers of Pharao saw her and praised her to
for her sake they dealt well with Abram, and he had
sheep and calves and donkeys, male and female
slaves, mules and camels.
17 And God tried Pharao and his house with
great and grievous trials because of Sara, Abram’s
wife. 18 Now when Pharao had called Abram he
said, “What is this you have done to me, that you
did not tell me that she is your wife? 19 Why did you say, ‘She is my sister’? And I took her to myself
for a wife. And now here is your wife before you; take her, hurry off.” 20 And Pharao commanded
men concerning Abram to join in escorting him
and his wife and all that he had and Lot with him.

13 Then Abram went up from Egypt, he and
his wife and all that was his and Lot with him,
into the wilderness.

2 Now Abram was very rich in livestock and in
silver and in gold. 3 And he journeyed whence he
had come into the wilderness as far as Baithel, to
the place where formerly his tent had been, be-
tween Baithel and between Haggai, 4 to the place of
the altar that he had made there at first, and there
Abram invoked the name of the Lord. 5 And Lot,
who was journeying together with Abram, had
sheep and cattle and tents. 6 And the land did not
have room for them to live together, for their pos-
sessions were many, and they could not live to-
gether. 7 And strife occurred between the herders
of Abram’s livestock and between the herders of Lot’s
livestock. Now at that time the Chananites and the
Pherezites used to inhabit the land.

8 So then Abram said to Lot, “Let there not be
strife between you and me and between your
herders and my herders, for we are kindred. 9 See,
is not the whole land before you? Separate your-
self from me. If you go to the left, I will go to the
left.” 10 And Lot, lifting up his eyes, saw all the re-
gion round about the Jordan, that all was watered—
before God had overthrown Sodoma and Gomorra—one came to Zogora. 11 And Lot chose
for himself all the region round about the Jordan,
and Lot set out from the east, and they separated,
each one from his kinsman. 12 So then Abram set-
ted in the land of Chanaan, but Lot settled in a city
of the regions round about and tented in Sodoma. 13 Now the people who were in Sodoma were
wicked and exceedingly sinful before God.

14 And God said to Abram after Lot had sepa-
rated from him, “Look up with your eyes; look
from the place where you are now, toward the
north and southwest and east and sea. 15 For all
the land that you see, I will give it to you and to your
offspring forever. 16 And I will make your offspring
like the sand of the earth; if anyone can count the
sand of the earth, your offspring also shall be
counted. 17 Rise up, pass through the land, both in
the length of it and in the breadth, for I will give it
to you.” 18 And moving his tent, Abram came
and settled by the oak of Mambre, which was in Che-
bron, and there he built an altar to the Lord.

aLacking in Gk  bOr peoples
14 Now it came about in the kingship of Amraphel king of Salem, that Arioch king of Ellasar and Chedor-lagomor king of Ailaam and Tharbel king of nations made war with Bara king of Sodom and with Birsha king of Gomorrah and Adelaphel king of Edom and with Kedemah king of Arama and Zemaphor king of Eshcol and and the king of Bala (this is Sogor). 2All these made an agreement at the salt ravine (this is the sea of salt). 3Twelve years they were subject to Chedorlagomor, but in the thirteenth year they rebelled. 4Then in the fourteenth year Chedorlagomor and the kings who were with him came and cut down the giants who were in Astaroth Karnaim and strong nations together with them and the Ommites who were in the city Sore and the Chorrites who were in the mountains of Seir, as far as the terebinth of Pharan which is in the wilderness. 5And after they had turned back they came to the spring of judgment (this is Kades) and cut down all the rulers of Amalek and the Amorites who live in Hasasen Thamar. 6Then the king of Sodom and the king of Gomorrah and the king of Adama and the king of Sore and the king of Bala (this is Sogor) went out, and they drew up in battle array with them for war in the salt valley. 7Against Chedorlagomor king of Ailaam and Tharbel king of nations and Amraphel king of Astaroth and Arioch king of Ellasar, four kings against five. 8Now the salt valley was pits, pits of bitumen, and the king of Sodom and the king of Gomorrah fled and fell in there, but those who were left fled to the hill country. 9Then they took all the cavalry of Sodom and Gomorrah and all their provisions and went away. 10And they also took Lot, the son of Abram's brother, and his chattels and departed, for he was living in Sodom. 11And one of those who had been rescued, when he arrived, told Abram the emigrant. Now he, Amor, used to live near the oak of Mambre. 12When he arrived, told Abram the emigrant. Now he, Amor, used to live near the oak of Mambre. 13And one of those who had been rescued, when he arrived, told Abram the emigrant. Now he, Amor, used to live near the oak of Mambre. 14And when Abram heard that his kinsman Lot had been taken captive, he fell upon them during the night, he and his servants, and smote them and chased them away to Choba, which is on the left of Damascus. 15And he fell upon them during the night, he and his servants, and smote them and chased them away to Choba, which is on the left of Damascus. 16Then he brought back all the cavalry of Sodom, and he brought back his kinsman Lot and his possessions and the women and the people. 17Now after he had returned from the slaughter of Chedorlagomor and the kings who were with him, the king of Sodom went out to meet him at the valley of Sore (this was the plain of a king). 18And Melchisedek king of Salem brought out bread loaves and wine; now he was priest of God Most High. 19And he blessed Abram and said, "Blessed be Abram to God Most High, who created the sky and the earth, 20and blessed be God Most High, who has delivered up your enemies as subjects to you!" And he gave him one tenth of everything. 21Then the king of Sodom said to Abram, "Give me the men, but take the cavalry for yourself." 22But Abram said to the king of Sodom, "I will extend my hand to God Most High, who created the sky and the earth: If I shall take from a small cord to a sandal-thong of all the things that are yours—lest you say, 'I have made Abram rich,' except the things that the young men have eaten and the share of the men who went along with me—Eschol, Aunan, Mambre—these shall take a share."

15 Now after these matters the Lord's word came to Abram in a vision, saying, "Do not be afraid, Abram; I am shielding you; your reward shall be very great." 2But Abram was saying, "O Master, what will you give me? And I, I am going away childless; as for the son of Masek, my female homebred, he is Damascus Eliezer." 3And Abram said, "Since you have given me no offspring, my male homebred will be my heir." 4And immediately a divine voice came to him, saying, "This one shall not be your heir, but one who shall come out of you, he shall be your heir." 5Then he brought him outside and said to him, "Look up to the sky, and number the stars, if you will be able to count them." And he said, "So shall your offspring be." 6And Abram believed God, and it was reckoned to him as righteousness. 7Then he said to him, "I am the God who brought you out of the country of the Chaldeans so as to give you this land to possess." 8But he said, "O Master, Lord, how shall I know that I shall possess it?" 9And he said to him, "Take for me a heifer three years old and a female goat three years old and a ram three years old and a turtledove and a dove." 10And he took for him all these and divided them in the middle and placed them facing one another, but he did not divide the birds. 11And birds came down on the carcasses, their cut halves, and Abram sat together with them. 12Then about sunset a trance fell upon Abram, and look, a great dark fear was falling upon him. 13And it was said to Abram, "Knowledgeably you shall know that your offspring shall be alien in a land not its own, and they shall enslave them and maltreat them and humble them for four hundred years. 14But I will judge the nation that they are subject to; then afterward they shall come out here with much baggage. 15Now as for yourself, you shall depart to your fathers in peace, buried in a good old age. 16Then in the fourth generation they shall be brought back here, for the sins of the Amorites are not yet, to the present, filled up."

17 Now after the sun began to appear in the west, a flame appeared, and look, a smoking oven and torches of fire that passed through between these cut halves. 18On that day the Lord made a covenant with Abram, saying, "To your offspring I will give this land from the river of Egypt to the great river, the river Euphrates: The Kenites and the Kenzites and the Redmonites and the Chettites and the Pherezites and the Rhaphain and..."
the Amorrites and the Chananites and the Heuites and the Gergesites and the lebousites.’

16 Now Sara, Abram’s wife, was not giving birth for him. She, however, had an Egyptian slave-girl whose name was Hagar. 2And Sara said to Abram, “See, the Lord has shut me off from giving birth; so go in to my slave-girl in order that you may beget children by her.” 3And Abram listened to the voice of Sara. 4And after ten years of Abram’s living in the land of Chanaan, Sara, Abram’s wife, took Hagar the Egyptian, her own slave-girl, and gave her to her husband Abram as a wife for him. 4And he went in to Hagar, and she conceived. And she saw that she was pregnant, and her mistress was dishonored before her. 5Then Sara said to Abram, “I am being wronged due to you! I have given my slave-girl into your bosom, but when she saw that she was pregnant, I was dishonored before her. May God judge between you and me!” 6But Abram said to Sara, “See, your slave-girl is in your hands; treat her as it may please you.” And Sara maltreated her, and she ran from her presence.

7 But the Lord God’s angel found her by the spring of water in the wilderness, by the spring on the way to Sour. 8And the angel of the Lord said to her, “Hagar, slave-girl of Sara, where are you coming from, and where are you going?” And she said, “I am running from the presence of my mistress Sara.” 9But the angel of the Lord said to her, “Return to your mistress, and humble yourself under her hands.” 10The angel of the Lord also said to her, “I will make you extremely fertile, and I will bless you, and I will give you a son by her. And I will bless her, and she shall be a mother of nations; and kings of nations shall come from her.” 11And the angel of the Lord said to her, “See, you are pregnant and shall bear a son and shall call his name Ismael. For the Lord has given heed to your humiliation.

12 He shall be a rustic man; his hands shall be against all, and the hands of all against him, and he shall live facing all his kinfolk.”

13And Hagar called the name of the Lord who was speaking to her, “You-are-the-God-who-looks-down-upon-me,” because she said, “For truly I saw him speaking to her, “You-are-the-God-who-looks-down-upon-me,” because she said, “For truly I saw him speaking to her.” 14Therefore she called the well, “Well-of-the-one-whom-I-saw-face-to-face”; see, it is between Kades and between Barad.

15 And Hagar bore Abram a son, and Abram called the name of his son, whom Hagar bore him, Ismael. 16And Abram was eighty-six years of age when Hagar bore Abram Ismael.

17 Now Abram came to be ninety-nine years of age, and the Lord appeared to Abram and said to him, “I am your God; be well pleasing before me, and become blameless, 2and I will set my covenant between me and between you and will make you very numerous.” 3And Abram fell on his face down, and God spoke to him, saying, 4And as for me, see, my covenant is with you, and you shall be an ancestor of a multitude of nations. 5And no longer shall your name be called Abram, but your name shall be Abraam, for I have made you an ancestor of many nations. 6And I will increase you very, very much, and I will make you into nations, and kings shall come from you. 7And I will establish my covenant between me and between you and between your offspring after you throughout their generations for an everlasting covenant, to be your god and your offspring’s after you. 8And I will give to you and to your offspring after you the land that you inhabit as a resident alien, all the land of Chanaan, for a perpetual holding, and I will be a god to them.”

9 And God said to Abram, “Now as for you, you shall keep my covenant, you and your offspring after you throughout their generations. 10And this is the covenant, which you shall keep, between me and you and between your offspring after you throughout their generations: Every male of yours shall be circumcised, 11and you shall be circumcised in the flesh of your foreskins, and it shall exist as a covenant sign between me and you. 12And a youngster of eight days shall be circumcised among you—every male throughout your generations, the homebred of your household and the one bought with money from any son of a foreigner, who is not of your offspring. 13The homebred of your household and the one bought with money shall be circumcised with circumcision, and my covenant shall be on your flesh for an everlasting covenant. 14And as for an uncircumcised male who shall not be circumcised in the flesh of his foreskin on the eighth day, that soul shall be destroyed from his kin, for he has scattered my covenant.”

15 And God said to Abraam, “As for Sara your wife, her name shall not be called Sara, but Sarrha shall be her name. 16And I will bless her, and I will give you a child by her. And I will bless her, and she shall become nations, and kings of nations shall be from her.” 17And Abraam fell face down and laughed and spoke in his mind, saying, “Shall a son be born to a hundred-year-old, and shall Sarrha who is ninety years of age give birth?” 18And Abraam said to God, “As for Ismael, let him live before you!” 19But God said to Abraam, “Indeed; see, your wife Sara shall bear you a son, and you shall call his name Isaak, and I will establish my covenant with him as an everlasting covenant and for his offspring after him. 20Now concerning Ismael, see, I heard you; see, I have blessed him and will make him increase and will make him very numerous; he shall be the father of twelve nations, and I will appoint him as a great nation. 21But my covenant I will establish with Isaak, whom Sara shall bear to you at this season in another year.” 22And he finished talking to him, and God went up from Abraam.

23 And Abraam took his son Isaak and all his homebreds and all the ones bought with money and every male of the men that were in Abraam’s
Indeed give birth? But I have grown old. '14 Can it
Sarra laughed within herself, saying, 'Shall I then
listened at the tent door. 11 Now Abraam and Sarra
shall have a son.' And Sarra, who was behind him,
during this season next year, and Sarra your wife
were old, advanced in days, and menstruation had
ceased to happen to Sarra. 12 And Sarra laughed
within herself, saying, 'It has not yet happened to
me, but if not—that I may know.' 13 And the Lord said
to Abraam, 'Why is it that Sarra laughed within herself, saying, 'Shall I then indeed give birth? But I have grown old.' 14 Can it be that a matter is impossible with God? In this season I will come back to you next year, and Sarra your wife shall have a son.' And Sarra, who was behind him, listened at the tent door. 11 Now Abraam and Sarra were old, advanced in days, and menstruation had ceased to happen to Sarra. 12 And Sarra laughed within herself, saying, 'It has not yet happened to me up to the present, and my lord is rather old.' 13 And the Lord said to Abraam, 'Why is it that Sarra laughed within herself, saying, 'Shall I then indeed give birth? But I have grown old.' 14 Can it be that a matter is impossible with God? In this season I will come back to you next year, and Sarra shall have a son.' 15 But Sarra denied, saying, 'I did not laugh,' for she was afraid. And he said, 'No, but you did laugh.' 16 And when the men had set out from there, they looked down upon the face of Sodoma and Gomorrah, and Abraam was going along with them as he joined in escorting them. 17 And the Lord said, 'Surely I shall not hide from my servant Abraam what I am about to do.' 18 As for Abraam, he shall come to be a great and populous nation, and all the nations of the earth shall be blessed in him. 19 For I knew that he will instruct his sons and his household after him, and they will keep the ways of the Lord by doing righteousness and justice so that the Lord may bring upon Abraam all the things that he has talked about to him.' 20 Then the Lord said, 'The outcry concerning Sodoma and Gomorrah has been increased, and their sins are very great! 21 So when I go down I shall see whether they are perpetrating according to the outcry concerning them that is coming to me, but if not—that I may know.' 22 And after the men had turned away from there, they went to Sodoma, but Abraam was still standing before the Lord. 23 Then when Abraam had come near, he said, 'Surely you will not destroy the righteous with the ungodly, and the righteous will be as the ungodly? 24 If there should be fifty righteous in the city, will you destroy them? Will you not let the whole place go free on account of the fifty righteous, if they should be in it? 25 By no means will you do anything like this thing, to slay the righteous with the ungodly, and the righteous will be like the ungodly! By no means! Shall not you, the one who judges all the earth, do what is just?' 26 Then the Lord said, 'If I find in Sodoma fifty righteous in the city, I will forgive the whole place for their sake.' 27 And Abraam said in reply, 'Now I have begun to speak to the Lord, though I am earth and ashes. 28 But if the fifty righteous should be diminished by five, will you destroy the whole city on account of the five?' And he said, 'I will not destroy it, if I find forty-five there.' 29 And he continued still to speak to him and said, 'But if forty should be found there?' And he said, 'On account of the forty I will not destroy it.' 30 And he said, 'Pardon, Lord, if I should speak. But if thirty should be found there?' And he said, 'I will not destroy it, if I find thirty there.' 31 And he said, 'Since I am compelled to speak to the Lord—and if twenty should be found there?' And he said, 'On account of the twenty I will not destroy it.' 32 And he said, 'Pardon, Lord, if I should speak on one more. But if ten should be found there?' And he said, 'On account of the ten I will not destroy it.' 33 Then the Lord went away, when he had left off speaking to Abraam, and Abraam returned to his place.

Now the two angels came to Sodoma at evening, and Lot was sitting beside the gate of Sodoma. And when Lot saw them he rose to meet them and did obeisance with his face upon the ground 2 and said, 'Here, lords, turn aside to your servant's house, and find lodging, and wash your feet, and when you have risen early you will depart on your way.' They, however, said, 'No, but we will find lodging in the street.' 3 And he kept constraining them, and they turned aside to him and entered into his dwelling. And he made them a feast and baked them unleavened loaves, and they ate before they lay down. 4 And the men of the city, the Sodomites, from young man to elder, all the people together, encircled the dwelling, 5 and they were summoning Lot and were saying to him, 'Where are the men who came in to you tonight? Bring them out to us in order that we may have relations with them.' 6 And Lot went out to the doorway to them, but he shut the door after him. 7 And he said to them, 'By no means, broth-
ers, do not act wickedly. Then I have two daughters who have not known a man. I shall bring them out to you, and use them as it may please you; only do not do anything unjust to these men, inasmuch as they have come in under the shelter of my beams.” But they said, “Stand away from there! As one, you came to reside as an alien. Surely not also to pass judgment? So now we will maltreat you rather than them.” And they were pressing the man Lot very hard and came near to smash the door. But the men, extending their hands, drew Lot into the house to themselves and shut the door of the house. And they struck with blindness the men who were at the door of the house, from small to great, and they became exhausted searching for the door.

12 Then the men said to Lot, “Have you anyone here, sons-in-law or sons or daughters? Or if you have anyone else in the city, bring that one out of this place. For we are about to destroy this place, because the outcry concerning them has been raised before the Lord, and the Lord has sent us to annihilate it.”

13 Then Lot went out and spoke to his sons-in-law to be jesting. “The Lord is about to annihilate the city.” But he seemed to his sons-in-law to be jesting.

14 Then Lot went out and spoke to his sons-in-law to be jesting. “The Lord is about to annihilate the city.” But he seemed to his sons-in-law to be jesting.

15 Now when dawn was breaking, the angels were urging Lot, saying, “Rise, take your wife and the two daughters whom you have, and get out, lest you also be destroyed together with the lawlessness of the city.” And they were confounded, and the angels seized his hand and his wife’s hand and his two daughters’ hands, as the Lord spared him. And it came about when they had brought them outside, that then they said, “In saving, save your own soul; do not look around backwards or stop in the whole region round about; get safely to the mountain, that you not be included.” But Lot said to them, “I pray, Lord, 19 since your servant has found mercy before you and you have magnified your righteousness—that which you bring about with regard to me—to quicken my soul, but I shall not be able to proceed safely to the mountain, for fear the disasters overtake me and I die; look, this city, which is small, is near enough for me to flee for refuge there; I shall escape there. Is it not small? And my soul will live!” And he said to him, “Look, I have indulged your person also in reference to this matter, not to overthrow the city concerning which you have spoken. So hurry to escape there, for I shall not be able to do a thing until you enter there.” Therefore he called the name of the city Segor. The sun came out on the earth, and Lot entered into Segor. And the Lord rained on Sodoma and Gomorra sulfur and fire from the Lord out of the sky. And he overthrew these cities and all the neighboring region and all the inhabitants in the cities and all the things that grew up out of the earth. And his wife gazed backwards, and she became a stele of salt.

And Abraam started early in the morning for the place where he had stood before the Lord, and he gazed upon the face of Sodoma and Gomorra and upon the face of the land of the region round about and saw, and see, the flame of the land was going up like the vapor of a furnace.

And it came about when God annihilated all the cities of the neighboring region that God remembered Abraam and sent Lot out of the midst of the overthrow when the Lord overthrew the cities which Lot used to dwell in.

30 Now Lot went up out of Segor and settled in the mountain, and his two daughters with him, for he was afraid to dwell in Segor. And he lived in the cave, he and his two daughters with him. 31 Now the elder said to the younger, “Our father is elderly, and there is no one on the earth who will come in to us, as is fitting in all the world. 32 Come, and let us give our father wine to drink, and let us raise up offspring from our father.” And they gave their father wine to drink on this night, and the elder, when she had gone in, lay with her father that night, and he did not know when she lay down and got up. And it came about on the next day that then the elder said to the younger, “Look, I lay yesterday with our father; let us give him wine to drink this night also, and when you have gone in, lie with him, and let us raise up offspring from our father.” And they gave their father wine to drink on this night also, and the younger, when she had gone in, lay with her father, and he did not know when she lay down and got up. And the two daughters of Lot became pregnant by their father. And the elder bore a son and called his name Moab: “From my father”; he is the ancestor of the Moabites to the present day. And the younger bore a son too and called his name Amman: “Son of my race”; he is the ancestor of the Ammonites to the present day.

And from there Abraam moved to the land toward the southwest and lived between Kades and between Sour and resided in Gerara as an alien. 2 And Abraam said of his wife Sarra, “She is my sister,” for he was afraid to say, “She is my wife,” lest perhaps the men of the city kill him on her account. Then Abimelech king of Gerara sent and took Sarra. And God came in to Abimelech in his sleep during the night and said, “Look, you are about to die by reason of the woman whom you have taken, whereas she is married to a man.” Now Abimelech had not touched her, and he said, “Lord, will you destroy an unwitting and righteous nation? Did not he himself say to me, ‘She is my sister’? And she herself said to me, ‘He is my brother.’ I did this with a pure heart and righteousness of hands.” Then God said to him during his sleep, “I too knew that you did this with a pure heart, and I was the one who spared you so that you did not sin in regard to me. Therefore I did not allow you to touch her. And now return the woman to the man, for he is a prophet, and he will pray for you, and you will live. If, however, you do
not restore her, know that you shall die, you and all that are yours."

8 And Abimelech rose early in the morning and called all his servants and spoke of all these matters in their hearing; then all the men were very much afraid. 9And Abimelech called Abraam and said to him, "What is this you have done to us? Surely we have not committed some sin in regard to you, that you have brought great sin on me and on my kingdom? You have done a deed to me that no one shall do." 10And Abimelech said to Abraam, "What did you observe that you did this?"

11And Abraam said, "Because I said, It appears there is no piety in this place, and so they will kill me because of my wife. 12For indeed, she is truly my sister by my father, but not by my mother, and she became a wife to me. 13Now it came about when God brought me forth from my father's house, that then I said to her, 'This righteousness you shall do for me: in every place, where we enter, say about me, He is my brother.'

14Then Abimelech took a thousand didrachmas, sheep and calves and male and female slaves and gave them to Abraam and restored his wife Sarra to him. 15And Abimelech said to Abraam, "Look, my land is before you; settle where it may please you. 16And to Sarra he said, 'Look, I have given your brother a thousand didrachmas; these shall be to you for the honor of your person and to all those with you, and tell the whole truth.'

17Then Abraam prayed to God, and God healed Abigail, Abimelech's wife, and his female slaves, and they gave birth. 18For the Lord had, in shutting off, shut off from the outside every womb in the house of Abimelech because of Sarra, Abraam's wife.

21And the Lord visited Sarra as he had said, and the Lord did for Sarra as he had spoken, 2and when Sarra had conceived, she bore Abraam a son in his old age at the appointed time, as the Lord had spoken to him. 3And Abraam called the name of his son who was born to him, whom Sarra bore him, Isaak. 4And Abimelech circumcised Isaak on the eighth day, as God had commanded him. 5Now Abraam was a hundred years of age when his son Isaak was born to him. 6And Sarra said, "The Lord has made laughter for me, for anyone who hears will congratulate me." 7And she said, "Who will reward you with a son, and who will give birth to a nation for him?" 8And God said, "Through your offspring shall your name be called, and it shall be, when you call the name of God's servant who was in your midst, I will give the seven ewe lambs of the field for you, for I have given you this son in this place." 9And God said, "Go from your country and from your father's house to the land that I will tell you of. 10And I will make of you a great nation. 11And I will bless you, and will make your name great; and you shall be a blessing. 12And I will bless those who bless you, and will curse him that curses you; and in you shall all the families of the earth be blessed. 13Then Abraam rose early in the morning and took bread loaves and a skin of water and gave them to Hagar and put them on her shoulder, along with the child, and sent her away. And when she departed she began wandering about the wilderness over against the well of the oath.

15Then the water from the skin gave out, and she cast the child under a silver fir. 16And after departing she sat down opposite him a good way off, about a bowshot, for she said, "I will not look upon the death of my child." And she was seated opposite him, and the child cried out and wept. 17And God listened to the voice of the child from the place where he was, and God's angel called Hagar from the sky and said to her, "What is it, Hagar? Do not be afraid, for God has given ear to the voice of your child from the place where he is. 18Rise, take the child, and hold it fast with your hand, for I will make him into a great nation."

19And God opened her eyes, and she saw a well of living water. And she went and filled the skin with water and gave the child a drink.

20And God was with the child, and he grew up. And he dwelt in the wilderness and became an archer. 21And he dwelt in the wilderness of Pharan, and his mother got a wife for him from the land of Egypt.

22And it came about at that time that then Abimelech, with Ochozath his groomsman and Phichol the commander-in-chief of his army, spoke to Abraam, saying, "God is with you in everything that you do; 2now then swear to me by God that you will not injure me nor my offspring nor my name, but according to the righteousness with which I have dealt with you, you will deal with me and the land that you have resided in as an alien." 24And Abraam said, "I will swear."

25And Abraam rebuked Abimelech on account of the wells of water that Abimelech's servants had taken away. 26And Abimelech said to him, "I did not know who did this deed, neither did you tell me, nor did I hear, except today."

27And Abraam took sheep and calves and gave them to Abimelech, and both made a covenant. 28And Abraam made seven ewe lambs of the sheep stand alone. 29And Abimelech said to Abraam, "Why are there the seven ewe lambs of these sheep that you have made stand alone?"

30And Abraam said, "Because these seven ewe lambs you shall receive from me in order that they may become a witness for me that I am the one who dug this well." 31Therefore he named the name of that place Well-of-adjuration, because there both swore an oath. 32And they made a covenant at the well of the adjuration. Then Abimelech, with Ochozath his groomsman and Phichol the commander-in-chief of his army, rose and returned to the land of the Philistieim. 33And
Abraam planted a ploughed field by the well of the oath and there invoked the name of the Lord: Everlasting-god. 34And Abraam resided as an alien many days in the land of the Phylisteim.

22And it came about after these matters that God tested Abraam and said to him, “Abraam, Abraam!” And he said, “Here I am.” 2And he said, “Take your beloved son Isaak, whom you love, and go into the high land, and offer him as a whole burnt offering in the place that I will mention to you.” 3And when Abraam had risen in the morning, he saddled his donkey. Now he took along with himself two servants and his son Isaak, and after he had split wood for a whole burnt offering and risen, he went and came to the place that God had mentioned to him, (on the third day. 4And when Abraam looked up with his eyes, he saw the place far away. 5Then Abraam said to his servants, “Sit right here with the donkey, and the youngster and I will go through hither, and after we have done obeisance, we will come back to you.” 6And Abraam took the wood of the whole burnt offering and laid it on his son Isaak; then he took both the fire and the knife in hand, and the two walked on together. 7And Isaak spoke to his father Abraam (when he had said, “Father!” and he had said, “What is it, child?”), saying, “Look, the fire and the wood! Where is the sheep for a whole burnt offering?” 8And Abraam said, “God will see to a sheep as a whole burnt offering for himself, child.”

And as both walked on together they came to the place that God had mentioned to him. And Abraam built the altar there and laid on the wood, and when he had bound his son Isaak hand and foot, he laid him on the altar atop the wood. 10Then Abraam reached out his hand to take the knife to slay his son. 11And the Lord's angel called him from the sky, saying, “Abraam, Abraam!” And he said, “Here I am.” 12And he said, “Do not lay your hand on the youngster nor do anything to him. For now I know that you do fear God, and for my sake you have not spared your beloved son.” 13And as Abraam looked up with his eyes he saw, and see, a ram held fast in a sabek plant by the horns. And Abraam went and took the ram and offered it up as a whole burnt offering instead of his son Isaak. 14And Abraam called the name of that place “The Lord saw,” that they might say today, “On the mountain the Lord appeared.” 15And the Lord's angel called Abraam a second time from the sky, saying, 16“By myself I have sworn, says the Lord: Inasmuch as you have carried out this matter and for my sake have not spared your beloved son, 17I will indeed bless you with blessings, and I will make your offspring as numerous as the stars of the sky and as the sand that is by the seashore, and your offspring shall possess the cities of their adversaries, and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.”

19Then Abraam returned to his servants, and when they had risen, they went together to the well of the oath. And Abraam lived at the well of the oath.

20Now it came about after these matters, that then it was told Abraam—they were saying—See, Melcha, she too has borne sons to your brother Nachor: 21Ox the firstborn and Baux his brother and Chasad and Hazau and Phaldas and ledlap and Bathouel. 22And Bathouel became the father of Rebekka. These were eight sons whom Melcha bore to Nachor, Abraam's brother. 24And as for his concubine, whose name was Reema, she too bore Gaam and Tabech and Tochos and Mocha.

23Now the life of Sarra amounted to one hundred twenty-seven years. 2And Sarra died in the city of Arbok that is in the lowland (this is Chebron) in the land of Chanaan. And Abraam went to mourn for Sarra and to grieve. 3And Abraam rose up from his dead and spoke to the sons of Chet, saying, “I am a resident alien and a sojourner among you; therefore give me possession of a burying place among you, and I shall bury my dead away from me.” 5And the sons of Chet replied to Abraam, saying, “Not so, lord; but hear us. You are a king from a god among us. Bury your dead in our choice tombs, for not one of us shall withhold from you any tomb to bury your dead there.” 7And when he had risen Abraam did obeisance to the sons of Chet, the people of the land, 8and Abraam spoke to them, saying, “If you have it in your heart that I bury my dead away from my presence, hear me, and speak on my behalf to Ephron the son of Saar, and let him give me the double cave that he has, which is in part of his field. For the money it is worth let him give it to me among you for possession of a tomb.” 9Now Ephron was sitting among the sons of Chet, and in reply Ephron the Chettite spoke to Abraam, as the sons of Chet and all who were going into the city were listening, saying, “Be attentive to me, lord, and hear me. I give you the field and the cave that is in it; before all my fellow citizens I have given it to you; bury your dead.” 11And Abraam did obeisance before the people of the land, 13and he said to Ephron in the hearing of the people of the land, “Since you are in my presence, listen to me! Accept from me the money for the field, and I shall bury my dead there.” 14Then Ephron answered Abraam, saying, “No, lord, for I have heard of four hundred didrachmas of silver; what would this be between you and me? But as for you, bury your dead.” 16And Abraam listened to Ephron, and Abraam handed over to Ephron the money that he had talked about in the hearing of the sons of Chet, four hundred didrachmas of silver certified by merchants.

17And the field of Ephron, which was at the double cave, which is facing Mambre, the field and the cave that was in it, and every tree that was

\[^{a} Or an aroura = a measure of land (nearly two-thirds of an acre) in Egypt \]^\[^{b} I have heard. Land worth four hundred didrachmas of silver\] \[^{c} i.e. the estimated value\] \[^{d} i.e. the field\]
in the field, that is within its borders round about, were assigned to Abraam as a possession before the sons of Chet and all who were going into the city. After this Abraam buried Sarra his wife in the field's double cave, which is opposite Mambre (this is Chebron) in the land of Chanaan. And the field and the cave that was in it were confirmed by the sons of Chet to Abraam for possession of a burying place.

24 And Abraam was elderly, advanced in days, and the Lord blessed Abraam in regard to all things. And Abraam said to his servant, the elder of his household, the ruler of all that was his, "Put your hand under my thigh, 3 and I will make you swear by the Lord, the God of the sky and the God of earth, so that you do not get a wife for my son Isaak from the daughters of the Chananites, whom I live among. 4 but you shall go to my country, where I was born, and to my tribe, and get a wife for my son Isaak from there." And the servant said to him, "Perhaps the woman is not willing to go with me, back to this land. Shall I bring your son back there."

But Abraam said to him, "Take heed to yourself; do not bring my son back there. 7 The Lord, the God of the sky and the God of earth, who took me from my father's house and from the land where I was born, who spoke to me and swore to me, saying, 'To you I will give this land, and to your offspring and to your offspring's offspring, I will give it,' 8 If, however, the woman does not wish to go with you to this land, you will be clear of this oath; only do not bring my son back there." And the servant put his hand under the thigh of Abraam his lord and swore to him concerning this matter.

Then the servant took ten camels from his lord's camels and some of all his lord's goods with himself, and when he had risen, he went to Mesopotamia to the city of Nachor. And he allowed the camels to rest outside the city beside the well of water toward evening, when the women who fetch water go out. And he said, "O Lord, God of my lord Abraam, be exalted, and give him sheep and cattle and silver and gold and male and female slaves, camels and donkeys. And Sarra my lord's wife bore one son to my lord after he had grown old, and he gave him as much as he had. And my lord administered an oath to me, saying, 'You shall not take a wife for my son from the daughters of the Chananites, whom I am living among in their land, but you shall go to my father's house and to my tribe and get a wife for my son from there.' Then I said to my lord, 'Perhaps the woman will not go with me.' And he said to me, 'The Lord, whom I have been well pleasing before, will send his angel with you and prosper your journey, and you shall get a wife for my son from my tribe and from my father's house. Then you will be free from my curse; indeed, when perchance you

18 And she said, "Drink, lord." And she hurried and lowered the jar upon her arm and gave him a drink (19) until he stopped drinking. And she said, "I will fetch water for your camels also until they all have drunk." And she hurried and emptied the jar into the watering trough and ran again to the well to draw and fetched water for all the camels. Now the man was observing her closely and was keeping silent to learn whether or not the Lord had prospered his journey.

And it came about when all the camels had stopped drinking, that the man took gold earrings a drachma each in weight and two bracelets for her arms, their weight being ten gold pieces. And he questioned her and said, "Whose daughter are you? Tell me: Is there room at your father's place for us to lodge?" And she said to him, "I am a daughter of Bathouel the son of Melcha, whom she bore to Nachor." And she said to him, "We have both straw and fodder in abundance and a place to lodge." And the man, being content, did obeisance to the Lord (27) and said, "Blessed be the Lord, the God of my lord Abraam, who has not left behind righteousness and truth from my lord. Me the Lord has prospered on the way to the house of my lord's kinsman."

And running off, the girl brought news to her mother's house about these matters. Now Rebekka had a brother whose name was Laban, and Laban ran out to the man at the spring. And it came about as soon as he saw the earrings and the bracelets on his sister's arms, and when he heard the words of his sister Rebekka as she was saying, "Thus the man has spoken to me," that then he went to the man as he stood by the camels at the spring and said to him, "Here, come in. Blessed be the Lord. Why do you stand outside? As for me, I have prepared the dwelling and a place for the camels." Then the man came into the dwelling and unloaded the camels. And he gave him straw and fodder for the camels and water for his feet and the feet of the men who were with him. And he set bread loaves before them to eat. And he said, "I will not eat until I have spoken my piece." And they said, "Speak on."

And he said, "I am Abraam's servant. Now the Lord has greatly blessed my lord, and he has been exalted, and he has given him sheep and calves and silver and gold and male and female slaves, camels and donkeys. And Sarra my lord's wife bore one son to my lord after he had grown old, and he gave him as much as he had. And my lord administered an oath to me, saying, 'You shall not take a wife for my son from the daughters of the Chananites, whom I am living among in their land, but you shall go to my father's house and to my tribe and get a wife for my son from there.' Then I said to my lord, 'Perhaps the woman will not go with me.' And he said to me, 'The Lord, whom I have been well pleasing before, will send his angel with you and prosper your journey, and you shall get a wife for my son from my tribe and from my father's house. Then you will be free from my curse; indeed, when perchance you
come to my tribe and they do not give her to you, then you will be free from my adjuration.'

42 "And on coming today to the spring I said, 'O Lord, the God of my lord Abraam, if only you prosper my journey that I am now going on!' 43 Here I stand near the spring of water, and the daughters of the people of the city will come out to fetch water, and it shall be that the maiden to whom I should say, 'Give me a little water from your jar to drink,' 44 and she should say to me, 'You drink, and I will fetch water for your camels too,' may this be the woman whom the Lord prepared for my own attendant Isaak, and by this I shall know that you have done mercy toward my lord Abraam.'

45 "And it came about before I finished speaking in my mind, that at once Rebekka was coming out with the water jar on her shoulders, and she went down to the spring and fetched water. Then I said to her, 'Give me a drink.' 46 And hurriedly she let down the jar from herself and said, 'You drink, and I will water your camels.' And I drank, and she watered my camels. 47 And I asked her and said, 'Whose daughter are you?' 'I am a daughter of Bathouel, Nachor's son,' she said, 'whom Melcha bore to him.' And I put the earrings on her and the bracelets around her arms. 48 Then, being content, I did obeisance to the Lord and blessed the Lord, the God of my lord Abraam, who had prospered me on the way of truth to obtain the daughter of my lord's kinsman for his son. 49 So if you are going to do mercy and righteousness toward my lord, tell me; but if not, tell me in order that I may turn to the right hand or to the left.'

50 Then Laban and Bathouel said in reply, 'This ordinance has come from the Lord; therefore we shall not be able to speak against you bad for good. 51 Look, Rebekka is before you; take her, lead quickly, and let her be wife to your lord's son, as the Lord has spoken.'

52 Now it came about when the servant of Abraam heard their words that he did obeisance upon the ground to the Lord. 53 And when the servant had brought out articles of silver and gold and clothing, he gave them to Rebekka, and he gave gifts to her brother and mother. 54 And he and the men who were with him ate and drank, and they went to bed. And when he rose in the morning, he said, 'Send me away in order that I may depart to my lord.' 55 And her brothers and mother said, 'Let the maiden remain with us about ten days, and after that she shall depart.' 56 But he said to them, 'Do not detain me, and the Lord has prospered my journey; send me away in order that I may depart to my lord.' 57 Then they said, 'Let us call the girl and ask her mouth.' 58 And they called Rebekka and said to her, 'Will you go with this man?' And she said, 'I will go.' 59 And they sent away their sister Rebekka and her possessions and Abraam's servant and those with him. 60 And they blessed their sister Rebekka and said to her, 'You are our sister; become thousands of myriads, and let your offspring gain possession of the cities of their adversaries.'

61 Then Rebekka and her maids, when they had risen, mounted the camels and went with the man, and taking along Rebekka, the servant departed.

62 Now Isaak used to go through the wilderness over against the well of the appearance, but he was dwelling in the land that is toward the south-west. 63 And Isaak went out toward evening to meditate in the plain, and looking up with his eyes he saw camels coming. 64 And Rebekka, looking up with her eyes, saw Isaak and leaped down from the camel 65 and said to the servant, 'Who is that man who is walking on the plain to meet us?' And the servant said, 'This is my lord.' Then taking her light summer garment she threw it around herself. 66 And the servant recounted to Isaak all the matters that he had carried out. 67 Then Isaak entered into his mother's house and took Rebekka, and she became his wife, and he loved her. And Isaak was comforted concerning his mother Sarra.

25 Now Abraam again took a wife, whose name was Chettoura. 2 And she bore him Zembron and lexan and Madan and Madiam and lesbok and Soye. 3 And lexan was the father of Saba and Thaiman and Dauid. And the sons of Dauid were Ragouel and Nabdeel and Assourieim and Latouseim and Loonimeim. 4 And the sons of Madiam: Gaiphar and Apher and Henoch and Abira and Elraga. These all were the sons of Chettoura. 5 And Abraam gave all his possessions to his son Isaak, 6 and to the sons of his concubines Abraam gave gifts, and while he was still living he sent them away from his son Isaak, eastward to the east country.

7 Now these are the years of the days of the life of Abraam that he lived: one hundred seventy-five years. 8 And breathing his last, Abraam died at a good old age, an old man and full of days, and was added to his people. 9 And his sons Isaak and Ismael buried him in the double cave in the field of Ephron the son of Saar the Chetite, which is opposite Mambre, 10 the field and the cave that Abraam acquired from the sons of Chet; there they buried Abraam and his wife Sarra. 11 And it came about after Abraam died that God blessed his son Isaak. And Isaak settled by the well of the appearance.

12 Now these are the generations of Ismael, Abraam's son, whom Hagar, Sarra's slave-girl, bore to Abraam. 13 and these are the names of the sons of Ismael, by the name of his clans: Nabaito, the firstborn of Ismael, and Kedar and Nabdeel and Massam 14 and Masma and Idouma and Masse 15 and Choddad and Thaiman and Letour and Naphes and Kedma. 16 These are the sons of Ismael, and these are their names in their tents and in their encampments, twelve rulers according to their nations. 17 And these are the years of the life of Ismael: one hundred thirty-seven years, and
breathing his last he died and was added to his kin. 18Now he settled from Heuilat to Sour, which is facing Egypt, until one comes to the Assyrians; he settled facing all his kinfolk.

19 And these are the generations of Isaak, Abraam’s son: Abraam was the father of Isaak. 20Now Isaak was forty years of age when he took Rebekka, daughter of Bathouel the Syrian of Mesopotamia, sister of Laban the Syrian, as a wife for himself. 21And Isaak petitioned the Lord concerning his wife Rebekka, because she was barren, and God heard him, and his wife Rebekka became pregnant. 22And the children were cavorting within her, and she said, “If it is thus going to be with me, why do I have this?” Then she went to inquire of the Lord, 23and the Lord said to her, “Two nations are in your womb, and two peoples from your uterus shall be divided, and a people shall excel over a people, and the greater shall be subject to the lesser.”

24 And the days for her to give birth were completed, and she had twins in her uterus. 25And the firstborn son came out red all over like a hairy hide; then she named his name Esau. 26And afterward his brother came out, with his hand gripping Esau’s heel, and she called his name Jakob. Now Isaak was sixty years of age when Rebekka bore them.

27 So the boys grew up, and Esau was a man who knew how to hunt, a rustic, while Jakob was a simple man, living at home. 28And Isaak loved Esau, because his game was food for him; Rebekka, however, loved Jakob.

29 Now Jakob cooked a stew, and Esau came from the plain languishing, 30and Esau said to Jakob, “Give me a taste of this red stew, for I am languishing!” Therefore his name was called Edom. 31And Jakob said to Esau, “Sell to me today your rights of primogeniture.” 32And Esau said, “Look, I am going to perish, and why do I have these rights of primogeniture?” 33And Jakob said to him, “Swear to me today.” And he swore to him, “Surely I will give you all these rights of primogeniture.” And he swore to him, “Swear to me today.” And he swore to him, “Surely I will give you all these rights of primogeniture.”

34 And Jakob gave Esau bread and lentil stew, and Esau sold the rights of primogeniture to Jakob. 35And Jakob gave Esau bread and lentil stew, and Esau sold the rights of primogeniture to Jakob. 36And Jakob gave Esau bread and lentil stew, and Esau sold the rights of primogeniture to Jakob.

26 Now a famine occurred upon the land, besides the former famine that had occurred in the time of Abraam. Then Isaak went to Gerara, to Abimelech, king of Phylstieim. 2And the Lord appeared to him and said, “Do not go down to Egypt, but settle in the land about which I speak to you. 3And reside in this land as an alien, and I will be with you and will bless you. For to you and to your offspring I will give all this land, and I will establish my oath that I swore to your father Abraam. 4And I will make your offspring as numerous as the stars of the sky and will give to your offspring all this land, and all the nations of the earth shall be blessed in your offspring. 5since your father Abraam obeyed my voice and kept my ordinances and my commandments and my statutes and my precepts.”

6 And Isaak settled in Gerara. 7Then the men of the place asked about his wife Rebekka, and he said, “She is my sister,” for he was afraid to say, “She is my wife,” lest perhaps the men of the place kill him for the sake of Rebekka, because she was attractive in appearance. 8And he stayed on there quite some time. Now Abimelech the king of Gerara, when he peered through the window, saw Isaak playing around with his wife Rebekka. 9Then Abimelech summoned Isaak and said to him, “So then she is your wife! Why is it that you said, ‘She is my sister?’” And Isaak said to him, “Because I said, ‘Lest perhaps I die because of her.’” 10And Abimelech said to him, “What is this you have done to us? Very nearly did someone of my kin lie with your wife, and you had brought ignorance upon us.” 11Then Abimelech instructed all his people, saying, “Anyone who touches this man or his wife shall be liable to the death penalty.”

12 And Isaak sowed seed in that land and in that year found barley bearing a hundredfold. And the Lord blessed him, 13and the man was exalted, and he kept getting greater until he became very great. 14And he had flocks of sheep and herds of cattle and many tilled fields. And the Phylstieim envied him, 15and all the wells that his father’s servants had dug in the time of his father—the Phylstieim stopped them up and filled them with earth. 16And Abimelech said to Isaak, “Go away from us, for you have become much more powerful than we.”

17 And Isaak departed from there and lodged in the ravine of Gerara and settled there. 18And again Isaak dug the wells of water that the servants of his father Abraam had dug, and the Phylstieim had stopped them up after his father Abraam had died, and he gave them names in accordance with the names that his father had named. 19And Isaak’s servants dug in the ravine of Gerara and found there a well of living water. 20And the herders of Gerara quarreled with Isaak’s herders, asserting that the water was theirs. And he called the name of the well Injustice, for they did him injustice. 21Then setting out from there he dug another well, but they were disputing over that one also, and he named its name Enmity. 22Then setting out from there he dug another well, but they did not quarrel over it, and he named its name Open-space, saying, “Inasmuch as now the Lord has made room for us and increased us on the land.”

23 And from there he went up to the well of the oath. 24And on that night the Lord appeared to him and said, “I am the God of your father Abraam; do not be afraid, for I am with you and have blessed you and will make your offspring numerous for your father Abraam’s sake.” 25And he built an altar there and invoked the name of the Lord and pitched his tent there. And there Isaak’s servants dug a well.

26 And Abimelech went to him from Gerara with Ochozath his groomsman and Phichol the
commander-in-chief of his army. 27 And Isaak said to them, “Why did you come to me? You are the ones who hated me and sent me away from you.” 28 And they said, “Seeing, we have seen that the Lord was with you, and we said, Let there come to be an oath between you and between us, and we will make a covenant with you 29 that you will not do us harm, just as we did not loathe you, and as we treated you well and sent you away in peace. And now you are blessed by the Lord.” 30 And he made them a banquet, and they ate and drank.

31 And when they had risen in the morning, they told him about the well that they had dug and said, “We did not find water.” 32 And he called it Oath; therefore he called the city’s name Well-of-oath, to the present day.

34 Now Esau was forty years of age, and he took as a wife loudin the daughter of Beer the Chetite and Basemmath daughter of Ailon the Heuite. 35 And they were contending with Isaak and with Rebekka.

27 Now it came about after Isaak had grown old and his eyes had become too dim to see, that then he called his elder son Esau and said to him, “My son,” and he said, “Here I am.” 2 And he said, “See, I have grown old, and I do not know the day of my death. 3 Now therefore take your equipment, both quiver and bow, and go out into the plain, and hunt game for me, 4 and prepare for me victuals, such as I like, and bring them to me in order that I may eat, so that my soul may bless me before I die.”

5 Now Rebekka heard Isaak speaking to his son Esau. And Esau went into the plain to hunt game for his father. 6 Then Rebekka said to her lesser son Jakob, “Look, I heard your father speaking to your brother Esau, saying, 7 ‘Bring me game, and prepare for me victuals in order that when I have eaten I may bless you in the presence of the Lord before I die.’ 8 Now then, son, listen to me, as I command you, 9 and go to the flock; get me two kids from there, tender and good, and I shall prepare them as victuals for your father, such as he likes, 10 and you shall bring them in to your father, and he will eat, so that your father may bless you before he dies.”

11 But Jakob said to his mother Rebekka, “My brother Esau is a hairy man, while I am a smooth man. 12 Perhaps my father will feel me, and I shall be before him like a scorner and bring a curse on myself and not a blessing.” 13 But his mother said to him, “Your curse be on me, child; only obey my voice, and go, bring them to me.” 14 And he went, got them and brought them to his mother, and his mother prepared victuals, just as his father used to love them. 15 And Rebekka, when she had taken the fine garment of her elder son Esau, which was with her in the house, then she put it on her younger son Jakob, 16 and she placed the skins of the kids on his arms and on the bare parts of his neck, 17 and she gave the victuals and the bread loaves that she had prepared into the hands of her son Jakob.

18 And he brought them in to his father. And he said, “Father.” And he said, “Here I am; who are you, child?” 19 And Jakob said to his father, “I am Esau your firstborn; I have done according to what you talked about to me; rise, sit, and eat of my game, so that your soul may bless me.” 20 But Isaak said to his son, “What is this that you have quickly found, O child?” And he said, “That which the Lord your God delivered up before me.” 21 Then Isaak said to Jakob, “Come near to me, and I shall feel you, child, whether you are my son Esau or not.” 22 And Jakob drew near to his father Isaak, and he felt him and said, “The voice is Jakob’s voice, yet the hands are the hands of Esau.” 23 And he did not recognize him, for his hands were hairy like his brother Esau’s hands, and he blessed him. 24 And he said, “Are you my son Esau?” And he said, “I am.” 25 And he said, “Bring it to me, and I shall eat of your game, child, in order that my soul may bless you.” 26 And he presented it to him, and he ate, and he brought wine in to him, and he drank. 27 And his father Isaak said to him, “Come near to me, and kiss me, child.” 28 And coming near he kissed him, and he smelled the scent of his clothes and blessed him and said, “See, my son’s scent is like the scent of a full field that the Lord has blessed.

28 And may God give you of the dew of heaven 29 and an abundance of grain and wine. 29 And let nations be subject to you, 30 and rulers shall do obeisance to you, and your father’s sons shall do obeisance to you.

Accursed be the one who curses you, 31 but blessed be the one who blesses you!”

30 And it came about after Isaak had left off blessing his son Jakob, and it came about when Jakob had gone out from the presence of his father Isaak, that then his brother Esau came from the hunt. 31 And he too prepared victuals and presented them to his father and said to his father, “Let my father rise and eat of his son’s game, so that your soul may bless me.” 32 And his father Isaak said to him, “Who are you?” And he said, “I am your firstborn son, Esau.” 33 Then Isaak was astonished with very great astonishment and said, “So who was the one who hunted game for me and brought it in to me? And I ate of everything before you came, and I blessed him, and let him be blessed!” 34 Now it came about when Esau heard his father Isaak’s words, that then he uttered a very great and bitter cry and said, “Do bless me also, father!” 35 But he said to him, “Your brother, coming with deceit, took away your blessing.”

<sup>a</sup> Or great and very bitter
36 And he said, “His name was rightly called Jakob, for he has sup Plant away my rights of primogeniture, and now he has taken away my blessing.” Then Esau said to his father, “Did you not leave a blessing for me, father?” 37 And in reply Isaac asked Esau, “If I made him your lord, and I made all his brothers his domestics, with grain and wine I sustained them, then what shall I do for you,child?” 38 And Esau said to his father, “Surely you do not have only one blessing, father? Do bless me also, father!” And with Isaac cut to the quick, Esau uttered a cry and wept.

39 Then in reply his father Isaac said to him: “See, away from the fatness of the earth shall your dwelling be, and away from the dew of the sky on high.

40 And by your dagger you shall live, and you shall be subject to your brother, but it shall be that when perchance you bring him down, then you shall loose his yoke from your neck.

41 And Esau was indignant at Jakob because of the blessing with which his father had blessed him. Then Esau said in his mind, “Let the days of mourning for my father come near in order that I may kill my brother Jakob.” 42 But the words of her mourning for my father come near in order that I may kill my brother Iakob.” 43 Now then, child, listen to my voice, and rise, escape to Mesopotamia to my brother Laban, your mother’s brother. 44 And he dreamed, and see, a ladder set firmly in the earth, whose top was reaching into heaven, and the angels of God were ascending and descending on it.

45 Then Isaak, having called for Jakob, blessed him and commanded him, saying, “You shall not take a wife from the daughters of Chanaan,” 46 but that Jakob obeyed his father and mother and went to Mesopotamia, and Esau saw that the daughters of Chanaan were evil in the sight of his father Isaak, 47 and Esau went to Ismael and took Maileth daughter of Abraam’s son Ismael, sister of Nabaioth, as a wife in addition to his wives.

10 And Jakob departed from the well of the oath and went to Charran. 11 And he came upon a place and lay down there, for the sun had set. And he took one of the stones of the place and put it at his head and lay down in that place. 12 And he dreamed, and see, a ladder set firmly in the earth, whose top was reaching into heaven, and the angels of God were ascending and descending on it.

13 And the Lord leaned on it and said, “I am the Lord, the God of Abraam your father and the God of Isaak; do not be afraid; as for the land which you are sleeping on, I will give it to you and to your offspring. 14 And your offspring shall be like the sand of the earth, and it shall widen out to the sea and to the southwest and to the north and to the east, and all the tribes of the earth shall be blessed in you and in your offspring. 15 And see, I am with you, carefully guarding you in every way where you might go, and I will bring you back to this land, for I will not leave you until I have done all the things that I talked about to you.” 16 And Jakob woke from his sleep and said, “The Lord is in this place—yet I did not know it!” 17 And he was afraid and said, “How awesome is this place! This is nothing other than a divine house, and this is the gate of heaven.”

18 And Jakob rose in the morning, and he took the stone that he had put down there at his head and set it up for a stele and poured oil on the top of it. 19 And Jakob called the name of that place Divine-house, and the city’s name was formerly Oulamlouz. 20 And Jakob made a vow, saying, “If the Lord God should be with me and should carefully guard me in this way that I go and should give me bread to eat and clothing to put on 21 and should bring me back to my father’s house in safety, then the Lord shall become god to me, and this stone, which I have set up for a stele, shall be a divine house to me, and of all things that you might give me, as a tithe I will tithe them to you.”

30 And Jakob, lifting up his feet, went to the land of the east, to Laban the son of Bathouel the Syrian and brother of Rebekka, mother of Jakob and Esau. 2 And he was looking, and there was a well in the plain, and three flocks of sheep were resting there near it, for out of that well they would water the flocks. Now a large stone was on the well’s mouth, 3 and all the flocks would water the sheep
and restore the stone to its place on the mouth of the well.

4 And Jakob said to them, “Brothers, where are you from?” And they said, “We are from Charran.” 5Then he said to them, “Do you know Laban the son of Nachor?” And they said, “We know him.” 6And he said to them, “Is he well?” And they said, “He is well.” And see, his daughter Rachel was coming with her father. 7And Jakob said, “There is still much daylight; it is not yet time for the livestock to be gathered together. Water the sheep; go off, and pasture them.” 8But they said, “We shall not be able to until all the shepherds have been gathered together, and they roll the stone from the mouth of the well, and we shall water the sheep.”

9 While he was still speaking with them, then Laban’s daughter Rachel was coming with her father’s sheep, for she was tending her father’s sheep. 10Now it came about when Jakob saw Rachel, daughter of his mother’s brother Laban, and the sheep of his mother’s brother Laban, that then Jakob, drawing near, rolled the stone from the well’s mouth and watered the sheep of his mother’s brother Laban. 11And Jakob kissed Rachel, and cried out with his voice he wept. 12And he told her brother Laban, “Give me Rachel to wife, for I will serve you seven years for your younger daughter Rachel.”

13 And it came about when Laban heard the name of his sister’s son Jakob, that he ran to meet him and, embracing him, kissed him and brought him into his house. And he related to Laban all these particulars. 14And Laban said to him, “You are of my bones and of my flesh!” And he was with him a month of days. 15Then Laban said to Jakob, “Indeed, because you are my kinsman, you shall not be subject to me for nothing. Tell me what your wage is.” 16Now Laban had two daughters; the name of the bigger was Leia, and the name of the younger was Rachel. 17And Leia’s eyes were weak, but Rachel was shape-ly in figure and lovely in appearance. 18Now Jakob loved Rachel, and he said, “I will be subject to you seven years for your younger daughter Rachel.” 19And Laban said to him, “It is better that I give her to you than that I give her to another man; dwell with me.” 20And Jakob was subject seven years for Rachel, and they were in his sight like a few days because he loved her.

21 Then Jakob said to Laban, “Give up my wife, that I may go in to her, for my days have been com-pleted.” 22And Laban gathered together all the men of the place and made a wedding feast. 23And evening came, and Laban, taking his daughter Leia, brought her in to Jakob, and Jakob went in to her. 24Now Laban gave to his daughter Leia his maid Zelpha as a maid for her. 25Then morning came, and there was Leia! And Jakob said to Laban, “What is this you have done to me? Was I not sub-ject to you for Rachel? And why have you deceived me?” 26And Laban said, “It is not possible thus in our locality to give the younger before the elder.

27Therefore finish the heptad of this one, and I will give you this one also in return for work that you shall do at my place for yet another seven years.” 28And Jakob did so and fulfilled her heptad, and Laban gave him his daughter Rachel as a wife for him. 29Now Laban gave his maid Balla to his daughter Rachel as a maid for her. 30And he went in to Rachel, and he loved Rachel more than Leia. And he was subject to him another seven years.

31 Now when the Lord saw that Leia was hated, he opened her womb, but Rachel was barren. 32And Leia conceived and bore a son to Jakob, and she called his name Rouben, saying, “Inasmuch as the Lord has seen my humiliation, now it is me my husband will love.” 33And Leia conceived again and bore a second son to Jakob and said, “Because the Lord has heard that I am hated, he has also in addition given me this one too,” and she called his name Symeon. 34And yet again she conceived and bore a son and said, “Now yet again with respect to this I will acknowledge the Lord”; therefore she called his name Leui. 35And after she had conceived yet again, she bore a son and said, “This time I have won my husband’s favour.” 36And she called his name Issachar. 37And yet again she conceived and bore a son, and said, “God has added to my多番たちに幸福をもたらす故に、名をZelaphayahu手にした。” 38And she gave him her name Simeon. 39And yet again she conceived and bore a son, and said, “God has judged me and heard my voice and given me a son”; therefore she called his name Levi. 40And Rachel’s female slave Balla conceived and bore Jakob a son. 41And Rachel said, “God has heard me and heard my voice and given me a son”; therefore she called his name Dan. 42And Rachel’s female slave Balla conceived yet again, and she bore Jakob a second son. 43And Rachel said, “God has assisted me, and I have lived together with my sister and have been strong enough,” and she called his name Nephthali.

9 Now Leia saw that she had ceased to bear, and she took her female slave Zelpha and gave her to Jakob as a wife. 10Then Jakob went in to her, and Leia’s female slave Zelpha conceived and bore Jakob a son. 11And Leia said, “By fortune!” and she named his name Gad. 12And Leia’s female slave Zelpha conceived and bore Jakob a second son as well. 13And Leia said, “Happy am I! For the women pronounce me happy,” and she called his name Aser. 14Now in the days of wheat harvest Rouben went and found mandrake apples in the field and brought them to his mother Leia. Then Rachel said to Leia, “Give me some of your son’s mandrakes.”

aPossibly seven-day feast  blouda = WeAed
15 But Leia said, "Is it not enough for you that you have taken away my husband? Surely you will not also take away my son’s mandrakes?" Then Rachel said, "Not so; let him lie with you through this night in exchange for your son’s mandrakes."

16 And Iakob came in from a field at evening, and Leia went out to meet him and said, "You shall come in to me today, for I have hired you in exchange for my son’s mandrakes." And he lay with her through that night. 17 And God heard Leia, and God also took away her shame.

18 And Leia said, "God has given me my hire, since I gave my female slave to my husband," and she called her name Issachar, which is Hire. 19 And Leia went out to meet him and said, "You shall come in to me today, for I have hired you in exchange for my son’s mandrakes." And he lay with her through that night in exchange for your son’s mandrakes."

20 Then Leia said, "God has given a good gift to me; at the present time my husband will choose me, for I have borne him six sons," and she called his name Zabouleon. 21 And afterwards she bore a daughter and called her name Dinah.

22 Then God remembered Rachel, and God heard her and opened her uterus, and after she had conceived she bore Iakob a sixth son. 23 Then Leia said, "God has taken away all the living things of my husband," and she called his name Issachar, which is Hire.

25 Now it came about when Rachel had borne Joseph, that Iakob said to Laban, "Send me away in order that I may depart to my region and to my country. 26 Give up my wives and children, on account of whom I was subject to you, in order that I may depart, for you know very well the servitude with which I have served you." 27 But Laban said to him, "If I had found favor before you, I would have learned it by ornamentimacy. Indeed, God blessed me by your coming. 28 Specify your wage to me, and I will give it." 29 Then Iakob said to him, "You do know in what things I was subject to you and how numerous your cattle have been with me. 30 For what you had before me was little, and it increased to a multitude, and the Lord blessed you at my foot. Now then when shall I too prepare a household for myself?" 31 And Laban said to him, "What shall I give to you?" And Iakob said to him, "You shall not give me anything; if you carry out this matter for me, I will again shepherd your sheep, and I will keep them. 32 Let your sheep pass by today, and separate these every gray sheep among the lambs and every pure white and spotted one among the goats; such shall be my wage. 33 And my righteousness will hearken to me tomorrow, because my wage is before you. Any one that is not spotted and pure white among the goats and gray among the lambs shall, in my judgment, have been stolen." 34 Then Laban said to him, "Let it be according to your word." 35 And on that day he set apart the male goats that were spotted and pure white and all the female goats that were spotted and pure white and every one that was white among them and every one that was gray among the lambs and gave them into the control of his sons. 36 And he put a distance of three days' journey between them and between Iakob. Now Iakob was shepherding Laban's remaining sheep.

37 And Iakob took for himself a green rod of styrax and walnut and one of a plane tree, and Iakob stripped white stripes in them, tearing away the green. And the white that he had stripped appeared variegated on the rods. 38 And he set the rods that he had stripped in the channels of the watering troughs of water in order that, when the sheep would come to drink in front of the rods, as they came for drinking, (39) the sheep would come into heat at the rods, (40) and the sheep would produce pure white and variegated and ash-colored spotted young. 40 And Iakob set apart the lambs and set before the sheep a pure white ram and every variegated one among the lambs, and he separated flocks for himself on his own and did not mix them with Laban's sheep. 41 Now it came about in the season in which the sheep came into heat, as they were conceiving, that Iakob placed the rods in the channels before the sheep that they might come into heat opposite the rods, but when the sheep would give birth, he would not place them; so then the unmarked were Laban's, and the marked Iakob's. 42 And the man became very, very rich and had large herds and cattle and male slaves and female slaves and camels and donkeys.

31 Now Iakob heard the words of the sons of Laban, saying, "Iakob has taken all that was our father's, and he has made all this glory from what was our father's." 2 And Iakob saw Laban's face, and see, it was not towards him as it was yesterday and the third day. 3 Then the Lord said to Iakob, "Return to the land of your father and to your kindred, and I will be with you." 4 And Iakob went for and called Laban andRachel into the plain where his flocks were and said to them, "I see your father's face, that it is not in favor of me as yesterday and the third day, but the God of my father has been with me. 5 Now you yourselves too know that I was subject to your father with all my strength. 6 Yet your father cheated me, and exchanged my wage for ten lambs, and God did not give him leave to harm me. 7 If he should say thus, 'The variegated shall be your wage,' then all the sheep will bear variegated, but if he should say, 'The white shall be your wage,' then all the sheep will bear white. 8 And God took away all the livestock of your father and gave them to me. 9 And it came about when the sheep were coming into heat, that then I saw them with my eyes in my sleep, and see, the male goats and the rams—pure white and variegated and ash-colored spotted—were mounting the sheep and the female goats. 10 And the angel of God said to me during sleep, 'Iakob.' And I said, 'What is it?' 11 And he said, 'Look up with your eyes, and see the male goats and the rams—pure white and variegated and ash-colored spotted—mounting the sheep and the female goats, for I have seen how much
Laban is doing to you. 13I am the God who appeared to you at a divine place, there where you anointed a stele to me and made a vow to me there. Now therefore rise, and go forth from this land, and depart to the land of your origin, and I will be with you." 14And Rachel and Leia said to him in reply, "Surely there is no longer a portion or an inheritance in our father's house! 15Have we not been regarded by him as foreigners? For he has sold us, and he consumed our money by a devouring. 16All the wealth and the glory that God took away from our father shall belong to us and to our children. Now therefore do what God has said to you." 17Then Iakob, when he had arisen, took his wives and his young men on the camels, 18and he carried off all his possessions and all his chattels that he had procured in Mesopotamia and all that was his, to go off to his father Isaak in the land of Chanaan. 19Now Laban went away to shear his sheep, and Rachel stole her father's idols. 20And Iakob concealed his intention from Laban the Syrian so as not to tell him that he was fleeing, 21and he fled with all that was his and crossed the river and set out for the mountain of Galaad. 22Then on the third day it was told to Laban the Syrian that Iakob had fled, 23and taking along all his kinsfolk with himself he followed hard after him a seven days' journey, and he caught up with him at the mountain of Galaad. 24But God came to Laban the Syrian in his sleep during the night and said to him, "Watch yourself, that you not speak evil with Iakob." 25And Laban caught up with Iakob. Now Iakob pitched his tent on the mountain, and Laban stationed his kinsfolk on the mountain of Galaad. 26And Laban said to Iakob, "What have you done? 27Why did you flee secretly and rob me 28and carry off my daughters like those captured by dagger? 29And if you had told me, I would have sent you away with mirth and with music, with drums and lyre. 30I was not deemed worthy to kiss my own father and my own mother. 31Why have you stolen my gods?" 32And Iakob said to Laban in reply, "Because I said, 'Lest perhaps you take away my daughters from me, and all that is mine.' 33Discover what I have of yours, and take it." And he did not discover anything with him. And Iakob said, "Anyone with whom you should find your gods shall not live in the presence of our kinsfolk." Now Iakob did not know that his wife Rachel had stolen them. 33And Laban, when he had gone in, searched in Leia's house and found nothing. And he went out of Leia's house and searched in Iakob's house and in the house of the two maids and found nothing. Then he also entered into Rachel's house. 34Now Rachel had taken the idols and put them into the camel's pack-saddles and sat on them. 35And she said to her father, "Do not take it ill, lord; I cannot rise before you, for I have what is customary with women." And Laban searched in the whole house and did not find the idols. 36Then Iakob became angry and quarreled with Laban. And Iakob said to Laban in reply, "What is my crime, and what is my fault, that you have followed hard after me 37and that you have searched all my effects? What have you found of all the effects of your house? Set it here before your kinsfolk and my kinsfolk, and let them decide between us two. 38These twenty years of mine I was with you; your sheep and your female goats were not barren; I did not consume the rams of your sheep; 39that which was caught by wild beasts I have not brought back to you; I would exact from myself what was stolen by day and what was stolen by night; 40by day I would become inflamed by heat and by frost by night, and sleep would withdraw from my eyes. 41These twenty years of mine I was in your household; I was subject to you fourteen years in exchange for your two daughters and six years among your sheep, and you falsified my wage with ten ewe lambs. 42If the God of my father Abraam had not been with me—even the Fear of Isaak—you would now have sent me away empty-handed; God saw my humiliation and the labor of my hands and rebuked you yesterday." 43Then in reply Laban said to Iakob, "The daughters are my daughters, and the sons are my sons, and the livestock are my livestock, and all things that you see are mine and my daughters'. What shall I do today for these or for their children whom they have borne? 44Now therefore, come, let us make a covenant, you and I, and it shall become an attestation between you and me. And he said to him, "Look, no one is with us; see, God is a witness between you and me." 45Then Iakob, taking a stone, set it up as a stele. 46And Iakob said to his kinsfolk, "Gather stones." And they gathered stones and made a mound, and they ate and drank there by the mound. 47And Laban said to him, "This mound bears witness between you and me today." 48And Laban called it Mound-of-the-witness, but Iakob called it Mound-witness. 49(51) Then Laban said to Iakob, "Here is this mound and the stele that I have set up between you and me; 52(53) this mound bears witness, and this stele bears witness." (46b) Therefore its name was called Mound-bears-witness, 49and The-act-of-seeing, about which he said, "May God oversee between you and me, that we shall withdraw one from the other. 50If you shall humiliate my daughters, if you shall take wives in addition to my daughters, beware, no one is with us. 52For whether I do not cross over to you, or you do not cross over this mound and this stele to me for harm, 53the God of Abraam and the God of Na-chor will judge between us." 54And Iakob swore by the Fear of his father Isaak. 54And Iakob offered a
sacrifice on the mountain and called his kinsfolk, and they ate and drank and slept on the mountain.

55(32.1) Then in the morning when Laban had risen, he kissed his sons and his daughters and blessed them, and Laban, turning back, departed to his region.

32(2) And Jakob departed on his own way. And looking up he saw a divine camp encamped, and the angels of God met him. 4(5) Now Jakob, when he saw them, said, “This is a divine camp!” And he called the name of that place Camps.

3(4) And Jakob sent messengers ahead of him to his brother Esau in the land of Seir in the territory of Edom, 4(5) and he commanded them, saying, “Thus you shall say to my lord Esau: Thus says your servant Jakob, ‘I have lived with Laban as an alien and stayed until now, 6(7) and cattle and donkeys and sheep and male and female slaves have come into my possession, and I have sent to tell my lord Esau in order that your servant may find favor before you.’”

6(7) And the messengers returned to Jakob, saying, “We came to your brother Esau, and he is coming to meet you, and four hundred men are with him.” 7(8) Then Jakob was greatly afraid and perplexed. And he divided the people that were with him and the cattle and the sheep into two companies. 8(9) And Jakob said, “If Esau should come to one company and eradicate it, then there will be the second company to save itself.”

9(10) And Jakob said, “God of my father Abraam and God of my father Isaak, O Lord who said to me, ‘Hurry off to the country of your origin, and I will do you good,’ 10(11) it is sufficient for me. Therefore to this day the sons of Israel shall not eat the sinew that became numb, that is on the flat part of the thigh, because he touched the flat part of Jakob’s thigh became numb as he wrestled with him, 26(27) and he said to him, “Send me away, for the dawn has come up.” But he said, “I will not send you away, unless you bless me.” 27(28) And he said to him, “What is your name?” And he said, “Iakob.” 28(29) Then he said to him, “Your name shall no longer be called Jakob, but Israel shall be your name, because you have prevailed with a god, and with humans you are powerful.” 29(30) Then Jakob asked and said, “Tell me your name.” And he said, “Why do you ask this, my name?” And there he blessed him, 30(31) and Iakob called the name of that place Divine-form, “For I have seen a god face to face, and my life has been preserved.” 31(32) And the sun rose upon him when he passed by Form-of-God; now he was limping upon his thigh.

32(33) Therefore to this day the sons of Israel shall not eat the sinew that became numb, that is on the flat part of the thigh, because he touched the flat part of Jakob’s thigh, the sinew, and it became numb.

33 Now when Jakob looked up he saw, and see, his brother Esau was coming, and four hundred men with him. And Jakob distributed the youngsters to Leia and Rachel and the two maids 2 and put the two maids with their sons out front, and Leia with her youngsters behind, and Rachel and Joseph last. 3 But he himself advanced ahead of them and did obeisance upon the ground seven times until he came near his brother.

4 And Esau ran forward to meet him, and embracing him he kissed him and fell upon his neck, and they both wept. 5 And looking up he saw the women and youngsters and said, “What are these to you?” And he said, “The youngsters by which God has shown mercy to your servant.” 6 And the maids and their children drew near and bowed down, 7 and Leia and her children drew near and did obeisance, and afterwards Rachel and Joseph drew near, and they did obeisance. 8 And he said, “What are these to you, all these companies that I have met?” And he said, “That your servant may find favor before you, lord.” 9 But Esau said, “I have much, brother; let your property be yours.” 10 But Jakob said, “If I have found favor before you, accept my presents through my hands; with regard to this I saw your face, as someone might
see a divine face, and you will be pleased with me. 10 Receive my blessings that I have brought to you, because God has shown mercy to me and I have everything.” And he urged him, and he received them.

12 And he said, “When we depart, we shall go a direct route.” 13 But he said to him, “My lord knows that the youngsters are rather delicate, and the sheep and cows are giving birth for me; so if I should drive them hard for one day, all the cattle will die. 14 Let my lord advance ahead of his servant, whereas I will regain strength on the way in accordance with the leisure of the journey that is before me and in accordance with the pace of the young children until I come to my lord in Seir.”

15 Then Esau said, “I shall leave behind with you some of the people who are with me.” But he said, “Why is this? It is enough that I have found favor before you, lord.” 16 Then Esau turned back on that day to his way to Seir.

17 And Iakob was setting out for Tents, and he made himself dwellings and tents for his cattle; therefore he called the name of that place Tents.

18 And Iakob came to Salem, a city of Sikima, which is in the land of Chanaan, when he came from Mesopotamia of Syria, and he encamped facing the city. 19 And from Hemmor, Sychem’s father, he acquired for one hundred lambs the portion of the field, there where he had set up his tent, 20 and there he set up an altar and invoked the God of Israel.

34 Now Dina the daughter of Leia, whom she had borne to Iakob, went out to observe the daughters of the inhabitants. 2 And Sychem the son of Hemmor, the Chorrite, the ruler of the land, saw her, and seizing her he lay with her and humbled her. 3 And he applied to the person b of Dina the daughter of Iakob, and he loved the maiden and spoke with her according to the maiden’s mind. 4 And Sychem spoke to his father Hemmor, saying, “Get me this girl for a wife.”

5 Now Iakob heard that the son of Hemmor had defiled his daughter Dina, but his sons were with his livestock in the plain, and Iakob kept silent until they came. 6 And Hemmor the father of Sychem went out to Iakob to speak with him. 7 And the sons of Iakob came from the plain. And when they heard, the men were cut to the quick, and it was very painful to them because he had done an unseemly thing in Israel by lying with Iakob’s daughter, and it shall not be thus.

8 And Hemmor spoke with them, saying, “My son Symeon has selected your daughter with his soul; give her to him as a wife. 9 Make marriages with us; give your daughters to us, and take our daughters for your sons. 10 And settle among us, and as for the land, see, it is broad before you; settle, and travel for business in it, and acquire property in it.” 11 Then Sychem said to her father and to her brothers, “May I find favor before you, and whatever you say, we will give. 12 Increase the bride price very much, and I will give it, just as you tell me, and you shall give me this girl for a wife.”

13 But the sons of Iakob answered Sychem and his father Hemmor with deceit and spoke with them, because they had defiled their sister Dina, 14 and Symeon and Leui, Dina’s brothers, Leia’s sons, said to them, “We will not be able to carry out this matter, to give our sister to a man who has a foreskin, for it is a disgrace to us. 15 In this we will become like you and settle among you, if you, even you, become like us when every male of yours has been circumcised, 16 and we will give our daughters to you, and we will take some of your daughters as wives for us, and we will live beside you, and we will be as one clan. 17 But if you do not listen to us to be circumcised, we will depart, taking our daughters.”

18 And their words were pleasing before Hemmor and before Sychem, the son of Hemmor. 19 And the young man did not delay to carry out this matter, for he was devoted to Iakob’s daughter. Now he was the most honored of all those in his father’s house. 20 So then Hemmor and his son Sychem came to the gate of their city and spoke to the men of their city, saying, 21 These people are peaceable with us; let them live on the land and travel it for business, and as for the land, see, it is broad before them. We will take their daughters as wives for us, and we will give them our daughters. 22 Only in this will the people become like us to live with us so as to be one people, when every male of ours is circumcised, as they also have been circumcised. 23 And will not their livestock and their possessions and their quadrupeds be ours? Only in this let us become like them, and they will live with us.” 24 And all those going out the gate of their city listened to Hemmor and his son Sychem, and they had the flesh of their foreskin circumcised, every male.

25 Now it came about on the third day, when they were in pain, that the two sons of Iakob, Symeon and Leui, Dina’s brothers, took each one his dagger and entered into the city safely and killed every male. 26 They killed both Hemmor and his son Sychem with a dagger’s edge and took Dina out of Sychem’s house and went away. 27 Then the sons of Iakob came upon the casualties and plundered the city in which they had defiled their sister Dina, 28 and they took their sheep and their cattle and their donkeys, both as many as were in the city and as many as were in the plain. 29 And all their slaves and all their chattels and their wives they captured, and they plundered both as many things as were in the city and as many things as were in the dwellings. 30 Then Iakob said to Symeon and Leui, “You have made me hateful so that I am evil to all those inhabiting the land, both among the Chananites and the Pherezites. But as for me, I am few in number, and they, gathering together against me, will chop me up, and I shall be annihilated, I and my house-
Now God said to Jakob, “Arise, go up to the
place Baithel, and reside there, and make
an altar there to the God who appeared to you
when you were fleeing from the presence of your
brother Esau.” 2Then Jakob said to his household
and to all those who were with him, “Remove
from your midst the foreign gods that are with
you, and purify yourselves, and change your gar-
ments, 3and arise, let us go up to Baithel, and let
us make an altar there to the God who hearkened
to me in a day of distress, who was with me and
preserved me on the road that I traveled.” 4And
they gave to Jakob the foreign gods that were in
their hands and the earrings in their ears, and
Jakob hid them under the terebinth in Siquima, and
he destroyed them to the present day.

5 And Israel rose up from Siquima, and a divine
fear came upon the cities all around them, and
they did not go in pursuit after the sons of Israel.
6Then Jakob came to Louza, which is Baithel,
which is in the land of Chanaan, and he and all the
people who were with him set up an altar and
called the name of the place Baithel, for there
God had revealed himself to him when he
was fleeing from the presence of his brother Esau.
8Now Debbora, Rebekka’s nurse, died under the
city of palm trees, for she was fleeing from the
presence of her brother Esau.
9 And God appeared to Jakob again in Louza,
when he arrived from Mesopotamia of Syria, and
God blessed him. 10And God said to him, “Your
name is Jakob; no longer shall it be called Jakob,
but Israel shall be your name.” 11And God said to
him, “I am your God: increase, and multiply; na-
tions and gatherings of nations shall be from you,
and kings shall come from your loins. 12And the
land that I have given to Abraam and Isaak, I have
given it to you; it shall be yours, and I will give this
land to your off spring after you.” 13Then God went
up from him out of the place where he had spoken
with him. 14And Jakob set up a stele in the place in
which he had spoken with him, a stone stele, and
he poured out a libation on it and poured oil on it.
15And Jakob called the name of the place, there
at which God had spoken with him, Baithel.

16(21) Then after Jakob had set out from
Baithel, he pitched his tent beyond the tower of
Gader. (16)Now it came about when he drew near
Chabratha to go to the land of Ephratha, that Ra-
chel gave birth, and she experienced severe birth
pangs in the birth. 17And it came about while she
was giving birth with difficulty that the midwife
said to her, “Take courage, for this one also is a son
for you.” 18And it came about as she was giving up
her soul, for she was dying, that she called his
name Son-of-my-pain, but his father called him
Benjamin. 19So then Rachel died, and she was
buried on the way to Ephratha (this is Bethleem).
20And Jakob set up a stele at her tomb; this is the
stele of Rachel’s tomb to the present day.

21(22) And it came about when Israel dwelt in
that land that Rouben went and lay with Balla his
father’s concubine, and Israel heard, and it seemed
evil in his sight.

22 Now the sons of Jakob were twelve. 23The
sons of Leia: Rouben (Jakob’s firstborn), Symeon,
Leui, Ioudas, Issachar, Zaboulon. 24And the sons of
Rachel: Joseph and Benjamin. 25And the sons of
Balla, Rachel’s maid: Dan and Nephtali. 26And
the sons of Zelpha, Leah’s maid: Gad and Aser.
These were the sons of Jakob who were born to
him in Mesopotamia of Syria.

27 Now Jakob came to his father Isaak at Mam-
bre, at a city of the plain (this is Chebron) in the
land of Chanaan, where Abraam and Isaak had
resided as aliens. 28And the days of Isaak that he
lived amounted to one hundred eighty years.
29And breathing his last he died and was added to
his kin, old and full of days, and his sons Esau and
Jakob buried him.

And these are the generations of Esau (he is
Edom). 2Now Esau took wives for himself
from the daughters of the Chananites: Ada daugh-
ter of Ailon the Chettite and Olibema daughter of
Ada. 3And Esau’s wife Olibema bore Ieous and Ieglom
and Kore; these are the sons of Esau who were
born to him in the land of Chanaan.

6 Then Esau took his wives and his sons and
his daughters and all the slaves of his household
and all his possessions and all his livestock and all
that he had acquired and that he had procured in
the land of Chanaan, and he went out of the land
of Chanaan away from the presence of his brother
Jakob. 7For their possessions were many so as to
come and live together, and the land of their sojourning
could not bear them because of the multitude of
their possessions. 8And Esau lived on the moun-
tain of Seir (as for Esau, he is Edom).

9 Now these are the generations of Esau, ances-
tor of Edom, on the mountain of Seir, 10and these
are the names of the sons of Esau: Eliphaz son of
Ada the wife of Esau, and Ragouel son of Sebegon
Basem-
math, Isaiael’s daughter, sister of Nabaoith. 4And
Ada bore Eliphaz to Esau, and Basemmath bore
Ragouel, and Olibema bore Ieous and Ieglom
Kore; these are the sons of Esau who were
born to him in the land of Chanaan.

14 These are the chieftains, the sons of Esau.
The sons of Eliphaz the firstborn of Esau: chieftain
Thaiman, Omar, Sophar, Gothom and
Kenez. 12Now Thaima was a concubine of Eliphaz
the son of Esau, and she bore Amalek to Eliphaz;
these were the sons of Ada, Esau’s wife. 13And
these were the sons of Ragouel: Nachoth, Zare,
Some and Moze; these were the sons of Esau’s wife,
Basemmath. 14And these were the sons of Esau’s
wife Olibema daughter of Ana the son of Sebegon:
now she bore to Esau Ieous and Leglom and Kore.

15 These are the chieftains, the sons of Esau.

16(21) Then after Jakob had set out from
Baithel, he pitched his tent beyond the tower of
Gader. (16)Now it came about when he drew near
Chabratha to go to the land of Ephratha, that Ra-
chel gave birth, and she experienced severe birth
pangs in the birth. 17And it came about while she
was giving birth with difficulty that the midwife
said to her, “Take courage, for this one also is a son
for you.” 18And it came about as she was giving up
her soul, for she was dying, that she called his
name Son-of-my-pain, but his father called him
Benjamin. 19So then Rachel died, and she was
buried on the way to Ephratha (this is Bethleem).
20And Jakob set up a stele at her tomb; this is the
stele of Rachel’s tomb to the present day.

21(22) And it came about when Israel dwelt in
of Raguel in the land of Edom; they are the sons of Esau's wife Basemmath. And these are the sons of Esau's wife Olibemah: chieftain Ieus, chieftain Jegom, chieftain Kore; these are the chieftains of Olibema. These are the sons of Esau, and these are their chieftains. These are the sons of Edom.

20 And these are the sons of Seir the Chorrite who inhabits the land: Lotan, Sobal, Sebegon, Ana, 21 and Deson and Asar and Rison; these are the chieftains of the Chorrite the son of Seir in the land of Edom. 22 And these are the sons of Lotan: Chor, Haiman; now Lotan's sister was Thamna. 23 And these are the sons of Sobal: Golon and Manachath and Gaibel, Soph and Onam. 24 And these are the sons of Sebegon: Aie and Onan; this is the Onas who found Iamin in the wilderness, when he was pasturing the draft animals of his father Sebegon. 25 And these are the sons of Ana: Deson and Olibema daughter of Ana. 26 And these are the sons of Deson: Hamada and Asban and Iethran and Charran. 27 And these are the sons of Asar: Balan and Zoukam and Ioykam and Oukan. 28 And these are the sons of Rison: Os and Aram. 29 These are the chieftains of Chorri: chieftain Lotan, chieftain Sobal, chieftain Sebegon, chieftain Ana. 30 chieftain Deson, chieftain Asar, chieftain Rison. These are the chieftains of Chorri by their chieftainships in the land of Edom.

31 And these are the kings who reigned in Edom before a king reigned in Israel. 32 And Bala son of Beor reigned in Edom, and his city's name was Dinnaba. 33 Then Bala died, and Ijob son of Zara of Bosorra reigned in his stead. 34 Then Iobab died, and Hasom of the city of the Thaimanites reigned in his stead. 35 Then Hasom died, and Hadad son of Barad, who eradicated Madiam in the plain of Moab, reigned in his stead, and his city's name was Geththaim. 36 Then Hadad died, and Balaennon son of Achobor reigned in his stead. 37 Then Balaennon died, and Iobab son of Samala of Masekka reigned in his stead. 38 Then Iobab died, and Iobab son of Ragouel in the land of Edom; they are the sons of Esau's wife Basemmath. 39 Then Balaennon son of Achobor died, and Iobab son of Samala of Masekka reigned in his stead. 40 These are the chieftains of Esau, in their tribes according to their locality, in their countries and in their nations: chieftain Thaimna, chieftain Gola, chieftain Iliram, 41 chieftain Olibemas, chieftain Elas, chieftain Phinon, 42 chieftain Kenez, chieftain Thaiman, chieftain Mazar, 43 chieftain Megediol, chieftain Zaphoin. These are the chieftains of Edom in the built places in the land of their possession.

This is Esau, the father of Edom.

37 Now Jakob settled in the land where his father had resided as an alien, in the land of Chanaan. And these are the generations of Jakob. Joseph, seventeen years of age, used to shepherd the sheep with his brothers, when he was young, with the sons of Balal and with the sons of Zelpha, his father's wives. And Joseph brought back grievous censure to their father Israel. Now Jakob loved Joseph more than all his sons, because he was a son of old age to him, and he made him a variegated tunic. But when his brothers saw that their father was cherishing him above all his sons, they hated him and could not speak anything peaceable to him.

5 And when Joseph had dreamed a dream, he told it to his brothers, and he said to them, “Hear this dream that I dreamed. 7 I imagined we were binding sheaves in the middle of the plain, and my sheaf rose and stood upright; then your sheaves, turning around, did obeisance to my sheaf.” And his brothers said to him, “Surely you will not, when reigning, reign over us, or, when exercising dominion, exercise dominion over us?” And they proceeded to hate him more because of his dreams and because of his words.

9 And he saw another dream and related it to his father and to his brothers and said, “See, I have dreamed another dream, as though the sun and the moon and eleven stars were doing obeisance to me.” And his father rebuked him, saying, “What is this dream that you have dreamed? Shall we indeed, I and your mother and your brothers, when we come, come to do obeisance upon the ground to you?” And his brothers were jealous of him, but his father closely watched the matter.

12 Now his brothers went to Sychem to pasture their father’s sheep. And Israel said to Joseph, “Are not your brothers herding sheep at Sychem? Come, let me send you to them.” And he said to him, “Here I am.” And Israel said to him, “Go, see if your brothers and the sheep are well, and tell me.” And he sent him from the valley of Chebron, and he came to Sychem. And a man found him wandering in the plain, and the man asked him, saying, “What are you seeking?” And he said, “I seek my brothers; tell me where they are pasturing.” And the man said to him, “They have departed from here, for I heard them say, ‘Let us go to Dothaim.’” And Joseph went after his brothers and found them at Dothaim. Now they saw him beforehand from a distance before he came near to them, and they intended to act wickedly to kill him. And they said, each one to his brother, “Here comes that dreamer. So come now, let us kill him and cast him into one of the pits, and we shall say, ‘An evil animal has devoured him,’ and we shall see what his dreams will be.” But when Rouben heard it, he delivered him out of their hands and said, “We shall not smite him in regard to life.” And Rouben said to them, “Shed no blood; throw him into this pit in the wilderness, but lay no hand on him” —that he might rescue him out of their hands and restore him to his father. Now it came about when Joseph came to his brothers, that they stripped Joseph of the variegated tunic that was around him, and taking him, they cast him into the pit. Now the pit was empty; it had no water.

25 Then they sat down to eat bread, and look-
ing up with their eyes, they saw, and see, Ismaelit
camels were laden with fragrant substances and a
pine resin and oil of myrrh. Now they were travel-
ing to bring them down to Egypt. 26Then Ioudas
said to his brothers, "What advantage is it if we kill
our brother and conceal his blood? 27Come, let us
sell him to these Ismaelites, but let our hands not
be upon him, because he is our brother and our
flesh." And his brothers listened. 28And some
Madienite traders were passing by, and they drew
out and brought up Joseph from the pit and sold
Joseph to the Ismaelites for twenty gold pieces,
and they brought Joseph down to Egypt.

29 Then Rouben returned to the pit, and he did
not see Joseph in the pit, and he tore his clothes.
30 And he returned to his brothers and said, "The
younger is not there, and I, where shall I yet go?"
31 Then taking Joseph's tunic, they slaughtered
a kid of the goats and stained the tunic with the
blood. 32 And they sent the variegated tunic, and
they brought it in to their father and said, "This we
have found; observe whether it is your son's tunic
or not." 33 And he recognized it and said, "It is my
son's tunic! An evil animal has devoured him, an
animal has seized Joseph." 34 Then Jakob tore his
clothes and put sackcloth on his loins, and he was
mourning for his son many days. 35 And all his
sons and daughters gathered together and came to
comfort him, and he would not be comforted, say-
ing, "I shall go down to Hades to my son, mourn-
ing, "I shall go down to Hades to my son, mourn-
ing, "I shall go down to Hades to my son, mourn-
ing, "I shall go down to Hades to my son, mourn-
ing, "I shall go down to Hades to my son, mourn-

38 Now it came about at that time that Ioudas
went down from his brothers and came as
far as to a certain Odollamite man whose name
was Hiras. 2 And there Ioudas saw a Chananite
man's daughter whose name was Saua, and he
took her and went in to her. 3 And after she had
conceived she bore a son and called his name Er.
4 And after she had conceived again she bore a son
and called his name Aunan. 5 And yet again she
bore a son, and she called his name Selom. Now
she was in Chasbi when she bore them. 6 And
Ioudas took for Er his firstborn a wife whose name
was Hiras. 7 But Er, Ioudas' firstborn, became
wicked in the sight of the Lord, and God killed
him. 8 Then Ioudas said to Aunan, "Go in to your
brother's wife so that he would not give
offspring to your brother." 9 But because Aunan
knew that the offspring would not be
his, it would come about that he would pour out
his semen upon the ground when he would go
in to his brother's wife so that he would not give
offspring to his brother. 10 Now it seemed evil in
the sight of God that he did this, and he put him
to death also. 11 Then Ioudas said to his daughter-
in-law Thamar, "Stay as a widow in the house of
your father until my son Selom becomes full-
grown"—for he said, "Lest perhaps he too should
die just like his brothers." And Thamar, after she
had departed, stayed in the house of her father.
12 Now the days were multiplied, and the wife
of Ioudas, Saua, died, and after Ioudas had been
comforted, he went up to Thamna to those shearing
his sheep, he and his shepherd Hiras the Odol-
lamite. 13 And it was reported to his daughter-in-
law Thamar—they were saying—"See, your
father-in-law is going up to Thamna to shear his
sheep." 14 And taking off from herself the garments
of her widowhood, she clothed herself with a light
summer garment and adorned herself and sat
down near the gates of Ainan, which is on the way
past Thamna, for she saw that Selom had become
full-grown, yet he did not give her to him as a wife.
15 And when Ioudas saw her he thought she was a
prostitute, for she had covered her face, and he did
not recognize her. 16 Then he turned aside to her
from the way and said to her, "Allow me to come
in to you," for he did not know that she was his
dughter-in-law. And she said, "What will you give
me, if you come in to me?" 17 And he said, "I will
send to you a kid of the goats from the flocks." And
she said, "If you give a pledge until you send it," 18 And he said, "What pledge shall I give to
you?" And she said, "Your ring and your small
necklace and the staff that is in your hand." And he
gave them to her and went in to her, and she be-
came pregnant by him. 19 And getting up she went
away and took off from herself her light summer
garment and put on the garments of her widow-
hood.
20 Now Ioudas sent the kid from the goats by
the hand of his shepherd the Odollamite, to re-
cover the pledge from the woman, and he did not
find her. 21 Then he asked the men of the place,
"Where is the prostitute who was at Ainan by the
road?" And they said, "There was no prostitute
there." 22 And he returned to Ioudas and said, "I did
not find her, and the people of the place say that
there was no prostitute there." 23 And Ioudas said,
"Let her have them, but let us not be laughed at; I,
for my part, have sent this kid, whereas you have
found; observe whether it is your son's tunic
or not." 24 Now it came about after a period of three
months that it was reported to Ioudas—they were
saying—"Your daughter-in-law Thamar has played
the whore, and see, she is with child by where-
dom." Then Ioudas said, "Bring her out, and let
her be burned." 25 But as she was being brought
she sent to her father-in-law, saying, "By the man
whose things these are, I am with child." And she
said, "Take note whose is the ring and the small
necklace and the staff that is in your hand." 26 Then
Ioudas recognized them and said, "Thamar has been justified rather than I, inasmuch as I did not give her to my son
Selom." And he did not continue to know her any
more.
27 Now it came about at the time she was giv-
ing birth, that then she had twins in her womb.
28 And it came about as she was giving birth that
the one put forth his hand, and taking it, the mid-

aOr both  bLacking in Gk
wife bound scarlet material on his hand, saying, “This one will come out earlier.” 29But when he retracted his hand, then immediately out came his brother. And she said, “Why has a barrier been cut through because of you?” And she called his name Phares. 30Afterward his brother came out, upon whom was the scarlet material upon his hand, and she called his name Zara.

39 Now Joseph was brought down to Egypt, and Potipher, the eunuch of Pharaoh, a chief butcher, an Egyptian, acquired him from the hand of the Israelites, who had brought him down there. 2And the Lord was with Joseph, and he was a successful man, and he was in the house with his Egyptian lord. 3And his lord knew that the Lord was with him and the Lord was prospering whatever he did. 4And Joseph found favor before his lord, and he was well pleased with him and appointed him over his house and gave everything that he had into Joseph’s control. 5Now it came about after he had been appointed over his house and over everything that he had, that then the Lord blessed the Egyptian’s house for Joseph’s sake, and the Lord’s blessing was on all that belonged to him in the house and in the field. 6And he entrusted everything that he had into Joseph’s hands, and he had no knowledge of any of his own affairs except the bread that he would eat.

And Joseph was handsome in physique and very pleasing in appearance. 7And it came about after these matters, that then his lord’s wife cast her eyes upon Joseph and said, “Lie with me.” 8But he would not, and he said to his lord’s wife, “If, because of me, my lord has no knowledge of anything in his house and he gave everything that he has into my hands and nothing in this household is above me and he has not excluded anything from me except you, because you are his wife, then how shall I carry out this evil matter and sin against God?” 9And when she would speak to Joseph day after day, then he would not submit to her to sleep with her in order to have relations with her. 10Now some such day came: Joseph went into the house to perform his tasks, and no one of those in the household was inside, 11that then she called those who were in her household and spoke to them, saying, “See, he has brought among us a Hebrew servant to mock us! He came in to me, saying, ‘I will lie with you,’ and I cried out with a loud voice. 12And as soon as he heard that I raised my voice and cried out, he fled and went outside, leaving his garments behind with me.” 13And she left his garments behind with herself until the morning, 14that then he was incensed with anger. 15And Joseph’s lord, taking him, put him into the stronghold, into the place in which the king’s prisoners are confined, there in the stronghold. 16And the Lord was with Joseph and poured down mercy upon him, and he gave him favor before the chief jailer, 17and the chief jailer gave the prison into Joseph’s control, and all who had been led away, who were in the prison, and everything that they were doing there. 18The chief jailer of the prison had no knowledge of anything because of him, for everything was under Joseph’s control, because the Lord was with him, and whatever he would do, the Lord would prosper in his hands.

40 Now it came about after these matters that the chief cupbearer of the king of Egypt and the chief baker transgressed against their lord the king of Egypt. 2And Pharaoh became angry with his two eunuchs—with the chief cupbearer and with the chief baker— 3and he put them in custody at the chief butcher’s place in the prison, in the place, there where Joseph had been led away. 4And the chief jailer put them together with Joseph, and he came to their aid, and they were in the jail for some days. 5And both saw a dream—the chief cupbearer and the chief baker, who belonged to the king of Egypt, who were in the prison—each one a dream, in a single night was the appearance of his dream. 6And Joseph came in to them in the morning, and he saw them, and they were troubled. 7And he was asking Pharaoh’s eunuchs, who were with him in the jail at his lord’s place, saying, “Why is it that your faces are gloomy today?” 8And they said to him, “We have seen a dream, and there is no one to interpret it.” Then Joseph said to them, “Is not the clarification of them through God? So relate them to me.” 9And the chief cupbearer related his dream to Joseph and said, “In my sleep a vine was before me. 10And on the vine were three stems, and it was flourishing, having produced shoots; the grapes of a bunch of grapes were ripe. 11And Pharaoh’s cup was in my hand, and I took the bunch of grapes and squeezed it out into the cup and gave the cup into Pharaoh’s hands.” 12And Joseph said to him, “This is its interpretation: the three stems are three days; 13yet three days and Pharaoh will remember your office and restore you to your chief cupbearer- 14ship, and you shall give Pharaoh’s cup into his hand in accordance with your former office, when you used to pour wine. 15But remember me through yourself, when it should go well with you, and you shall do mercy with me and make mention of me to Pharaoh and bring me out of this

Possibly was well pleasing to him, and he appointed. And = Wed. I.e. my husband.
stronghold. 15 For by stealth I was stolen out of the land of the Hebrews, and here I did nothing, but they put me into this pit."

16 And the chief baker saw that he interpreted rightly, and he said to Joseph, "I also saw a dream, and I imagined I was taking up on my head three baskets of coarse meal loaves. 17 Now in the topmost basket was baker's work of all sorts, which the king, Pharaoh, eats, and the birds of the sky were devouring them from the basket that was atop my head." 18 Then Joseph said to him in reply, "This is its interpretation: the three baskets are three days; 19 within three more days Pharaoh will take away your head from you and hang you on a pole, and the birds of the sky will eat your pieces of flesh from you."

20 Now it came about on the third day that Pharaoh had a birthday, and he was making a feast for all his servants. And he remembered the office of the chief cupbearer and the office of the chief baker among his servants. 21 And he restored the chief cupbearer to his office, and he gave the cup into Pharaoh's hand, 22 but the chief baker he hanged, just as Joseph had interpreted to them. 23 But the chief cupbearer did not remember Joseph; rather, he forgot him.

41 Now it came about after two years of days that Pharaoh saw a dream. He imagined he was standing by the river, 2 and look, coming up as it were out of the river were seven cows, fair in form and choice in flesh, and they were grazing in the reed grass. 3 And seven other cows, ugly in form and scrawny in flesh, were coming up out of the river and were feeding in the reed grass. 4 And the seven cows that were ugly and scrawny in flesh ate up the seven fair and choice cows. 5 Then Pharaoh awoke, I fell asleep. 6 And I saw again in my sleep, and as it were seven ears of grain, full and fair, were coming up on one stalk; 22 then seven other ears of grain, scrawny and wind-blasted, were growing up in proximity to them; 24 and the seven scrawny and wind-blasted ears of grain swallowed up the seven fair and full ears of grain. So I spoke to the expounders, and there was no one to tell me."

25 And Joseph said to Pharaoh, "Pharaoh's dream is one; God has shown to Pharaoh what he is about to do. 26 The seven fair cows are seven years, and the seven fair ears of grain are seven years; Pharaoh's dream is one. 27 And the seven scrawny cows that were coming up after them are seven years, and the seven scrawny and wind-blasted ears of grain shall be seven years of famine. 28 Now as for the word that I have spoken to Pharaoh, 'God showed to Pharaoh what he is about to do,' 29 look, seven years are coming, great plenty in all the land of Egypt. 30 Then afterwards will come seven years of famine, and they will forget the abundance in the whole land of Egypt, and the famine will consume the land, 31 and the plenty will not be observed on the land because of the famine that will be afterwards, for it will be very severe. 32 And as for Pharaoh's dream being repeated twice: because the matter that is from God will be real, and God will hasten to do it. 33 Now then search out a man, sensible and intelligent, and appoint him over the land of Egypt. 34 And let Pharaoh make and appoint district governors over the land, and let them take one-fifth of all the produce of the land of Egypt in the seven years of plenty, 35 and let them gather all the provisions of these seven good years that are coming, and let the grain be gathered under the authority of Pharaoh; let provisions be kept in the cities. 36 And the provisions shall be kept for the land in regard to the seven years of famine that will be in the land of Egypt, and the land will not be annihilated by the famine."

*Or day—it was Pharaoh's birthday—that then
Genesis 41–42

37 And the words were pleasing before Pharaoh and before all his servants. 38 And Pharaoh said to all his servants, “Surely we shall not find such a person, who has a divine spirit within?” 39 Then Pharaoh said to Joseph, “Seeing that God has shown you all these things, there is no person more sensible and intelligent than you. 40 You shall be over my house, and all my people shall comply with your mouth; only with regard to the throne will I be above you.” 41 And Pharaoh said to Joseph, “Look, I am appointing you today over all the land of Egypt.” 42 And removing his ring from his hand, Pharaoh placed it on Joseph’s hand and arrayed him in fine linen apparel and placed a gold collar around his neck. 43 And he mounted him on the second chariot of those that were his, and a crier cried out in front of him. And he appointed him over all the land of Egypt. 44 And Pharaoh said to Joseph, “I am Pharaoh; without you no one shall lift up a hand in reference to all the land of Egypt.” 45 And Pharaoh called Joseph’s name Psonthom-phanech, and he gave him Asenneth daughter of Phanech, and he married her. Then Asenneth bore to him. 51 And Joseph had two sons, whom Asenneth daughter of Phanech bore to him, Manasse and Ephraim. And Joseph called the name of the firstborn Manasse, because “God has caused me to forget all my hardships and all my father’s affairs.” 52 And the name of the second he called Ephraim, because “God has made me increase in the land of my humiliation.”

53 So the seven years of plenty that occurred in the land of Egypt passed, and the seven years of famine began to come, just as Joseph had said. And famine occurred in all the earth, yet in all the land of Egypt there were bread loaves. And all the land of Egypt was hungry, and the people cried to Pharaoh for bread loaves. Then Pharaoh said to all the Egyptians, “Go to Joseph, and whatever he says to you, do.” And the famine was over the face of all the land, and Joseph opened all the granaries and was selling to all the Egyptians. And all the countries came into Egypt to Joseph to buy, for the famine prevailed in all the earth.

42 Now Jakob, when he saw that there was a sale in Egypt, said to his sons, “Why are you idle? See, I have heard that there is grain in Egypt; go down there, and purchase a few provisions for us in order that we may live and not die.” And the ten brothers of Joseph went down to purchase grain from Egypt. 44 But he did not send Joseph’s brother Benjamin with his brothers, for he said, “Lest perhaps sickness befall him.” 5 And the sons of Israel came to buy with those who were coming, for the famine was in the land of Chanaan.

6 Now Joseph was ruler of the land; he was selling to all the people of the land. And when Joseph’s brothers came, they did obeisance to him face down on the ground. 7 And Joseph, when he saw his brothers, recognized them, and he was keeping himself estranged from them and spoke harshly to them and said to them, “Where have you come from?” And they said, “From the land of Chanaan to buy provisions.” 8 Now Joseph recognized his brothers, but they did not recognize him. 9 And Joseph remembered the dreams that he himself had seen, and he said to them, “You are spies; you have come to scrutinize the tracks of the country!” 10 But they said, “No, lord, your servants came to purchase provisions. 11 We are all sons of one man. We are peaceable; your servants are not spies.” 12 Nevertheless he said to them, “No, but you came to see the tracks of the land!” 13 Then they said, “We, your servants, are twelve brothers in the land of Chanaan, and see, the younger is with our father today, and the other is no more.” 14 But Joseph said to them, “This is what I have said to you, saying, ‘You are spies!’ 15 In this you shall manifest yourselves: by the health of Pharaoh, you shall not depart from this place unless your younger brother comes here! 16 Send one of you, and take your brother, but as for you, be led away until your words become manifest, whether you are telling the truth or not; otherwise, by the health of Pharaoh, surely you are spies.” 17 And he put them in custody for three days.

18 Then on the third day he said to them, “Do this, and you will live, for I fear God. 19 If you are peaceable, let one brother of you be confined in the jail, but you yourselves go, and carry away the purchase of your grain allowance, 20 and bring your younger brother to me, and your words will be believed; otherwise, you shall die.” And they did so. 21 And each one said to his brother, “Indeed, for we are at fault concerning our brother, because we disregarded the affliction of his soul, when he pleaded with us, and we did not listen to him. This is why this affliction has come upon us.” 22 Then Rouben said to them in reply, “Did I not speak to you, saying, ‘Do not injure the youngster?’ And you did not listen to me. And see, his blood is being sought out.” 23 Now they did not know that Joseph was listening, for the interpreter was between them. 24 And turning away from them Joseph wept. And again he came to them and spoke to them, and he took Symeon from them and bound him before them. 25 Then Joseph commanded that they fill their containers with grain and to return the money to each one in his sack and to give them a stock of provisions for the journey. And thus it happened to them.
26 And after they had put their grain upon their donkeys, they departed from there. 27 Now when one loosened his bag to give the donkeys fodder where they had lodged, he saw his bundle of money, and it was atop the mouth of the bag. 28 And he said to his brothers, "The money has been returned to me, and, look, this is in my bag!" And their heart was confounded, and they were mutually troubled, saying, "What is this that God has done to us?"

29 And they came to their father Jakob in the land of Chanaan, and they told him all that had befallen them, saying, 30 "The man, the lord of the land, has spoken harshly to us, and he put us in custody as ones spying out the land. 31 But we said to him, 'We are peaceable, we are not spies. 32 We are twelve brothers, sons of our father; the one is no more, and the smaller one is with our father today in the land of Chanaan.' 33 Then the man, the lord of the land, said to us, 'By this I shall know that you are peaceable: leave one brother here with me, and go off, taking the purchase of your household's grain allowance, 34 and bring your younger brother to me—and I shall know that you are not spies, but that you are peaceable, and I will return your brother to you—and travel in the land for business.'"

35 Now it came about as they were emptying their sacks that then each one's bundle of money was in their sack. And they saw their bundles of money, they and their father, and they were afraid. 36 And their father Jakob said to them, "I am the one you have bereaved of children: Ioseph is not, Symeon is not, and you will take Beniamin. All one you have bereaved of children: Ioseph is not, Symeon is not, and you will take Beniamin. All this has come upon me!" 37 Then Rouben spoke to his father, saying, "Kill my two sons, if I do not bring him to you and set him before you, I will have failed in regard to you for all days. 38 But he said, "My son shall not go down with you, because his brother died and he alone has been left. And it will turn out that he becomes sick on the journey that you travel, and you will bring down my old age with sorrow to Hades."

43 Now the famine prevailed upon the land. 2 And it came about when they had finished eating up the grain that they had brought from Egypt, that then their father said to them, "Again go purchase a few provisions for us." 3 But loudas spoke to him, saying, "With a solemn declaration the man has solemnly declared to us, saying, 'You shall not see my face unless your younger brother be with you.' 4 If, therefore, you send our brother with us, we will go down and buy provisions, 5 but if you do not send our brother with us, we will not go, for the man spoke to us, saying, 'You shall not see my face unless your younger brother be with you.'" 6 And Israel said, "Why did you treat me badly by telling the man whether you have a brother?" 7 And they said, "As he was inquiring, the man asked questions about us and our kindred, saying, 'Is your father still alive? Have you a brother?' And we reported to him in accordance with this questioning. Surely we did not know whether he would say to us, 'Bring your brother.'"

8 Then Ioudas said to his father Israel, "Send the youngster with me, and rising, we will go in order that we may live and not die—both you and we and our dependants. 9 And I am the one who is surety for him; demand him from my hand. If I do not bring him to you and set him before you, I will have failed in regard to you for all days. 10 For if we had not delayed, we would already have returned twice." 11 Then their father Israel said to them, "If it is so, do this: take some of the fruits of the land in your containers, and bring down presents to the man, some pine resin and some honey, incense and oil of myrrh and terebinth and nuts. 12 And take twice the money in your hands; bring back with you the money that was returned in your bags; perhaps it is a mistake. 13 Take your brother also and rise, go down to the man. 14 And may my God grant you favor before the man, and may he send off your one brother and Beniamin. For indeed, as for me, just as I have been bereaved of children, I have been bereaved of children." 15 Now when the men took these presents they also took double the money in their hands, and Beniamin, and rising, they went down into Egypt and stood before Joseph.

16 And Joseph saw them and his brother Benjamim, and he said to the one in charge of his household, "Bring the men in to the house, and slaughter animals, and make ready, for the men shall eat bread loaves with me during the noon hour." 17 And the man did just as Joseph said, and he brought the men in to the house of Joseph. 18 Now when the men saw that they had been brought in to Joseph's house, they said, "Because of the money that was returned in our bags at first we are being brought in so that he may accuse us falsely and set upon us, to take us as slaves with our donkeys." 19 And going to the man who was in charge of Joseph's house, they spoke with him in the gateway of the house, 20 saying, "We plead, lord; we came down at first to purchase provisions. 21 Now it came about when we came to the lodging and opened our bags, that then there was the money of each one in his bag! Our money by weight we have now brought back in our hands, 22 and we have brought with ourselves other money to buy provisions. We do not know who put our money into our bags." 23 But he said to them, "May he be gracious to you; do not be afraid; your God and the God of your fathers gave you treasures in your bags, but I have your good money in full." And he brought Symeon out to them. 24 And he brought water to wash their feet and gave their donkeys fodder. 25 And they made the presents ready until Joseph came at noon, for they had heard that he was going to have lunch there.

26 And Joseph came into the dwelling, and

*Or and double the money, they took with their hands also*
they brought to him the presents that they had in their hands—into the house—and did obeisance to him face down on the ground. And he asked them, “How are you?” And he said to them, “Is your father well, the old man of whom you spoke? Is he still alive?” And they said, “Your servant our father is well; he is still alive.” And he said, “Blessed be that man to God.” And bending forward they did obeisance to him. Then looking up with his eyes, he saw his brother Benjamin, born of the same mother, and said, “Is this your younger brother, whom you said you would bring to me?” And he said, “May God show mercy to you, child!” And Ioseph was troubled, for his insides were twisting up over his brother, and he was seeking to weep. And going into the chamber he wept there. Then washing his face and coming out he controlled himself and said, “Serve bread loaves.” And they served him alone and them by themselves and the Egyptians who were dining with him by themselves, for the Egyptians could not eat bread loaves together with the Hebrews, for it is an abomination to the Egyptians. And they were seated before him, the firstborn according to his seniority and the younger according to his youth, and the men were amazed, each one to his brother. And they carried portions to them from him, but Benjamin’s portion was magnified beyond the portions of all, five-fold in comparison to the ones of those. And they drank and became intoxicated with him.

And Ioseph commanded the one who was in charge of his household, saying, “Fill the men’s bags with provisions, as much as they can carry, and put each one’s money at the mouth of his bag, and put my silver cup into the bag of the younger one, with the price of his grain.” And it happened according to the word of Ioseph, just as he said. The morning dawned, and the men were sent off, they and their donkeys. Now when they had gone from the city, they were not far off, and Joseph said to the one in charge of his household, “Rise, pursue after the men, and you shall overtake them and say to them, ‘Why is it that you returned evil for good? Why did you steal my silver cup? Is it not this with which my lord drinks? And by or-nithomancy he practices ornithomancy with it. You have perpetrated evil in what you have done.’ “

And when he found them, he spoke to them according to these words. Then they said to him, “Why does our lord speak according to these words? Heaven forbid for your servants to do according to this word! If indeed the money that we found in our bags we brought back to you from the land of Chanaan, how would we steal silver or gold from your lord’s house? As for the one among your servants with whom the cup should be found, let him die, but as for us, we will be slaves to our lord.” And he said, “Even now, as you say thus it shall be: the one with whom the cup should be found shall be my slave, but as for you, you shall be clear.” And each one hurried and lowered his bag to the ground, and each opened his bag. And he was searching, beginning from the elder until he came to the younger, and he found the cup in the bag of Benjamin. And they tore their clothes, and each one put his bag on his donkey, and they returned to the city.

Then Ioudas and his brothers came in to Joseph while he was still there, and they fell on the ground before him. And Ioseph said to them, “What is this deed that you have done? Do you not know that a person such as I will practice ornithomancy by ornithomancy?” And Ioudas said, “What shall we say in answer to our lord or what should we speak or how should we justify ourselves? But God has found out the injustice of your servants. Here we are, our lord’s domestics, both we and the one with whom the cup has been found.” But Ioseph said, “Heaven forbid for me to carry out this matter! The person with whom the cup was found, he shall be my slave, but as for you, go up in safety to your father.”

Then Ioudas, drawing near to him, said, “I plead, lord, let your servant speak a word before you, and do not become angry with your servant, because you are after Pharao.” Lord, it was you who asked your servants, saying, ‘Do you have a father or a brother?’ And we said to our lord, ‘We have an elderly father, and he has a younger child of his old age, and his brother died, and he alone was left to his mother, and his father loved him.’ Then you said to your servants, ‘Bring him down to me, and I am going to take care of him.’ And we said to our lord, ‘The youngster will not be able to leave his father behind, and if he should leave his father behind, he will die.’ Then it was you who said to your servants, ‘Unless your younger brother comes down with you, you shall not continue still to see my face.’ And it came about when we went up to your servant, our father, that we told him the words of our lord. Then our father said to us, ‘Go again; buy us a few provisions.’ But we said, ‘We shall not be able to go down; yet if indeed our younger brother goes down with us, we will go down, for we shall not be able to see the man’s face, if our younger brother is not with us.’ Then your servant our father said to us, ‘You know that my wife bore me two. And the one went away from me, and you said that he had come to be eaten by wild beasts, and I have not seen him ever since. So if you take this one also from my presence and sickness befall him on the way, then you will bring down my old age with sorrow to Hades.’ So now if I go in to your servant, our father, and the youngster be not with us (now his soul depends upon the soul of this one), then it shall be that when he sees the youngster is not with us, he will perish, and your servants will bring down the old age of your servant, our father, with grief to Hades. For your servant has become surety for the child with my father, saying, ‘If I do not bring him to you and set him before you, I will have failed towards my father for all days.’ So now I will remain with you as a slave, my lord’s domestic, in place of the child, but let the child go up with his brothers. For how shall I go
And Joseph could not bear with all those who were standing by him, but said, “Send all away from me.” And no one stood by Joseph any longer when he was making himself known to his brothers. 2And he let go his voice with weeping now all the Egyptians heard it, and it came to be heard in the household of Pharaoh. 3And Joseph said to his brothers, “I am Joseph. Is my father still alive?” And his brothers could not answer him, for they were troubled.

4 Then Joseph said to his brothers, “Come near to me.” And they came near. And he said, “I am your brother Joseph, whom you sold into Egypt. 5Now therefore do not be distressed nor let it seem hard to you that you sold me here, for God sent me before you for life. 6For famine is on the earth this second year, and there are still five years remaining in which there will be neither plowing nor harvest. 7For God sent me before you, to leave behind a remnant of you on the earth and to nourish a great nation there, 8and I will nourish you and your son’s sons, your sheep and your cattle in which there will be neither plowing nor harvest. 9So hurry, go up to my father, and say to him, ‘This is what your son Joseph says, God made me lord of all the land of Egypt; so come down to me, and do not remain. 10And you shall settle in the land of Gesem of Arabia; and you shall be near me, you and your sons and your son’s sons, your sheep and your cattle and as much as you have, 11and I will nourish you there—for there is famine for five more years—lest you be annihilated, you and your sons and all your possessions.’ 12Look, your eyes and the eyes of Benjamin see how it is my mouth that speaks to you. 13So report to my father all my glory in Egypt and how much you have seen and make haste; bring my father down here.” 14And falling upon his brother Benjamin’s neck, he wept on him, and Benjamin wept on his neck. 15And kissing all his brothers, he wept on them, and after that his brothers spoke to him.

16 And the utterance was proclaimed in Pharaoh’s house—they were saying—“Joseph’s brothers have come.” And Pharaoh and his retinue were delighted. 17Then Pharaoh said to Joseph, “Say to your brothers, ‘Do this: load your transport animals, and go off to the land of Chanaan, 18and come to me, taking along your father and your possessions, and I will give you some of all the good things of Egypt, and you shall eat the marrow of the land.’ 19And as for you, command these things, to take wagons for them from the land of Egypt—for your children and wives—and when you have taken up your father, come. 20Do not spare your accoutrements with your eyes, for all the good things of Egypt shall be yours.” 21 And the sons of Israel did so. And Joseph gave them wagons in accordance with what was said by Pharaoh the king, and he gave them a stock of provisions for the journey, 22and to all he gave two garments, but to Benjamin he gave three hundred gold pieces and five exceptional garments, 23and to his father he sent the same kinds of things, and ten donkeys carrying some of all the good things of Egypt, and ten mules carrying bread loaves to his father for the journey. 24Then he sent his brothers off, and they went, and he said to them, “Do not get angry on the way.” 25 And they went up out of Egypt and came into the land of Chanaan to their father Iakob, 26and they told him, saying, “Your son Joseph is alive, and he rules over all the land of Egypt!” And Iakob’s mind was confounded, for he did not believe them. 27And they spoke to him all the things said by Joseph, as many as he had said to them. And when he saw the wagons that Joseph had sent so as to take him up, the spirit of their father Iakob was rekindled. 28Then Israel said, “It is a great thing for me if my son Joseph is still alive. I will go see him before I die.”

Now after Israel had set out, he and all that was his, he came to the well of the oath and offered a sacrifice to the God of his father Isaak. 2Then God said to Israel in a vision of the night (when he had said, “Iakob, Iakob,” and he had said, “What is it?”), saying, “I am the God of your fathers; do not be afraid to go down to Egypt, for I will make you into a great nation there, 4and it is I who will go down with you to Egypt, and it is I who will bring you up totally, and Joseph shall lay his hands on your eyes.”

5 Then Iakob rose up from the well of the oath, and the sons of Iakob took up their father Israel and their chattels and their wives on the wagons that Joseph had sent to carry him, 6and when they had taken up their possessions and every acquisition that they had acquired in the land of Chanaan, then he came into Egypt, Iakob and all his offspring with him, 7sons and his sons’ sons with him, daughters and his sons’ daughters, and all his offspring he brought into Egypt.

8 Now these are the names of the sons of Israel who came into Egypt. Iakob and his sons: Rouben, Iakob’s firstborn. 9And the sons of Rouben: Henoch and Phallousb, Hasron and Charmi. 10And the sons of Symeon: Lemuel and Laimin and Oad and Iachin and Saar and Saoul, son of the Chananite woman. 11And the sons of Leui: Gedsom, Kaath and Merari. 12And the sons of Ioudas: Er and Aunan and Selom and Phares and Zara, but Er and Aunan died in the land of Chanaan; now the sons of Phares were Hasron and Lemuel. 13And the sons of Issachar: Thola and Phoua and Iasoub and Zambram. 14And the sons of Zaboulon: Sared and Allon and Haloe. 15These are the sons of Leia, whom she bore to Iakob in Mesopotamia of Syria, and Dina his daughter; all the persons, sons and daughters, were thirty-three. 16And the sons of Gad: Saphon and Haggis and

---

aOr eventually  bPhallous = We\d  cAnd = We\d  dGerson = We\d
And the sons of Aser: Lemna and Lesoua and Ieoul and Baria and their sister Sara. And the sons of Baria: Chobor and Asbel. 18 These are the sons of Zelpha, whom Laban gave to his daughter Leia, who bore these to Iakob, sixteen persons. 19 And the sons of Iakob’s wife Rachel: Joseph and Benjamin. 20 And to Joseph in the land of Egypt were born sons, Manasse and Ephraim, whom Asenneth daughter of Petephres, priest of Heliopolis, bore to him. And to Manasse were born sons, whom the Syrian concubine bore to him: Machir, and Machir became the father of Galaad. And the sons of Manasse’s brother Ephraim: Southalaam and Taam. And the sons of Southalaam: Edem. 21 And the sons of Benjamin: Bala and Chobor and Asbel. And to Bala were born sons: Gera and Noeman and Anchis and Ros and Mamphin and Hophim, and Gera became the father of Arad. 22 These are the sons of Rachel, whom she bore to Iakob—all eighteen persons. 23 And the sons of Dan: Hasom. 24 And the sons of Nephthali: Iasiel and Goyni and Issar and Syllem. 25 These are the sons of Balla, whom Laban gave to his daughter Rachel, all seven persons. 26 And all the persons who came with Iakob into Egypt, who came out from his land of Ramesses, as Pharao had ordered. 27 And the sons of Joseph who were born to him in the land of Egypt were nine persons. All the persons of Iakob’s house who came into Egypt were seventy-five. 28 And he sent Joudas ahead of him to Joseph in order to meet him over against Heroonpolis in the land of Ramesses. 29 Then they brought their livestock to him, he hitched up his chariots, and went up to meet his father over against Heroonpolis in order that you may settle in the land of Gesem.” 30 And Joseph said to his brothers, “Henceforth I shall die, since I have seen your face, for you are still alive.” 31 And Joseph said to his brothers, “When I go up, I will tell Pharao and will say to him, ‘My brothers and my father’s household, who were in the land of Chanaan, have come to me. Now the men are shepherds, for they have been stockmen, and they have brought their livestock and their cattle and all that is theirs’.” So if Pharao should call you and say to you, ‘What is your occupation?’ you shall say, ‘We your servants are stockmen from childhood until now, both we and our fathers— in order that you may settle in the land of Gesem of Arabia, for every shepherd of sheep is an abomination to Egyptians.”

And Joseph went and told Pharao, saying, “My father and my brothers with their livestock and cattle and all that is theirs have come from the land of Chanaan, and see, they are in the land of Gesem.” 2 And of his brothers he took along five men and set them before Pharao. 3 And Pharao said to Joseph’s brothers, “What is your occupation?” And they said to Pharao, “Your servants are shepherds, both we and our fathers.” 4 And they said to Pharao, “We have come to reside as aliens in the land, for there is no pasture for the livestock of your servants, because the famine has prevailed in the land of Chanaan. Now therefore your servants will settle in the land of Gesem.” 5 Then Pharao said to Joseph, “Let them settle in the land of Gesem, and if you know that there are capable men among them, appoint them as rulers of my livestock.” And Iakob and his sons came into Egypt to Joseph, and Pharao king of Egypt hearkened. 6 And Pharao spoke to Joseph, saying, “Your father and your brothers have come to you. 7 See, the land of Egypt is before you; settle your father and your brothers in the best land.”

Then Joseph brought in his father Iakob and set him before Pharao, and Iakob blessed Pharao. 8 And Pharao said to Iakob, “How many are the years of the days of your life?” 9 And Iakob said to Pharao, “The days of the years of my life during which I am sojourning are one hundred thirty years. Few and grievous have been the years of the years of my life; they did not attain to the days of the years of the life of my fathers, during which days they sojourned.” 10 And when Iakob had blessed Pharao, he departed from him. 11 And Joseph settled his father and brothers and granted them a holding in the land of Egypt, in the best land, in the land of Ramesses, as Pharao had ordered. 12 And Joseph would measure out grain to his father and brothers and all his father’s household, grain per person.

13 Now there was no grain in all the land, for the famine prevailed greatly, and the land of Egypt and the land of Chanaan failed because of the famine. 14 Then Joseph gathered all the money that was found in the land of Egypt and in the land of Chanaan for the grain that they would buy, and he would measure out grain to them, and Joseph brought all the money into Pharao’s house. 15 And the money from the land of Egypt and from the land of Chanaan failed. Then all the Egyptians came to Joseph, saying, “Give us bread loaves, and why are we dying in your presence? For our money has failed.” 16 And Joseph said to them, “Bring your livestock, and I will give you bread loaves in exchange for your livestock, if the money has failed.” 17 Then they brought their livestock to Joseph, and Joseph gave them bread loaves in exchange for the horses and in exchange for the sheep and in exchange for the cattle and in exchange for the donkeys, and in that year he nourished them with bread loaves in exchange for all their livestock. 18 And that year came to an end, and they came to him in the second year and said to him, “Let us not be wiped out by our lord, for if the money has failed and the possessions and the livestock are with you, our lord, then there is nothing left to us in the presence of our lord except our

---

a Or the sons of Joseph were born in the land of Egypt  
b Or the sons of Manasse were born  
c Or the sons of Bala were born
own body and our land. So lest we die in your presence and the land be desolated, acquire us and our land in exchange for bread loaves, and we with our land will be Pharaoh’s slaves; grant seed in order that we may sow and live and not die, and the land will not be desolated.”

20 And Joseph acquired all the land of the Egyptians for Pharaoh. For the Egyptians sold their land to Pharaoh, because the famine gained mastery over them. And the land became Pharaoh’s—21 and the people he subjugated to him as slaves from the furthest boundaries of Egypt to the furthest—22 except for the land of the priests alone. Joseph did not acquire it, for by a grant Pharaoh gave a gift to the priests, and they would eat the grant that Pharaoh gave them; therefore they did not sell their land. 23 So then Joseph said to all the Egyptians, “See, I have acquired you and your land today for Pharaoh. Take seed for yourselves, and sow the land, and there will be produce from it; you shall give to Pharaoh the fifth part to Pharaoh, but the four parts shall be your very own as seed for the land and as food for yourselves.”

24 And Joseph imposed it for them as an ordinance upon the land of Egypt, to this day, to give one-fifth to Pharaoh, except for the land of the priests alone; it was not Pharaoh’s.

25 Now the days for Israel to die drew near, and he called his two sons, whom God had given him in the land of Egypt, to him; 26 and he blessed them on that day, saying, “The God whom my fathers Abraam and Isaak were well pleasing before, the God who sustains me from my youth to this day, the angel who rescues me from all evils, bless these youngsters, and in them my name will be invoked, and the name of my fathers Abraam and Isaak, and may they be multiplied into a great multitude upon the earth.”

27 Now when Joseph saw that his father laid his right hand on his head, it seemed grievous to him, and Joseph took hold of his father’s hand to remove it from Ephraim’s head to Manasse’s head. 28 And Joseph said to his father, “Not so, father; for this one is the firstborn. Put your right hand on his head.” 29 But Israel, stretching out his right hand, laid it on the head of Ephraim, his younger brother, and his left on the head of Manasse, his firstborn. 30 And Israel said to Joseph, “I know, child, I know; this one also shall be a people, and this one shall be exalted, but his younger brother shall be greater than he, and his offspring shall become a multitude of nations.”

31 And he blessed them on that day, saying, “In you Israel will be blessed when they say, ‘God make you like Ephraim and like Manasse.’ ” And he put Ephraim ahead of Manasse.

48 Now it came about after these matters that when Israel had come into Egypt, he said to Joseph, “Your father is ill.” And taking along his two sons, Manasse and Ephraim, he went to Jakob. 2 And it was reported to Jakob—they were saying—”See, your son Joseph is coming to you.” And summoning his strength, Israel sat upon the bed. 3 And Jakob said to Joseph, “My God appeared to me in Louza in the land of Chanaan, and he blessed me, and he said to me, ‘See, I will make you increase and will multiply you and will make you into gatherers of nations and will give to you this land, and to your offspring after you, for a perpetual holding.’ ” Now therefore your two sons, who were born to you in Egypt before I came into Egypt to you, are mine, Ephraim and Manasse; like Rouben and Symeon they shall be mine. 5 But the descendants that you may produce hereafter shall be yours; they shall be called after the name of their brothers in their allotments.

7 Now as for me, when I was coming from Mesopotamia of Syria, your mother Rachel died in the land of Chanaan, while I was drawing near, by the hippodrome of aChabratha, of the land a, to go to Ephratha, and I buried her on the way to the hippodrome,” this is Bethleem.

8 And Israel, when he saw Joseph’s sons, said, “Who are these to you?” And Joseph said to his father, “They are my sons, whom God has given me here.” And Jakob said, “Bring them to me in order that I may bless them.” 9 Now his eyes were heavy-sighted because of old age, and they could not see. And he brought them near to him, and he kissed them and embraced them. 10 And Israel said to Joseph, “See, I was not deprived of your face, and see, God has shown me your offspring also.”

12 And Joseph brought them from his knees, and they did obeisance to him face down upon the earth. 13 Then when Joseph had taken his two sons, both Ephraim in his right hand but on Israel’s left, and Manasse in his left hand but on Israel’s right, he brought them near him. 14 But Israel, stretching out his right hand, laid it on the head of Ephraim—not he was the younger—and his left on the head of Manasse, his hands crosswise. 15 And he blessed them and said, “The God whom my fathers Abraam and Isaak were well pleasing before, the God who sustains me from my youth to this day, the angel who rescues me from all evils, bless these youngsters, and in them my name will be invoked, and the name of my fathers Abraam and Isaak, and may they be multiplied into a great multitude upon the earth.”

16 Now when Joseph saw that his father laid his right hand on the head of Ephraim, it seemed grievous to him, and Joseph took hold of his father’s hand to remove it from Ephraim’s head to Manasse’s head. 17 And Joseph said to his father, “Not so, father; for this one is the firstborn. Put your right hand on his head.” 18 And he would not, but said, “I know, child, I know; this one also shall become a people, and this one shall be exalted, but his younger brother shall be greater than he, and his offspring shall become a multitude of nations.”

19 And he blessed them on that day, saying, “In you Israel will be blessed when they say, ‘God make you like Ephraim and like Manasse.’ ” And he put Ephraim ahead of Manasse.

21 Then Israel said to Joseph, “Look, I am about to die, and God will be with you, and God will bring you back from this land to the land of your fathers. 22 Now I am giving you Sikima, as something special beyond your brothers, which I took from the hand of the Amorrites with my dagger and bow.”

40

$^{a}$Perhaps the land of Chabratha
Then Jakob summoned his sons and said: "Gather together in order that I may tell you what will happen to you at the last of the days.

2 Assemble, and hear, O sons of Jakob; hear Israel your father.

3 Ruben, you are my firstborn, my might and beginning of my children, hard to bear and hard, self-centered. You became wanton like water; do not boil over. For you went up upon your father’s bed; then you defiled the couch where you went up!

5 Shimon and Levi are brothers; they perpetrated injustice by their choice.

6 May my soul not come into their council, and may my inward parts not press in on their company, because in their anger they killed men and in their passion they hamstrung a bull.

7 Cursed be their anger, because it is self-centered, and their wrath, because it has grown hard! I will divide them in Jakob and scatter them in Israel.

8 Judah, may your brothers praise you; your hands b on the back of your enemies; your father’s sons shall do obeisance to you.

9 A lion’s whelp you are, Judah; from a shoot, my son, you went up. When you reclined, you slept like a lion and like a whelp. Who will rouse him?

10 A ruler shall not be wanting from Judah and a leader from his thighs until the things stored up for him come, and he is the expectation of nations.

11 Binding his foal to a vine and his donkey’s foal to the tendril, he shall wash his robe in wine and his garment in the blood of a bunch of grapes; his eyes are gladdening from wine, and his teeth are more white than milk.

12 Zabulon by the sea shall settle, and he shall be near a haven of ships, and he shall extend as far as Sidon.

14 Issachar desired the good, resting between the allotments; and when he saw the resting place—that it was good, and the land—that it was rich, he subjected his shoulder to toil and became a tiller of the ground.

16 Dan shall judge his own people, as also one tribe in Israel.

17 And let Dan become a snake on the road lying in ambush on the path, biting a horse’s heel, and the rider shall fall backwards, awaiting the deliverance of the Lord.

19 Gad, a raider gang shall raid him, but he shall raid close on their heels.

20 Aser, his bread is rich, and he shall give delight to rulers.

21 Nephthali is a stem let loose, bestowing beauty by the produce.

22 Joseph is a grown son, an enviable grown son, my youngest son; return to me; one at whom, while deliberating, they would rail, and masters of arrows would have it in for him.

24 And their bows were crushed with force, and the sinews of the arms of their hands gave way because of the hand of a mighty one of Jakob; thenceforth he was the one who strengthened Israel.

25 on the part of your father’s god, and my God helped you, and he blessed you with a blessing of heaven above and a blessing of earth containing everything, for the sake of a blessing of breasts and of womb,

26 a blessing of your father and of your mother; it has prevailed, in blessings, over stable mountains, and, in blessings, over everlasting dunes; they shall be upon the head of Joseph and on the crown of the brothers whom he led.

27 Benjamin is a rapacious wolf; in the early morning he shall still be devouring, and at evening he shall distribute food."

28 All these are the twelve sons of Jakob, and these things their father spoke to them, and he blessed them; each one according to his blessing he blessed them.

29 And he said to them, "I am about to be added to my people. Bury me with my fathers in

a Or course of action  b Or shall be  c Lacking in Greek  d i.e. blessing
42

the cave which is in the field of Ephron the Chettite, 30in the double cave that is opposite Mambre in the land of Chanaan, which cave Abraam acquired from Ephron the Chettite in acquisition of a tomb. 31There they buried Abraam and his wife Sarra, and there they buried Isaak and his wife Rebekka, and there they buried Leia, 32in the acquisition of the field and the cave that is in it from the sons of Chet." 33And Iakob ceased issuing orders to his sons, and lifting his feet onto the bed he breathed his last and was added to his people.

50

And Ioseph, falling on his father's face, wept over him and kissed him. 2And Ioseph ordered his servants, the undertakers, to prepare his father for burial, and the undertakers prepared Israel for burial. 3And they completed his forty days, for so the days of burial are reckoned. And Egypt mourned for him seventy days. 4Then after the days of mourning had passed, Ioseph spoke to the chief men of Pharao, saying, "If I have found favor before you, speak into the ears of Pharao, saying: 5My father made me swear an oath, saying, 'In the tomb that I dug out for myself in the land of Chanaan, there you shall bury me.' Now then I will go up and bury my father, and I will return." 6And Pharao said, "Go up; bury your father, as he made you swear."

7And Ioseph went up to bury his father, and together with him went up all the servants of Pharao and the elders of his house and all the elders of the land of Egypt and the whole entire household of Ioseph and his brothers and all his paternal household. And their kindred and their sheep and their cattle they left behind in the land of Gesem. 8And both chariots and horsemen went up together with him, and the company was very great. 9And they arrived at the threshing floor of Atad, which is beyond the Jordan, and they lamented him with a very great and strong lamentation, and he made mourning for his father seven days. 10And the inhabitants of the land of Chanaan saw the mourning on the threshing floor of Atad and said, "This is a great mourning to the Egyptians." Therefore one called the name of the place Mourning-of-Egypt, which is beyond the Jordan.

12And his sons did thus for him just as he had commanded them, and they buried him there. 13And his sons took him up into the land of Chanaan and buried him in the double cave over against Mambre, which cave Abraam acquired in acquisition of a tomb from Ephron the Chettite. 14And Ioseph returned to Egypt, he and his brothers and those who had gone up together to bury his father.

15Now when Joseph's brothers saw that their father had died, they said, "Perhaps Joseph may bear a grudge against us and requite us a requital for all the evils that we showed him." 16And approaching Joseph they said, "Your father administered an oath before he expired, saying, 17'Say thus to Joseph: Forgive them their injustice and fault, seeing that they showed you painful things. And now accept the injustice of the attendants of the God of your father." And Joseph wept as they were speaking to him. 18And coming to him they said, "We here are your domestics." 19And Joseph said to them, "Do not be afraid, for I am God's. 20You deliberated against me for painful things, but God deliberated concerning me for good things in order that a numerous people might be sustained, so that it might come to be as today." 21And he said to them, "Have no fear; it is I who will sustain you and your households." And he reassured them and spoke to their heart.

22And Ioseph dwelt in Egypt, he and his brothers and his father's whole entire household. And Ioseph lived one hundred ten years. 23And Ioseph saw the children of Ephraim to the third generation, and the sons of Machir the son of Manasse were born on Joseph's thighs.

24And Ioseph spoke to his brothers, saying, "I am about to die, but with a visitation God will visit you and bring you up out of this land to the land that God swore to our fathers Abraam and Isaak and Iakob." 25And Ioseph made the sons of Israel swear, saying, "In the time of the visitation with which God will visit you, you shall also carry up my bones from here together with you." 26And Ioseph expired at one hundred ten years of age, and they honored him with funeral rites and placed him in the coffin in Egypt.

*aOm = Weed b Or great and very strong
Edition of the Greek Text


This English translation has not altered Wevers' edited Greek text of Exodus, except infrequently in relation to punctuation. Whereas one might argue for modifications in selected texts, it seemed prudent to adhere to the Göttingen edition and to postpone discussion of possible changes to Wevers' edition and treat them in the commentary on the NETS translation of Exodus under preparation.

In the account of the tabernacle (Hebrew [MT] 28.23–28; 36.8–34; 37.10b–15, 17–27), in those contexts where the Greek translation omits material in the Hebrew as we know it, Wevers inserted the Greek text as Origen constructed it. However, because these insertions are not part of the original translation, an English translation of Origen’s text appears indented and in smaller typeface in the appropriate places.

Translation Profile of the Greek

General Character

The material found in Exodus consists of narrative, poetry, legal formulation and instructions for building and operating the tabernacle. The Greek translator generally adhered closely to a form of the Hebrew text similar to the MT. From time to time, however, the Greek is longer, shorter or ordered differently. Reasons for such variation are not always clear, and each context requires careful evaluation. For the most part, however, the translator sought to provide a word-for-word rendering. The terms “interlinearity” or “isomorphism” appropriately describe how the translator seems to have proceeded.

While the Greek is often stilted, it normally conveys the sense of the Hebrew text well, and the translator uses various approaches to bring liveliness to the text. For example, in some contexts where the same Hebrew term is used repeatedly, the translator selected different Greek terms as glosses for the same Hebrew. An interesting example is found in the genealogies of chapter 6.

In this case the translator, presumably because he has already used a preferred term to represent one Hebrew lexeme, then selected a second Greek term to represent ἡσυγήνεσις. So within the space of ten verses

---

1 Some examples of apparent expansions:

10.22 καὶ ἐγένετο σκότος γνώφος θύελλα and there was darkness, gloom, hurricane and there was dense darkness
13.2 πᾶν πρωτότοκον πρωτογένες every firstborn, first-produced all the firstborn
16.29 τὴν ἑμέραν ταύτην τὰ σαββάτα this day, the sabbaths the sabbath
25.16(17) ἱεροσύνην ἱππήμα χρυσοῦ καθαροῦ a propitiatory as a cover of pure gold a mercy seat of pure gold

2 32.9 in the MT text is not represented in the Greek translation. NRSV renders the MT as The Lord said to Moses, “I have seen this people, how stiff-necked they are.”

3 The order of the commandments in MT 20.13–15 is different from that in the Greek translation:

MT: Murder Greek: Adultery
Adultery Theft
Theft Murder

4 Pietersma, "Paradigm."
we find three different terms rendering הַכְּפֻלִּים. Another example would be in 2.7 where the MT reads הַכְּפֻלִּים ("nurse") and הַכְּפֻלִּים ("to nurse"), using the same Hebrew root. The translator chose the participle הַכְּפֻלִּים ("a nursing woman") and הַכְּפֻלִּים ("she shall suckle"), two distinct terms, to gloss the same Hebrew root. This kind of lexical variation in the Greek translation occurs quite regularly, even as the translator is careful to preserve general, interlinear correspondence in his translation.

In the Hebrew narrative of Exodus the waw-conjunctive occurs frequently. The translator of Exodus normally used καί as the Greek equivalent. However, where a change in subject occurs or some other emphasis may be warranted, he selected δέ. Aejmelaeus observes that in the case of the translation of Exodus "[c]oordination of clauses by καί has been rendered by the use of various literal and free renderings, but total omission of καί—disregarding the apodotic cases—is found in less than 3% of the cases, of which 3% some cases may even depend upon a difference in the Vorlage."5 So the places where the translator failed to render the conjunction are rather infrequent. The translator was equally careful to render pronouns in his Hebrew text.

In the case of word order the translator tended to follow his Hebrew text, but not always slavishly. For example, in Hebrew the pronominal formations normally are attached to nouns as suffixes. We should expect the translator to place the pronoun in Greek following the noun, imitating the Hebrew order, if adherence to Hebrew word order was a significant issue. Non-translation Greek tends to place them in front. In Greek Exodus we discover that about 30 (out of approximately 350) cases are pre-posed, a proportion that is unusually high among the various Septuagint translators.

The aorist form of the verb is the most common rendering chosen by the translator for the Hebrew verb, reflecting the large number of suffixed forms or waw (ו) + prefixed forms (in narrative). However, he does not hesitate to employ other Greek tense forms should that convey more adequately his understanding of the sense of his Hebrew text. An interesting example of this is found in 1.12–14. In the comparative clause structure of v. 12 the translator rendered the imperfect aspect of the Hebrew verbs well by the Greek imperfect form ("But as much as they were humbling them, by so much the more they kept becoming more numerous and stronger"). Each of the verbs that follow (vv. 12b–14) continues to use Greek imperfect forms. This tense form fit the context well, because at this point in the story the narrative reports the worsening condition of the Israelite people as they were oppressed. We also observe in this same context the translator’s use of lexical variation for the same Hebrew term:

v. 13 קָטָדְוַלְוֵהוּ (imperfect tense)
v. 14 קָטָדְוַלְוֵהוּ (imperfect tense)

And further his repeated use of similar formations (in this case κατα- compounds), presumably for literary effect, may be noted:

v. 13–14 קָטָדְוַלְוֵהוּ . . . קָטָדְוַלְוֵהוּ • . . . קָטָדְוַלְוֵהוּ .

After his extensive study of the Septuagint of Exodus, Wevers comments that “the dominant characteristic of Exod as a translation document is its expansionist character. On the whole Exod expands far more than contracts.”6 This tendency appears in many different forms. For example, the translator is careful to define Aaron as Moyses’ brother even when this is not present in the source text (cf. 7.7, 9, 19; 8.5). At 25.6(17) the translator defined the γῆς (τοῦ ἱδρυμα), the gold plate placed at the top of the ark, as a “cover” (ἐπίθεμα), a term that has no equivalent in the Hebrew text.

Other examples could be added, but the tendency is clear. There is no indication that such clarifications are based on a different Hebrew text. Rather, these additions probably represent the translator’s efforts to ensure that his understanding of the source text would be communicated clearly and explicitly in Greek to the reader.

Of Stereotypes, Calques and Isolates

As the translator proceeded in his work, choosing appropriate terms in the target language to render adequately and contextually the sense of the source text taxed his ability. In Exodus the translator was sensitive to the Hebrew context and so did not hesitate to choose different Greek terms so that the He-

---

5 Anneli Aejmelaeus, On the Trail of the Septuagint Translators (Kampen, the Netherlands: Kok Pharos Publishing House, 1993), 100.
brew sense, as he understood it, would be conveyed adequately. Once he connected a Greek term semantically with a Hebrew term, he tended to continue with this equivalency, unless the context led him to gloss the source text in a different way. For example, the usual rendering of רבד in Exodus is λαλεῖν, whereas λέγειν normally renders ריה. However, in one case (31.12, where there is no textual variant in the Septuagint tradition) λαλεῖν renders ריה, and out of the three hundred occurrences of λέγειν, it translates רבד about seventeen times. λαλεῖν would seem to constitute the default rendering of רבד. It is not clear why variation from the default occurs, but it indicates that the translator exercised some freedom. As we have noted previously, we discover lexical variation in contexts where we would expect the usual Greek equivalent because the same Hebrew term is repeated.

Sometimes a Hebrew term will have several distinctive meanings, but the translator will use one Greek term whose semantic content only covers one of the meanings expressed by the Hebrew term. In such cases if the translator sticks with the usual equivalent, then it may create some tension in the context. An examination of the use of ἁμαρτία as the usual equivalent for בְּרֵית (eleven times) and מְנֵי (three times) provides an interesting example. בְּרֵית indicates both sin and the ritual associated with removing sin (i.e., sin offering). NRSV, for instance, renders it as “sin offering” at 29.14, 36; 30.10, but in all other contexts it uses “sin” (10.17; 32.21, 30, 31, 32, 34; 34.7, 9). The standard sense of ἁμαρτία is “failure, fault or sin.” It does not carry the sense of “sin offering.” When the translator uses ἁμαρτία as the stereotypical gloss for בְּרֵית, the Greek term no longer makes sense in those contexts where בְּרֵית signifies “sin offering.” In 29.36 where Moyses is instructed every day to “offer a bull as a sin offering for atonement” (NRSV), the Septuagint reads καὶ τὸ μοσχάριον τῆς ἁμαρτίας ποιήσεις τῇ ἡμέρᾳ τοῦ καθαρισμοῦ (“and the young calf for the sin you shall do on the day of the purification” [NETS]). In these contexts ἁμαρτία becomes an isolate, i.e., being the default rendering for בְּרֵית but not rendering the contextualized meaning of this Hebrew term in the context of the source language, leading to semantic tension in the Greek context (on isolates, see “TO THE READER OF NETS”).

If we move further along this lexical continuum, the calque represents the point on the semantic scale where the semantic range of the Hebrew term dominates that of the chosen Greek gloss. The use of διαρκής (27.21; 31.7; 39.15) as the standard equivalent for הָלִיך is a well-known example. Others commonly found in the Septuagint also occur in Exodus—ἰδῶν for עָנָן, κύριος for הַחֵלָק and δόξα for בְּרִית.

At times the translator has recourse to transliteration as his only viable strategy. Some of these become standard Greek terms. These would include σάββατα (Sabbata), πάσχα (passover), μάν (Man), χεροῦβ/χερουβίμ (cherouβ/cherouvim) and terms of measurement such as γόμορ and ἱν.

**THE NETS TRANSLATION OF EXODUS**

*Selected Words and Phrases*

1. The Bread of Presentation

The translator rendered variously the bread that God commands to be placed on the table outside the most holy part of the tent of witness, the bread of the presence. In the first three Exodus contexts where these ritual loaves are discussed, as God gives instructions to Moyses for the construction of the tent of witness and Moyses has it built, the MT has מְנֵי מִלְחֶם (25.30) or מְנֵי מִלְחֶם מִלְחֶם חַיָּה (35.13; 39.36). The Septuagint renderings are various:

- 25.29(30) ἀρτοὺς ἑνώπιον ἑναντίον μου (facing loaves in front of me, NETS)
- 35.13 (no equivalent in Septuagint)
- 39.18 (39.36) καὶ τοὺς ἀρτοὺς τοὺς προκειμένους (and the presentation loaves, NETS)

In Ex 40.23 (LXX 40.21) as the writer describes the placement of the table in the constructed tent of witness, the bread is placed on it but defined as בְּרֵית לְעִם (lit. “an arrangement of bread”). NRSV renders the sentence “and set the bread in order on it.” This clause is rendered by the translator:

καὶ προεθείμη ἐπ᾿ αὐτῆς ἀρτοὺς τῆς προβέβλεσσιν ἑναντὶ κυρίου

(הָלִיך לְעִם) (MT)

and he presented on it loaves of presentation before the Lord (NETS)

(he set the bread in order on it before the Lord) (NRSV)

The translator did not consider the Hebrew expression to be a technical, cultic phrase, or if he did, neither he felt no compulsion to render it consistently or he did not have readily to hand a Greek equivalent that had become normative for Greek-speaking Jews in Alexandria. The rendering that becomes
somewhat standard (used in Supplements [Chronicles] for example), i.e., ἦτες προθεσμοὶ, only occurs in the Pentateuch at Exodus at 40.21(23) and possibly 39.18(36). We do not know for sure whether the original translator devised the phrase that comes to represent the "loaves of presentation" in Greek, since it is not clear if the same person translated Ex 1–34 and 35–40. What the translator does present consistently is that these loaves were placed "before the Lord."

2. Divine Name and General Term for Deity

The usual rendering of the tetragrammaton (תִּרְנָפָּן) in Exodus is קִבְרְיוֹס, as in the other sections of the Septuagint. Four times (3.4, 13.19, 18.1, 20.1), however, the translator uses קִבְרְיוֹס to render תִּרְנָפָּן. Why the translator glossed תִּרְנָפָּן with קִבְרְיוֹס is not altogether clear, but the variation does not seem to be textually based. קִבְרְיוֹס as a translation of the tetragrammaton renders the qere of the Hebrew text (i.e., what the vowel marks indicate, תִּרְנָפָּן), not the kethibh (i.e., what the consonants indicate). Several times (4.10, 13; 5.22; 15.17; 32.22) when the author addresses God as מֵהָי (“Lord” or “Master”), the translator renders it as קִבְרְיוֹס. In these cases קִבְרְיוֹס renders the Hebrew term appropriately. In ten contexts the translation has קִבְרְיוֹס with no equivalent in the MT. Sometimes the addition seems to be for clarification (8.28; 17.15; 24.1, 16; 32.31; 34.10; 35.3; 39.12), and in the other instance the translator has apparently chosen to represent the meaning of the Hebrew text in a different way (16.32).

In 4.24 the translator has opted for διαφανές κυρίου to render תִּרְנָפָּן. Perhaps the translator did not want to attribute directly to "the Lord" this attempt on Moyses’ life. Several times the double term תִּרְנָפָּן קִבְרְיוֹס was rendered by קִבְרְיוֹס alone (8.10; 9.30), and תִּרְנָפָּן alone was rendered by קִבְרְיוֹס ὁ θεός υψών / σου (12.31; 13.5, 11). Whether these anomalies were textually based or occurred for some other reason is uncertain.

In the Septuagint of Exodus קִבְרְיוֹס normally lacks a definite article (about 354 times in Wevers’ edition), which would indicate that the translator considered it primarily a proper name. There are fifteen occasions when the translator used the definite article with קִבְרְיוֹס to represent תִּרְנָפָּן. There does not appear to be any specific pattern.

噻σδ usually translates תִּרְנָפָּן (about 129 times in Exodus). However, in 41 contexts it rendered תַּרְנָפָּן (almost a quarter of the occurrences of噻σδ). The only occurrence of תַּרְנָפָּן (6.3, preposed by the preposition ת) is rendered as噻σδ ὁ θεός σουτου ("being their God," NETS). Several times (3.18 [2x]; 5.3b) the translator rendered the combined תִּרְנָפָּן תִּרְנָפָּן by噻σδ alone. Perhaps the translator thought that the use of קִבְרְיוֹס would not be appropriate because of the way God’s personal name was being revealed to Israel (3.18), or perhaps, because Moyses was making his first appeal to Pharao (5.3b), the more generic term seemed appropriate. There are also several contexts where the Hebrew text has תִּרְנָפָּן as the reference to God, and the translator normally used噻σδ as his gloss. In a number of contexts噻σδ apparently has no Hebrew equivalent, usually in conjunction with cases of קִבְרְיוֹס to render תִּרְנָפָּן.

The translator’s use of噻σδ, the general term for deity (including non-Israelite deities), was more diverse than his use of the equivalent for the proper name of Israel’s God. In NETS Exodus噻σδ is rendered as ‘G/god’ and קִבְרְיוֹס as ‘/lord.’ The capitalized forms refer to Israel’s deity.

In Ex 3.13–14, when God appears to Moyses through the burning bush, Moyses asks God to tell him his name. The translator rendered the difficult Hebrew as Εγώ εἰμι ὁ δύναμις ("I am The One Who Is," NETS). The translator repeated (14b) this expression (ὁ δύναμις = תִּרְנָפָּן) as the name for the God of Israel, who has sent Moyses. The similar form of תִּרְנָפָּן (proper name) and תִּרְנָפָּן (first person singular, prefix form of the Qal stem of תִּרְנָפָּן = "to be") and the corresponding etiology cannot be duplicated in Greek. The translator opted to translate the expression, not to transliterate it in this context.

3. Pharoa’s “Hardness of Heart”

In Exodus one of the most provocative issues is the way in which Israel’s God interacts with Pharoa. As God acts to extricate Israel from her bondage in Egypt, he influences Pharoa’s behavior. His motive is
explained in 14.4: “I will harden Pharaoh’s heart . . . so that I will gain glory for myself over Pharaoh and all his army; and the Egyptians shall know that I am the Lord” (NRSV). Three Hebrew verbs are used to express this concept and the translator is quite consistent, if not stereotyped, in his renderings, with the exception of 7.13.

In these choices the translator sought to reflect the different emphases in the Hebrew terms—heaviness or weightiness in the equivalence of **baru**/**nw** for **dbk** and hardness in the equivalence of **sklhru**/**nw** for **h#q**. However, the equivalence of **sklhru**/**nw** and **katisxu**/**w** for **qzx** (“make strong, strengthen”) is notable, but for different reasons. In the case of **sklhru**/**nw**, the semantic overlap in Exodus with **qzx** focuses on the idea of firmness = stubbornness. The Hebrew term generally means, “to be strong or firm” and in the Piel form “to make strong or firm.” When related to the noun **bl** (“heart”), it signifies positively devotion (a firm conviction), but negatively stubbornness. **sklhru**/**nw** represents the latter in Exodus as it defines Pharaoh’s response to God’s activities through the plagues or the catastrophe at the Red Sea. If the evidence in LSJ is correct and complete, this usage of the verb **sklhru**/**nw** to signify stubbornness may have emerged initially in the Septuagint of Exodus. 11

The singular use of **katisxu**/**w** at 7.13 as the rendering of **qzx** with the sense of “prevail” is also interesting (“and the heart of Pharaoh prevailed, and he did not listen to them” [NETS]). Wevers suggests that “presumably Exod here used **katisxu** to set the scene of the struggle between the divine signs and the stubborn heart of Pharaoh.” 12 In other words the translator purposely changed the stereotypical rendering of **qzx** by **sklhru**/**nw** to **katisxu**/**w**, probably to emphasize this aspect of contest. In this context God performs the first sign through Moses and Aaron to convince Pharaoh to release Israel (the rod becoming a dragon) (7.8–13), and it follows the explanation that God provides to Moses concerning the series of events that is about to unfold and result in Israel’s release. Only in this context (7.1–13) do we find all three terms (**baru**/**nw**, **sklhru**/**nw**, **katisxu**/**w**) used to define God’s influence on Pharaoh and Pharaoh’s response to Moses’ demands as God’s representative.

4. “Seeing God”

Exodus is unusual in the narratives of the Old Testament with respect to the number of times when people, either individually or as a group, ask to “see God” or are permitted by God’s initiative to see him. In addition to the times that Moses is invited up onto Mount Sinai in order to meet with God (Moses’ face is shining after he meets with God), the pillar of cloud and fire or the cloud that descended over the newly erected tabernacle signify the presence of God with Israel, all of which reflect this emphasis upon seeing, meeting, or in some other way directly interacting with God.

Where the Hebrew text states that people “see God,” the translator employs various means to express a theologically sensitive rendering, presumably preserving the theological principle that no person can see God and live. At 3.6 the comparative texts and translations read:

---

9 Significant manuscripts in the tradition read **beba/rhtai**, and Rahlfis opted for this as the original text. Wevers disagrees, arguing that the variation occurs because of homonymy, which only occurs between these verbs in the perfect form. Because **bawrh** does not occur elsewhere in Exodus (nor in the Septuagint other than as a variant at 2 Makk 13.9) and **barwn** is the usual rendering for **dbk** in Exodus, when it has this sense, Wevers opts for **beba/rntai** as the original reading.

10 In 10.1 there are significant Greek texts that have the alternative reading **e)sklh/runa**. Rahlfis chose this reading, presumably because it had the support of B. However, I think Wevers’ judgment is correct that the translator’s consistent use of **baru**/**nw** in reference to Pharaoh’s stubbornness would urge us to accept **ibarwn** as the original text.

11 The adjective **sklhroj** does signify stubbornness as early as Plato’s writings, and so the extension of the cognate verb to signify this would not be exceptional, if this is in fact what the translation of Exodus initiated. See LSJ, 1612.

TO THE READER OF EXODUS

MT: יִרְאוּ אֶל צְבָא אֵלֶּה, אֶל אֱלֹהִים (11) ...
NRSV: and they saw the place, there where the God of Israel stood ...
LXX: καὶ εἶδον τὸν τόπον, οὗ εἰστίκει οἱ θεοὶ τοῦ Ἰσραήλ ...
NETS: And they saw the place, there where the God of Israel stood ...

The Septuagint translator would only admit that Israel's leaders saw “the place . . . where the God of Israel stood,” but not that human beings saw God. He described this place in the following manner: “that which was beneath his feet, like something made from lapis lazuli brick and like the appearance of the firmament of heaven in purity.” This note in the narrative may have influenced his choice to emphasize the “place” of God. The Hebrew text (v. 11) notes the expectation that seeing God should result in calamity, but God graciously restrains himself. “Not even one . . . perished,” the Septuagint notes.

The other primary context comes in Ex 33–34 as Moyses intercedes with God, seeking Israel’s preservation from God’s threatened judgment after the golden calf episode. When God promises to relent and to continue with his program to bring Israel to the land of Chanaan, Moyses asks for some visible sign that God will stand by his word. Moyses boldly asks to see God. “Show me your glory!” he demands (33.18). The risk in his demand becomes explicit as the narrator records God’s warning that “you cannot see my face; for no one shall see me and live” (33.20). Yet God makes an accommodation for Moyses’ sake. While many things in this narrative context deserve comment, I will focus on 33.23.

MT: וְיִתְחַדַּשׁ יָנֵהַלְךָ, וְאָשֶׁר נִהְיָתָ֔ה אֱלֹהִים (10)
NRSV: then I will take away my hand, and you shall see my back; but my face shall not be seen.
LXX: καὶ ἀφεῖλὼ τὴν χεῖρα, καὶ τοῦτο ὁμοὶ ὁ πίσιόν μου, τὸ δὲ πρόσωπόν μου οὐκ ὀφθήσεται σοι.
NETS: And I will take my hand away, and then you shall see my hind parts, but my face will not appear to you.

The translator removes any suggestion that Moyses might see any significant part of God, only his “hind parts.”

The translator's handling of these contexts would suggest that his theological framework governed his rendering, as he sought to follow the principle (33.20) that “no one shall see me [God] and live,” at the same time dealing with segments in the narrative of Exodus that affirmed that some in Israel did see God and continued to live.

Perhaps connected with this phenomenon is the way in which the translator renders the Hebrew root בּוּד, which means “to appoint, meet.” When it occurs in the description of the ark and the use of the propitiatory or the tabernacle itself, God affirms to Israel that “there I will meet with you” (25.21; 29.42, 43; 30.6, 36). However, in each of these settings the translator “quite intentionally” understood this root as the verb בּוּד, which means “to know.”

13 Wevers, Notes, 28.
14 Wevers, Notes, 401.
It is improbable that in all four instances the translator misread his source text or that he read a source at variance with MT. More likely, they bespeak theological sensitivity about divine involvement in human agency. The translator emphasized that God revealed himself, and this is how a “meeting” was to be understood between God and human beings. The use of \textit{ta/comai} in 29.43 reinforces this idea that God’s meeting was the occasion when his commands were communicated.

5. The Ten Commandments
The translator's rendering of the traditionally named “ten commandments” (Ex 20.1–17) was very close to the Hebrew text as we have it today. However, characteristically the Greek text is expansionist:

20.10 \textit{ο\ βούς σου καί το\ υποξύγιον σου} (“your ox and your draft animal”)
20.12 \textit{ινα ε\ oun ēγνήται} (“so that it may be well with you”)
20.12 (\textit{επί τις γης} τις ἄγαθης (“[on] the good [land]”).

Further, there are several texts in which the order of materials is different:

<table>
<thead>
<tr>
<th>Text</th>
<th>MT</th>
<th>NRSV</th>
<th>LXX</th>
<th>NETS</th>
</tr>
</thead>
<tbody>
<tr>
<td>20.13</td>
<td>לִבְנֵי יִשְׂרָאֵל</td>
<td>You shall not murder.</td>
<td>Ο\  μοιχεύσεις</td>
<td>You shall not commit adultery.</td>
</tr>
<tr>
<td>20.14</td>
<td>לִבְנֵי יִשְׂרָאֵל</td>
<td>You shall not commit adultery.</td>
<td>Ο\  κλέφεις</td>
<td>You shall not steal.</td>
</tr>
<tr>
<td>20.15</td>
<td>לִבְנֵי יִשְׂרָאֵל</td>
<td>You shall not steal.</td>
<td>Ο\  φονέυσεις</td>
<td>You shall not murder.</td>
</tr>
</tbody>
</table>

Whether the different order is due to textual or other reasons is not possible to determine at this point. One other word order change worth noting occurs in 20.17. The Septuagint places the neighbor’s wife first before the neighbor’s house, in contrast to the Hebrew text that places the house first, followed by the wife. Why such a reordering occurs remains a matter of speculation.

The terminology referring to the various commands that God gives to Israel tends to be stereotyped in translation. The exceptions are the term פָּרָת, which is rendered by four different terms, and פְּרָעָה, which was translated primarily by εντολή, but once by πρόσταγμα. What nuance πρόσταγμα carried that made it the right choice for the translator in 20.6 is uncertain.

\textsuperscript{15} The addition is included in the citation of this command in Ephesians 6.2–3.
The use of the adjective νόμιμος in the singular as a substantive τὸ νόμιμον, although infrequently documented in the third century BCE, became the stereotyped rendering for (תהלת תוק with the singular form of the Hebrew terms.

6. The Peoples of Chanaan
When God talks about fulfilling his promise to Abraam, Isaak and Iakob in Exodus, the land to which he will lead them is defined as belonging to specific people. In the Greek Pentateuch seven different groups are specified consistently:

τῆς τῶν τῶν Χαναναίων καὶ Χέτταιων καὶ Ἀμορραίων καὶ Φερεζίων καὶ Ἑβουσίων καὶ Γέργεσίων (into the place of the Chananites and Chettites and Amorrites and Pherezites and Heuites and Gergesites and lebousites.

[NETS 3.8, 17; 23.23; 34.11; in different order at 13.5; partial list at 23.28; 33.2]]

Consistently (apart from 23.28) Γεργεσίων has been added at some point (position 4, 5 or 6) in the list, although it does not occur in the translator’s Hebrew text.

7. Specific Texts
In Ex 25–31 Moyses receives instructions for building the tabernacle. After the event of the Golden Calf (32–34), Moyses proceeds with the construction of the "tent of witness" (35–40). Undoubtedly the account describing the construction of the tabernacle (παραλόγον, σκηνῆ τοῦ μαρτυρίου, “tent of witness,” or παραλόγον/παραλόγη “tent,” presents the greatest problem in Exodus to understanding the translation process.

The Greek text, when compared to the MT, is much shorter and puts various materials in a different order. Further, some indicators suggest that either the translator responsible for at least part of chapters 35–40 was different from the translator of chapters 1–34 or a later editor has substantially altered the initial translation for some reason.

Generally speaking the Greek translation describes the production of the priestly vestments (36.8–40) and then the construction of the tabernacle and its equipment (37.1–39.11), whereas the Hebrew text begins with the construction of the tabernacle and its equipment (36.8–38.31) and then describes the priestly vestments (39). But the alterations in the translation are sometimes surprising. The Greek text does not describe the making of the incense altar, for example. It abbreviates significantly passages related to the lampstand and the table of the presence. Detailed charts comparing the Hebrew and Greek texts can be found in various treatments of this problem.17 Midrashic explanation that is not found in the Hebrew text occurs at one point. The bronze for the bronze altar is said to be taken “from the bronze firepans that belonged to the men who revolted with the gathering of Kore” (38.22).18

---

16 W. Gutbrod, “νόμιμος,” in TDNT IV, 1088 notes “As a noun τὸ νόμιμον is ‘what is right and fair’; Plandanae (1912/14), 16.8.”
18 The material seems to be taken from the account in Num 16.37–39 (MT: 17.2–4).
Various hypotheses have been proposed to explain why these major differences emerged in the tradition:

1. The translator had a Hebrew text different from that which we have today, and this accounts for the variation in the Greek text. However, no Hebrew text yet discovered seems to match the Greek translation.

2. For some reason the translator of chapters 1–34 did not complete the translation and another person finished the task, who used a different translation process, while consulting the earlier material. Detailed studies of translation technique expressed in these respective sections, however, indicate only minor variations in translation techniques between these sections of Exodus, apart from chapter 38.

3. One person did the original translation of Exodus following the order of the Hebrew text as we know it, but because he misunderstood the text, or for some other reasons, he created inconsistencies in his translation. A later reviser has edited this original work, adding some materials particularly in chapter 38 and being responsible for a major rearrangement of the Greek text.

4. The original translator is responsible for the current Greek text and used specific principles as the basis for his unique account, which is a “well-planned, well-constructed account which when read by itself and without prejudice usually makes good sense.”

At this point we might suggest that the most recent comprehensive studies (1) see no need to postulate a different Hebrew text throughout chapters 35–40, (2) discern a large degree of consistency in the fundamental translation technique used throughout Greek Exodus, but (3) detect enough difference between 1–34 and 35–40 to indicate another hand may be at work in some way in the final chapters of the translation, and (4) proceed from the assumption that the original translation of 35–40 was created to make sense to the translator and his presumed audience. We have little data to inform us about the sociological aspects of translation in antiquity and in particular biblical translation. Whether it was acceptable to abbreviate portions of sacred text and make major rearrangements in the structure of the narrative remains debated. However, the fact remains, whether we postulate one translator for Ex 1–40 or several translators or editors, we have a Greek translation for this section that is quite different, being much shorter and ordered differently, from the Hebrew text that we possess today.

EDITORIAL DETAIL
NETS Exodus normally has followed the punctuation proposed in Wevers’ edited text. In terms of versification, where the Septuagint differs from that of the NRSV, the NRSV versification is noted in parenthesis (cf. 18.18; 21.16, 17).

BIBLIOGRAPHICAL NOTE
In addition to the standard grammars and lexica, I have received considerable assistance from the works by John William Wevers, particularly his Notes on the Greek Text of Exodus (1990) and his Text History of the Greek Exodus (1992). The translation and commentary by Alain le Boulluec and Pierre Sandevoir in L’Exode BA (1989) has been helpful in many instances. The earlier translation by Brenton has also provided assistance from time to time.

Wevers’ discussion of the Tabernacle section, as well as those by David Gooding in The Account of the Tabernacle: Translation and Textual Problem of the Greek Exodus (1959) and Martha Wade in Consistency of Translation Techniques in the Tabernacle Accounts of Exodus in the Old Greek (2003), have provided significant methodological and textual suggestions.

I must also acknowledge the assistance of Albert Pietersma, who provided editorial guidance and helped to resolve many translation issues.

Larry J. Perkins
1 These are the names of the sons of Israel who had entered into Egypt with Jakob their father. Each with their whole household went in: 2 Ruben, Simeon, Levi, Judah, 3Issachar, Zabulon and Benjamin, 4Dan and Naphtali, Gad and Aser. 5But Joseph was in Egypt. Now all souls from Jakob were seventy-five. 6Then Joseph died, and all his brothers and all that generation. 7But the sons of Israel increased and multiplied and became common and were growing very, very strong. Now the land kept multiplying them.

8 Now another king arose over Egypt, who did not know Joseph. 9Now he said to his nation, “Look, the race of the sons of Israel is a great multitude and is becoming stronger than we. 10Come then, let us deal shrewdly with them, lest it be multiplied, and, whenever war happens to us, these also shall be added to the opponents, and after going to war against us, they shall depart from the land.” 11And he set over them overseers of tasks in order to afflict them in the tasks. And they built fortified cities for Pharaoh, both Pithom and Ramses and On, which is Heliopolis. 12But as much as they were humbling them, by so much they multiplied, and the Egyptians were disgusted with the midwives: 13And the Egyptians were oppressing the sons of Israel forcefully and were grievously afflicting their life by the hard tasks in clay and brick making and all the tasks in the plains, according to all the tasks in which they were enslaving them with force.

14 And the king of the Egyptians spoke to the Hebrews’ midwives, to one of them whose name was Sepphora, and the name of the second was Phoua. 15And he said, “Whenever you act as midwives to the Hebrew women and they should be at the birthing stage, if then it be male, kill it, but if female, preserve it alive.” 16But the midwives feared God, and they did not as the king of Egypt instructed them and tried to keep the males alive. 17Then the king of Egypt summoned the midwives and said to them, “Why is it that you were quick to arrive today?” 18And they said to Pharaoh’s daughter, “Do you wish that I summon for you a nursing woman from the Hebrews, and she shall suckle the child for you?” 19Then she, Pharaoh’s daughter, said to her, “Go!” But the girl went and summoned the child’s mother. 20And Pharaoh’s daughter said to her, “Take care of this child for me, and suckle it for me, and I will give you your pay.” Then the woman took the child and kept suckling it. 21Now when the child grew up, she brought it to Pharaoh’s daughter, and it became to her for a son. And she named his name Moyses, saying, “I drew him out of the water.”

22Then Pharaoh’s daughter came down to the marsh beside the river to bathe, and her attendants were walking beside the river. And when she saw the basket in the marsh, she sent her attendant, and she picked it up. 23Now when she opened it, she saw a child crying in the basket, and Pharaoh’s daughter spared it and said, “This is one of the Hebrews’ children.” 24And her sister said to Pharaoh’s daughter, “Do you wish that I summon for you a nursing woman from the Hebrews, and she shall suckle the child for you?” 25Then she, Pharaoh’s daughter, said to her, “Go!” But the girl went and summoned the child’s mother. 26And Pharaoh’s daughter said to her, “Take care of this child for me, and suckle it for me, and I will give you your pay.” Then the woman took the child and kept suckling it. 27Now it came to pass in the course of those many days, when he had fully grown, Moyses went out to his brothers, the sons of Israel. 28And as he observed their toil, he saw an Egyptian man beating some Hebrew from his own brothers, the sons of Israel. 29Now when he looked around this way and that, he saw no one, and he struck the Egyptian and hid him in the sand. 30Then he went out on the next day, he saw two Hebrew men fighting, and he said to the one who was in the wrong, “Why do you beat your fellow?” 31But he said, “Who appointed you ruler and judge over us? You do not intend to kill me, do you, in the same way you killed the Egyptian yesterday?” Then Moyses was afraid and said, “Has this matter perhaps become so well known?”

2 Now there was a certain man from the tribe of Levi who took one of the daughters of Levi and married her. 2And she conceived and bore a male child. Now when they saw it was handsome, they sheltered it for three months. 3But when they could hide it no longer, its mother took a basket and plastered it with a mixture of pitch and tar, and she put the child in it and placed it in the marsh beside the river. 4And his sister was watching from a distance to learn what would happen to him.

5 Now Pharaoh’s daughter came down to the river to bathe, and her attendants were walking beside the river. And when she saw the basket in the marsh, she sent her attendant, and she picked it up. 6Now when she opened it, she saw a child crying in the basket, and Pharaoh’s daughter spared it and said, “This is one of the Hebrews’ children.” 7And her sister said to Pharaoh’s daughter, “Do you wish that I summon for you a nursing woman from the Hebrews, and she shall suckle the child for you?” 8Then she, Pharaoh’s daughter, said to her, “Go!” But the girl went and summoned the child’s mother. 9And Pharaoh’s daughter said to her, “Take care of this child for me, and suckle it for me, and I will give you your pay.” Then the woman took the child and kept suckling it. 10Now when the child grew up, she brought it to Pharaoh’s daughter, and it became to her for a son. And she named his name Moyses, saying, “I drew him out of the water.”

11 Now it came to pass in the course of those many days, when he had fully grown, Moyses went out to his brothers, the sons of Israel. And as he observed their toil, he saw an Egyptian man beating some Hebrew from his own brothers, the sons of Israel. 12Now when he looked around this way and that, he saw no one, and he struck the Egyptian and hid him in the sand. 13Then he went out on the next day, he saw two Hebrew men fighting, and he said to the one who was in the wrong, “Why do you beat your fellow?” 14But he said, “Who appointed you ruler and judge over us? You do not intend to kill me, do you, in the same way you killed the Egyptian yesterday?” Then Moyses was afraid and said, “Has this matter perhaps become so well known?” 15Now Pharaoh heard about this matter, and he was seeking to kill Moyses.

Then Moyses withdrew from Pharaoh’s presence and settled in the land of Madian. Now when he came into the land of Madian, he sat upon the well. 16Now the priest of Madian had seven daughters who were tending their father’s sheep. So when they arrived, they were drawing water until they filled the receptacles in order to water their father’s sheep. 17But when the shepherds arrived, they were driving them away. But Moyses got up and rescued them and drew water for them and watered their sheep. 18Now they arrived back to Ragouel, their father, and he said to them, “Why is it that you were quick to arrive today?” 19And they said, “An Egyptian man rescued us from the shepherds and drew water for us and watered the sheep.” 20And he said to his daughters, “And where is he? And for what reason have you left this man behind like this? Invite him then in order that he might eat bread.” 21Now Moyses stayed with the man, and he gave Sephora, his daughter, to Moy-

4I.e. Sun City
23 Now after those many days the king of Egypt died, and the sons of Israel groaned from the tasks and cried out, and their cry rose up to God from the tasks. 24 And God listened to their groaning, and God remembered His covenant with Abraam and Isaak and Iakob. 25 And God looked upon the sons of Israel, and He became known to them.

3 And Moyses was tending the sheep of Iothor, his father-in-law, the priest of Madian, and he led the sheep beyond the wilderness and came to the mountain, Choreb. 2 Now an angel of the Lord appeared to him in a fire of flame out of the bush, saying, "Moyses, Moyses." And he said, "What is it?" 3 And he said, "Do not come near here! Loose the sandal of your feet! For the place on which you are standing is holy ground." 4 And he said to him, "I am the God of your father, God of Abraam and God of Isaak and God of Jakob." And Moyses turned his face away, for he was being reverent to look down before God.

7 Then the Lord said to Moyses, "When I looked, I saw the affliction of my people in Egypt, and I have heard their cry on account of the taskmasters. For I know their pain. 8 And I came down to deliver them from the hand of the Egyptians, and to bring them into a good and spacious land, into a land flowing with milk and honey, into the place of the Chananites and Chettites and Heuites and Amorrites and Pherezites and Gergesites and lebousites, into a land flowing with milk and honey." 18 And they will listen to your voice, and you and the elders’ council of Israel shall go in to Pharaoh, king of Egypt, and you shall say to him, ‘The God of the Hebrews has summoned us. Therefore, let us go a three days’ journey into the wilderness so that we may sacrifice to our God.’ 19 Now I know that Pharaoh, king of Egypt, will not permit you to go, except with a mighty hand. 20 And when I stretch out my hand, I will strike the Egyptians with all my wonders that I will perform among them, and after these things he will send you away. 21 And I will give favor to this people before the Egyptians. Now whenever you depart, you will not go away empty-handed. 22 But a woman will ask from a neighbor and tent mate of hers silver and gold articles and clothing, and you shall put them on your sons and on your daughters, and you shall plunder the Egyptians.”

4 Then Moyses answered and said, "If then they should not believe me or listen to my voice, for they will say, 'God has not appeared to you!' what shall I say to them?" 2 Then the Lord said to him, "What is this in your hand?" And he said, "A rod." 3 And he said, "Throw it on the ground!" And he threw it on the ground, and it became a snake, and Moyses fled from it. 4 And the Lord said to Moyses, "Stretch out your hand, and seize the tail! (then he stretched out his hand and seized the tail, and it became a rod in his hand) 5—so that they may believe you, that the Lord, the God of their fathers, God of Abraam and God of Isaak and God of Jakob, has appeared to you.”

6 Now the Lord said to him again, "Put your hand into your bosom!" And he put the hand into his bosom, and he brought his hand out of his bosom, and his hand became as snow. 7 And he said, "Again put your hand into your bosom!" And he put the hand into his bosom and brought it out of his bosom, and again it was restored to the color of his flesh. 8 Now if they should not believe you or listen to the voice of the first sign, they will believe you because of the voice of the last sign. 9 And it will be if they should not believe you for these two signs or listen to your voice, you shall take some of the river’s water and pour it on the dry ground, and the water, whatever you take from the river, will be blood on the dry ground."
10 But Moyses said to the Lord, “Please, Lord, I am incompetent—before yesterday or the third day or since you began to speak to your attendant. I am weak-voiced and slow-tongued.” 11 Then the Lord said to Moyses, “Who gave a mouth to a person, and who made him deaf and mute, seeing and blind? Is it not I, the Lord God? 12 And now go, and I will open your mouth and teach you what you are going to speak.” 13 And Moyses said, “Please, Lord, appoint another capable person, whom you will send.” 14 And enraged with anger towards Moyses the Lord said, “Look, is not Aaron your brother, the Leuite? I know that when he speaks, he will speak for you. And look, he will come out to meet you, and when he sees you, he will be glad in himself. 15 And you shall speak to him and put my words in his mouth. And I will open your mouth and his mouth and will teach you what you shall do. 16 And he shall speak for you to the people, and he shall be your mouth, but you shall be to him the things pertaining to God. 17 And this rod, which was turned into a snake, you shall take in your hand, with which you shall perform the signs with it.” 18 Now Moyses went and returned to Iothor, his father-in-law, and said, “I shall go and return to my brothers in Egypt and see whether they are still living.” And Iothor said to Moyses, “Go in health.” 19 Then the Lord said to Moyses in Madian, “Go! Return to Egypt! For all those who were seeking your soul are dead.” 20 Then Moyses took his wife and children and put them on draft animals, and he went back to Egypt. And Moyses took the rod from God in his hand.

21 And the Lord said to Moyses, “As you go and return to Egypt, see, all the wonders which I put in your hand’s; you shall perform them before Pharao, But I will harden his heart, and he will not send the people away. 22 Then you shall say to Pharao, ‘This is what the Lord says, “My firstborn son is Israel.”’ 23 And I said to you, ‘Send my people away so that they may serve me.’” Now then, if you are unwilling to send them away, see then, I will kill your firstborn son.” 24 Now it happened on the way at the lodging, an angel of the Lord met him and was seeking to kill him. 25 And Sepphora took a pebble and circumcised the foreskin of her son, and she fell at his feet and said, “The blood of the circumcision of my child is staunched.” 26 And he went away from him, because she said, “The blood of the circumcision of my child is staunched.”

27 And the Lord said to Aaron, “Go into the wilderness for a meeting with Moyses.” And he went and met him at the mountain of God, and they kissed one another. 28 And Moyses reported to Aaron all the words of the Lord that he sent and all the signs that he commanded him. 29 Then Moyses and Aaron went and assembled the elders’ council of the sons of Israel. 30 And Aaron spoke all these words that God had spoken to Moyses and performed the signs before the people. 31 And the people believed and were glad because God had observed the sons of Israel and because he had seen their oppression. Then the people bowed down and did obeisance.

5 And after these things Moyses and Aaron went in to Pharao and said to him, “This is what the Lord, the God of Israel, says, ‘Send away my people so that they may celebrate a feast to me in the wilderness.’” 2 And Pharao said, “Who is this whose voice I shall listen to so that I send away the sons of Israel? I do not know the Lord, and I am not sending Israel away!” 3 And they say to him, “The God of the Hebrews has summoned us. We will travel then a three days’ journey into the wilderness in order to sacrifice to our God, lest death or murder meet us.” 4 And the king of Egypt said to them, “Moyses and Aaron, why are you diverting my people from their tasks? Each of you, go back to his tasks.” 5 And Pharao said, “Look, the people of the land now are very numerous. Therefore, let us not give them relief from their tasks.” 6 Then Pharao instructed the people’s taskmasters and recorders, saying, “No longer will straw continue to be given to the people for brick-making, as it was yesterday and the third day. Let them go to themselves and gather straw for themselves. 8 And the levy of brick-making that they themselves make each day, you shall impose on them; you shall not remove anything. For they have spare time! For this reason they have cried out, saying, ‘Let us go and offer sacrifice to our God.’” 9 Let the tasks of these people be made heavy, and let them be preoccupied with these things and let them not be preoccupied by empty words.” 10 Then the taskmasters and recorders kept urging them on and telling the people, saying, “This is what Pharaoh says, ‘I am no longer giving you straw. 11 As you yourselves go, gather for yourselves straw wherever you may find it, for nothing is being removed from your levy.’” 12 And the people were scattered in the whole of Egypt to gather stubble for straw. 13 Now the taskmasters kept urging them on, saying, “Complete the customary tasks daily even as when the straw was being given to you.” 14 And the recorders of the race of the sons of Israel, who had been set over them by the overseers of Pharaoh, were beaten, saying, “Why did you not finish your levies of brick-making, just as yesterday and the third day, also today?” 15 Then the recorders of the sons of Israel, they came in and cried out to Pharaoh, saying, “Why are you acting like this to your domestics?” 16 Straw is not being given to your domestics, and they tell us to make the brick, and look, your servants have been beaten. So you will treat your people unjustly.” 17 And he said to them, “You have spare time; you are men of leisure! For this reason you say, ‘Let us go; let us offer sacrifice to our God.” 18 Now then, go, and get to work! For the straw shall not be given to you, and you shall deliver the levy of brick-making.” 19 Now the recorders of the sons of Israel were seeing themselves in difficulties, because they were saying, “You shall not come short of the customary amount of brick-making daily.”
Now they met Moyses and Aaron coming to meet them, as they were going out from Pharao. 
and they said to them, "May God see you and judge, because you have made our smell loathsome before Pharao and before his attendants, to put a sword into his hands to kill us."

22 Then Moyses turned to the Lord and said, "Lord, why did you harm this people? And why have you sent me? Even from the time when I have gone in to Pharao to speak in your name, he has harmed this people, and you have not delivered your people."

And the Lord said to Moyses, "Now you shall see what I will do to Pharao. For by a mighty hand he will send them away, and by a raised arm he will drive them out of his land."

2 Then God spoke to Moyses and said to him, "I am the Lord, and I appeared to Abraam and Isaak and Jakob, being their God, and my name, Lord, I did not make known to them. Also, I established my covenant with them in order to give them the land of the Chananites, the land of their sojourning, in which they also lived as sojourners; and I gave it to them by allotment. I am the Lord."

3 But I will harden Pharao's heart, and I will multiply my signs and wonders in the land, Egypt. And the Lord spoke to Moyses, saying, "I am the Lord, and I will bring you out from the land of Egypt, out of the captivity of the Egyptians."

4 And I will bring you into the land for which I stretched out my hand to give it to Abraam, Isaak, and Jakob, their father's brother, for his own wife, and she bore him both Aaron and Moyses and Mariam, their sister. Now the years of Amram's life were one hundred thirty-six. 

5 And sons of Merari: Kore and Napheg and Zechri. 

6 And these are the chief of the households of their ancestral lineages: sons of Rouben, firstborn of Israel: Henoch and Phallous, Hasron and Charmi. This is the family of Rouben. 

7 And sons of Symeon: Iemouel and Iamin and Oad and Iachin and Saar and Saoul, the son of the Phoenician. These are the paternal lineages of the sons of Symeon, according to their families.

8 And these are the names of the sons of Levi according to their families: Gedson and Kaath and Merari. And the years of Levi's life were one hundred thirty-seven. 

9 And these are sons of Gedson: Lobeni and Semeti, households of their paternal lineage. 

10 And these are the heads of the ancestral lineages: sons of Rouben, firstborn of Israel: Henoch and Phallous, Hasron and Charmi. This is the family of Rouben. 

11 And sons of Symeon: Iemouel and Iamin and Oad and Iachin and Saar and Saoul, the son of the Phoenician. These are the paternal lineages of the sons of Symeon, according to their families. 

12 And these are the names of the sons of Levi according to their families: Gedson and Kaath and Merari. And the years of Levi's life were one hundred thirty-seven. 

13 And these are sons of Gedson: Lobeni and Semeti, households of their paternal lineage. 

14 And these are the chief of the households of their ancestral lineages: sons of Rouben, firstborn of Israel: Henoch and Phallous, Hasron and Charmi. This is the family of Rouben. 

15 And sons of Symeon: Iemouel and Iamin and Oad and Iachin and Saar and Saoul, the son of the Phoenician. These are the paternal lineages of the sons of Symeon, according to their families. 

16 And these are the names of the sons of Levi according to their families: Gedson and Kaath and Merari. And the years of Levi's life were one hundred thirty-seven. 

17 And these are sons of Gedson: Lobeni and Semeti, households of their paternal lineage. 

18 And these are the chief of the households of their ancestral lineages: sons of Rouben, firstborn of Israel: Henoch and Phallous, Hasron and Charmi. This is the family of Rouben. 

19 And sons of Symeon: Iemouel and Iamin and Oad and Iachin and Saar and Saoul, the son of the Phoenician. These are the paternal lineages of the sons of Symeon, according to their families. 

20 And these are the names of the sons of Levi according to their families: Gedson and Kaath and Merari. And the years of Levi's life were one hundred thirty-seven. 

21 And sons of Merari: Kore and Napheg and Zechri. 

22 And sons of Oziel: Misaal and Elisaphan and Setri. 

23 Now Aaron took Elisabe, daughter of Aminadab, sister of Naasson, for his wife, and she bore him Nadab and Abioud and Eleazar and Ichamar. 

24 And sons of Kore: Asir and Elkana and Abiasaph. These are the generations of Kore. 

25 And Eleazar, Aaron's son, took one of the daughters of Phoutiel for his wife, and she bore him Phinees. These are the heads of the ancestral lineage of the Leuites, according to their generations.

26 This is Aaron and Moyses whom God told to bring the sons of Israel out of the land of Egypt with their host. These are the ones negotiating with Pharao, king of Egypt, and they brought the sons of Israel out of Egypt—Aaron himself and Moyses.

27 On the day in which the Lord spoke to Moyses in the land, Egypt, the Lord spoke to Moyses, saying, "I am the Lord, and I will bring you out from the land of Egypt, the house of bondage."

28 But God said to Moyses, "Now you shall speak to Pharao, king of Egypt, and they will not listen to you. Then you shall say to them, 'This is what the Lord says: In the land of Egypt I will make you so sick that when you see my sign and wonder, you will say, 'This is the work of the Egyptian sorcerers.' And when you see that I have done all these things, you will say, 'This is the work of the mighty God; this is the work of Egypt.' And when my people Israel see all the things that I have done in Egypt, they will know that I am the Lord.' "

29 For I will harden Pharao's heart, and I will multiply my signs and wonders in the land, Egypt. And the Lord spoke to Moyses, saying, "I am the Lord, and I will bring you out from the land of Egypt, out of the captivity of the Egyptians."

30 And I will bring you into the land for which I stretched out my hand to give it to Abraam, Isaak, and Jakob, their father's brother, for his own wife, and she bore him both Aaron and Moyses and Mariam, their sister. Now the years of Amram's life were one hundred thirty-six.

31 And sons of Merari: Kore and Napheg and Zechri. And sons of Oziel: Misaal and Elisaphan and Setri. Now Aaron took Elisabe, daughter of Aminadab, sister of Naasson, for his wife, and she bore him Nadab and Abioud and Eleazar and Ichamar. And sons of Kore: Asir and Elkana and Abiasaph. These are the generations of Kore. And Eleazar, Aaron's son, took one of the daughters of Phoutiel for his wife, and she bore him Phinees. These are the heads of the ancestral lineage of the Leuites, according to their generations. 

32 This is Aaron and Moyses whom God told to bring the sons of Israel out of the land of Egypt with their host. These are the ones negotiating with Pharao, king of Egypt, and they brought the sons of Israel out of Egypt—Aaron himself and Moyses.

33 Now you shall speak to him all things that I command you, and Aaron, your brother, shall tell Pharao so that he sends the sons of Israel away from his land.

34 But I will harden Pharao's heart, and I will multiply my signs and wonders in the land, Egypt. And Pharao shall not listen to you, and I will lay my hand upon Egypt, and I will bring out with my host my people, the sons of Israel, from the land of Egypt with great vengeance.

35 And all the Egyptians shall know that I am the Lord, when I stretch out the hand against Egypt, and I shall bring the sons of Israel out from their midst. And Moyses and Aaron did just as the Lord commanded them; so they did. Now Moyses was eighty years old, but Aaron, his brother, was eighty-three years old, when he spoke to Pharao.

36 And the Lord spoke to Moyses and Aaron, saying, "Look, I have given you as a god to Pharao, and Aaron, your brother, shall be your prophet. Now you shall speak to him all things that I command you, and Aaron, your brother, shall tell Pharao so that he sends the sons of Israel away from his land.

37 But I will harden Pharao's heart, and I will multiply my signs and wonders in the land, Egypt. And Pharao shall not listen to you, and I will lay my hand upon Egypt, and I will bring out with my host my people, the sons of Israel, from the land of Egypt with great vengeance. And all the Egyptians shall know that I am the Lord, when I stretch out the hand against Egypt, and I shall bring the sons of Israel out from their midst."

38 And Moyses and Aaron did just as the Lord commanded them; so they did. Now Moyses was eighty years old, but Aaron, his brother, was eighty-three years old, when he spoke to Pharao.

39 And if Pharao should speak to you, saying, 'Give us a sign or wonder,' you also shall say to Aaron, your brother, 'Take the rod, and throw it upon the ground before Pharao and before his attendants, and it will be a dragon.' Now Moyses and Aaron went in before Pharao and his attendants and did so just as the Lord commanded them. And Aaron threw down the rod before Pharao and before his attendants, and it became a dragon. And Pharao summoned the experts of Egypt and the sorcerers, and they also, the enchanters of the Egyptians, did likewise by their magical potions. And each one threw down his
rod, and they became dragons, and the rod of Aaron swallowed the rods of those people. 13 And the heart of Pharao prevailed, and he did not listen to them, just as the Lord spoke to them.

14 Now the Lord said to Moses, "The heart of Pharao is weighed down so as not to send away the people. 15 Go to Pharao in the morning. Look, he himself is going out to the water, and you shall stand, meeting him on the bank of the river, and the rod that was turned into a snake you shall take in your hand. 16 And you shall say to him, 'The Lord, the God of the Hebrews, has sent me to you, saying, "Send away my people so that they may serve me in the wilderness." And look, you did not listen up to this point. 17 This is what the Lord says, "By this you shall know that I am the Lord, Look, with the rod that is in my hand I am about to strike upon the water that is in the river, and it shall turn to blood.

18 And the fish that are in the river shall die, and the river shall stink, and the Egyptians shall be unable to drink water from the river."" 19 Now the Lord said to Moses, "Say to Aaron, your brother, 'Take your rod, and stretch out the hand over the waters of Egypt and over their rivers and over their canals and over all their accumulated water, and they shall be blood.' " And blood occurred in all the land of Egypt, both in things made from wood and things made from stone.

20 And Moses and Aaron did so just as the Lord commanded them, and Aaron lifted it up and with his rod struck the water that was in the river before Pharao and before his attendants, and all the water in the river turned into blood. 21 And the fish in the river died, and the river stank, and the Egyptians could not drink water from the river, and there was blood in the whole land of Egypt. 22 But also the Egyptians' enchanters did likewise with their magical potions, and they brought a rod, and they became dragons, and the rod of Aaron swallowed the rods of those people. 23 And Pharao turned and went into his house, and he did not put his mind even to this.

24 Now all the Egyptians dug around the river so as not to send away the people. 25 And seven days were completed after the Lord struck the river.

8 Then the Lord said to Moses, "Go in to Pharao, and you will say to him, 'This is what the Lord says: Send away my people so that they may serve me. 2 But if you are unwilling to send them away, look, I am going to strike all your borders with frogs. 3 And the river shall vomit frogs, and when they come up, they shall enter into your houses and into the secret places of your bedrooms and upon your beds and into the houses of your attendants and your people and in your bread dough and in your ovens. 4 And upon you and upon your attendants and upon your people the frogs shall come up.' " 5 Then the Lord said to Moses, "Say to Aaron, your brother, 'Stretch out by hand your rod over the rivers and over the canals and over the marshes, and bring up the frogs.' " 6 And Aaron stretched out the hand over the waters of Egypt and brought up the frogs. And the frog was made to come up and covered the land of Egypt. 7 But also the Egyptians' enchanters did likewise with their magical potions, and they brought up frogs on the land of Egypt.

8 Then Pharao called Moses and Aaron and said, "Pray on my behalf to the Lord, and let him take away the frogs from me and from my people, and I will send away the people, and they may sacrifice to the Lord." 9 Then Moses said to Pharao, "Arrange for me when I should pray for you and for your attendants and your people, to remove the frogs from you and from your people and out of your houses—only in the river shall they remain." 10 And he said, "Tomorrow." He said, therefore, "As you have said so that you may know that there is no other except the Lord. 11 And the frogs shall be taken away from you and out of your houses and out of your villages and from your attendants and from your people—only in the river shall they remain." 12 Then Moses and Aaron went out from Pharao, and Moses cried to the Lord about the curtailing of the frogs, as he had arranged with Pharao. 13 And the Lord did just as Moses said, and the frogs died from the houses and from the villages and from the fields. 14 And they gathered them in heaps and heaps, and the land stank. 15 But when Pharao saw that respite had occurred, his heart was weighed down, and he did not listen to them, just as the Lord said.

16 Then the Lord said to Moses, "Say to Aaron: 'Stretch out by hand your rod, and strike the levees of earth, and there shall be gnats both on people and on quadrupeds and on the whole land of Egypt.' " 17 Aaron, therefore, stretched out by hand the rod and struck the levees of the earth, and the gnats were both on people and on quadrupeds, and in every levee of the earth, the gnats were in all the land of Egypt. 18 But also the enchanters did likewise with their magical potions to produce the gnat, and they could not. And the gnats were both on people and on quadrupeds. 19 The enchanters, therefore, said to Pharao, "This is the finger of God!" And Pharao's heart was hardened, and he did not listen to them, just as the Lord said.

20 Then the Lord said to Moses, "Rise early in the morning, and stand before Pharao. Look, he himself will go out to the water, and you will say to him, 'This is what the Lord says: Send away my people so that they may serve me. 21 But if you should be unwilling to send away my people, look, I am going to send against you and against your attendants and against your people and against your houses the dog-fly, and the Egyptians' houses shall be filled with the dog-fly, even into the land which they are on. 22 And I will distinguish gloriously on that day the land of Gesem, which my people are on, whereon the dog-fly shall not be, so that you may know that I am the Lord, the Lord of all the land." 23 And I will put a distinction between my
people and between your people. Now on the mor-
row this sign shall be upon the land.’ “ 24And the
Lord did so, and the dog-fly came in great numbers
into the houses of Pharaoh and into the houses of
his attendants and into the whole land of Egypt,
and the land was ruined as a result of the dog-fly.
25 Then Pharaoh summoned Moyses and
Aaron, saying, “Go, and sacrifice to your God in
the land!” 26And Moyses said, “It cannot be so!
For we would sacrifice to the Lord our God the
abominations of the Egyptians. For if we should
sacrifice the abominations of the Egyptians before
them, we will be stoned. 27A three days’ journey
we will go into the wilderness, and we will sacrifice
to the Lord, our God, according as he told us.”
28 And Pharaoh said, “I will send you away—and
sacrifice to the Lord, your God, in the wilderness,
but not far shall you proceed to go. Pray, therefore,
for me to the Lord.” 29Then Moyses said, “Right
now I will go out from you, and I will pray to God,
and the dog-fly will depart from you and from
your attendants and your people tomorrow. Do
not add anymore, Pharaoh, to deceiving, so as not
to send away the people to sacrifice to the Lord.”
30 Then Moyses went out from Pharaoh and
prayed to God. 31 Now the Lord did as Moyses said,
and he took away the dog-fly from Pharaoh and
from his attendants and from his people, and not
one remained. 32 And Pharaoh made his heart heavy
also on this occasion, and he was unwilling to
send away the people.

9 Then the Lord said to Moyses, “Go into
Pharaoh, and you shall say to him, ’This is what
the Lord, the God of the Hebrews, says: Send away
my people so that they may serve me. 2Yet if you
are unwilling to send away my people, but still
hold on to them, 3look, the hand of the Lord will
be on your animals on the plains, both on the
horses and on the draft animals and on the camels
cattle and sheep—a very great death. 4 And I
will distinguish gloriously between the animals of
the Egyptians and between the animals of the sons
of Israel. Not a thing from all the sons of Israel
shall die.” 5 And God gave a limit, saying, “To-
morrow the Lord will do this thing on the land.”
6 And the Lord did this thing on the next day, and
everything that Pharaoh had to his hand died, but
the animals of the sons of Israel nothing died. 7 But
when Pharaoh saw that nothing from the animals of
the sons of Israel died, Pharaoh’s heart became heavy,
and he did not send away the people.
7 Then the Lord spoke to Moyses and
Aaron, saying, “You take handfuls of furnace soot,
and let Moyses scatter it toward heaven before Pharaoh
and before his attendants. 9And let it become a dust
cloud over all the land of Egypt, and there shall
be upon humans and quadrupeds festering sores,
oozing blisters occurred both on humans and on
quadrupeds. 11 And the magicians were unable to
stand before Moyses because of the festering sores.
For the festering sores occurred on the magicians
and in the whole land of Egypt. 12 But the Lord
hardened Pharaoh’s heart, and he did not listen to
them, according as the Lord instructed Moyses.

13 Then the Lord said to Moyses, “Rise early
in the morning, and stand before Pharaoh, and you
shall say to him, This is what the Lord says, the
God of the Hebrews: Send away my people so that
they may serve me. 14 For at the present time I am
sending out all my encounters into the heart of
you and your attendants and your people so that
you may know that there is no other like me in all
the land. 15 For if now I sent my hand, I would
strike you and your people with death, and you
would be destroyed from the land. 16 And for this
reason you have been spared in order that I might
display in you my power and in order that my
name might be proclaimed in all the land. 17 Still
then you hold on to my people so as not to send
them away. 18 Look, I am about to rain at this hour
tomorrow very abundant hail, such as has not oc-
curred in Egypt from the day which it was founded
until this day. 19 Now, therefore, hurry to gather
your animals and whatever belongs to you on the
plain. For all the humans and animals, whatever
should be found on the plains and should not
enter into a dwelling, but the hail shall fall upon
them, shall die.” 20 The one among Pharaoh’s at-
tendants who feared the word of the Lord gathered
his animals into dwellings. 21 But whoever did not
pay attention with his mind to the word of the
Lord left the animals on the plain.

22 Then the Lord said to Moyses, “Stretch out
your hand toward heaven, and there shall be hail
on the whole land of Egypt, both on humans and
animals and on all herbage which is on the land.”
23 Then Moyses stretched out his hand towards
heaven, and the Lord gave sounds and hail, and
fire ran about on the land, and the Lord rained hail
on the whole land of Egypt. 24 Now there was hail
and fire flashing in the hail. Now the hail was very,
very abundant, such as had not occurred in Egypt
from the time when a people had come into being
upon it. 25 Then hail struck in all the land of Egypt
from human to animal, and all herbage on the
plain the hail struck, and all the trees on the plains
the hail crushed. 26 Only in the land, Gesem, where
the sons of Israel were, the hail did not occur.
27 Then Pharaoh sent and summoned Moyses
and Aaron and said to them, “Now I have sinned.
The Lord is just but I and my people are impious.
28 Therefore pray for me to the Lord, and let him
put a stop to God’s sounds and hail and fire, and I
will send you away, and you will no longer con-
tinue to stay.” 29 And Moyses said to him, “As soon as
I leave the city, I will spread out my hands to the
Lord, and the sounds will stop, and the hail and
the rain will be no more so that you may know
that the land is the Lord’s. 30 Both you and your at-

a Or earth
tendants—I know that you have not yet come to fear the Lord." 31Now the flax and the barley were ruined. For the barley was ripe, and the flax was going to seed. 32But the wheat and the spelt were not ruined, for they were late. 33Then Moyses went out from Pharaoh outside of the city, and he spread out hands to the Lord, and the sounds ceased, and the hail, and the rain no longer dripped on the land. 34Now when Pharaoh saw that the rain had ceased, and the hail and the sounds, he continued to sin and made his heart hard and that of his attendants heavy. 35And the heart of Pharaoh was hardened, and he did not send away the sons of Israel, according as the Lord said to Moyses.

10 Then the Lord spoke to Moyses, saying, “Go in to Pharaoh. For I made his heart and that of his attendants heavy in order that one after another these signs might come upon them. 2that you may recount in the ears of your children and to the children of your children how I mocked the Egyptians, and my signs that I did among them, and you will know that I am Lord.” 3Then Moyses and Aaron went in before Pharaoh and said to him, “This is what the Lord, the God of the Hebrews, says, ‘For how long are you not willing to respect me? Send away my people so that they may serve the Lord! 4But if you are not willing to send away my people, look, I am bringing disaster upon your borders. 5And it shall cover the face of the land, and you will not be able to see the land, and it shall devour all the rest that remains that the hail left for you, and it shall devour every tree that grows for you on the land. 6And your houses and the houses of your attendants and all the houses in all the land of Egypt shall be filled, something that your fathers or their grandfathers have never seen, from the day when they came on the land until this day.” 7 And Moyses turned away and went out from Pharaoh.

7 Then the attendants of Pharaoh say to him, “For how long will this be a stumbling-block for us? Send away the people so that they may serve the Lord their God. Or do you wish to know that Egypt lies in ruins?” 8And they brought back both Moyses and Aaron to Pharaoh, and he said to them, “Go! Serve the Lord your God. But who and who are those that are going?” 9And Moyses says, “With the young and old men we will go, with our sons and daughters and sheep and cattle, for it is the Lord our God’s feast.” 10And he said to them, “Let the Lord so be with you. According as I send you, I should not also send your chattels, should I? Take note that wickedness lies before you. 11Not so! But let the men go, and you serve God! For this you yourselves are asking.” Then they thrust them out from the presence of Pharaoh.

12 Then the Lord said to Moyses, “Stretch out the hand on the land of Egypt, and let the grasshopper come up on the land, and it will devour all the herbage of the land and all the fruit of the trees, which the hail left behind.” 13And Moyses lifted up the rod towards heaven, and the Lord brought up a south wind upon the land that whole day and whole night. The morning came, and the south wind took up the grasshopper and brought it up on all the land of Egypt, and a great many settled on all the borders of Egypt. A grasshopper such as this had not occurred before it, and after it there shall not be such. 15And it covered the face of the land, and the land was ruined. And it devoured all the herbage of the land and all the fruit of the trees, which was left from the hail. Nothing green was left on the trees and on all the herbage of the plain in the whole land of Egypt.

16 Then Pharaoh hastened to summon Moyses and Aaron, saying, “I have sinned before the Lord your God and against you. 17Therefore bear with my sin now again, and pray to the Lord your God, and let him take away from me this death.” 18So Moyses went out from Pharaoh and prayed to God. 19And the Lord turned a violent wind from the sea, and it took up the grasshopper and threw it into the Red Sea, and not one grasshopper was left in the whole land of Egypt. 20And the Lord hardened Pharaoh’s heart, and he did not send away the sons of Israel.

21 Then the Lord said to Moyses, “Stretch out the hand towards heaven, and let there be darkness over the land of Egypt, palpable darkness.” 22So Moyses stretched out the hand toward heaven, and there was darkness, gloom, hurricane, on all the land of Egypt for three days. 23And no one saw his brother, and no one rose up from his bed for three days. But for all the sons of Israel there was light in all places where they were dwelling. 24And Pharaoh summoned Moyses and Aaron, saying, “Go! Serve the Lord your God. Only leave behind the sheep and cattle. And let your chattels depart with you.” 25And Moyses said, “But you also will give us whole burnt offerings and sacrifices that we shall make to the Lord our God. 26And our animals will go with us, and we shall not leave behind a hoof. For from them we shall take to serve the Lord our God. But we do not know how we should worship the Lord our God until we go there.” 27But the Lord hardened Pharaoh’s heart, and he was unwilling to send them away. 28And Pharaoh says, “Depart from me; watch out that yet again you see my face. Now on whatever day you should appear to me, you shall die!” 29Then Moyses says, “You have spoken! I shall no longer appear to you in person.”

11 Then the Lord said to Moyses, “Still one plague I will bring upon Pharaoh and upon Egypt, and after these things he will send you away from here. Now whenever he sends you away, with everything he will expel you with expulsion. 2Speak then secretly to the ears of the people, and let each one ask from his neighbor and a woman from her neighbor silver and gold articles and clothing.” 3Now the Lord gave favor to his people before the Egyptians, and they supplied them. And the man Moyses became very great before the
Egyptians and before Pharaoh and before all his attendants.

4 And Moyses said, “This is what the Lord says: Around midnight I am going to enter into the midst of Egypt, and every firstborn in the land, Egypt, shall die, from the firstborn of Pharaoh, who sits on the throne, to the firstborn of the female slave by the millstone and to the firstborn of every animal. And there will be a great cry throughout the whole land of Egypt, such as has not been and such as will not again be repeated. But among all the sons of Israel a dog will not snarl with his tongue from human being to animal in order that you might know by what means the Lord shall distinguish gloriously between the Egyptians and Israel. And all these servants of yours shall come down to me and do obeisance before me, saying, ‘Leave, you and all your people, whom you are leading away,’ and after these things I will go out.” Then Moyses went out from Pharaoh with wrath.

9 Then the Lord said to Moyses, “Pharaoh will not listen to you in order that I may multiply my signs and wonders in the land, Egypt.” So Moyses and Aaron did all these signs and wonders in the land, Egypt, before Pharaoh. But the Lord hardened Pharaoh’s heart, and he was unwilling to send away the sons of Israel from the land of Egypt.

12 Then the Lord spoke to Moyses and Aaron in the land, Egypt, saying: "This month shall be for you the beginning of months; it is first for you among the months of the year. Speak to the whole congregation of the sons of Israel, saying, ‘On the tenth of this month let them take, each person, a sheep according to the paternal families and sacrifice the pascha. And it shall be kept for you until the fourteenth of this month, and all the multitude of the congregation of the sons of Israel shall slay it towards evening. And they shall take some of the blood and shall put it on the two doorposts and on the lintel in the houses whichever they eat them in. And they shall eat the meat this night, roasted in fire, and they shall eat unleavened bread with bitter herbs. You shall not eat from it raw or boiled in water but rather roasted in fire, head with the feet and inner organs. You shall not leave any of it until morning, and you shall not break a bone of it. But that which remains from it until morning, you shall burn with fire. Now in this way you shall eat it: your loins girded and your sandals on your feet and your staves in your hands. And you shall eat it haste—it is the Lord’s pascha.

14 And this day shall be a memorial for you, and you shall celebrate it as a feast to the Lord throughout your generations. You shall celebrate it as a perpetual precept. For seven days you shall eat unleavened bread, but from the first day you shall remove leaven from your houses. Everyone, whoever eats leaven, that soul shall be destroyed from Israel, from the first day until the seventh day. And the first day shall be called holy, and the seventh day shall be designated holy for you. No work of service shall be done on them, except what shall be done for every soul; this only shall be done for you. And you shall keep this commandment. For on this day I will bring your host out of the land of Egypt, and you shall make this day a remembrance to you, and you shall celebrate it as a feast to the Lord throughout your generations. You shall celebrate it as a perpetual precept. For seven days leaven shall not be found in your houses. Everyone, whoever eats something leavened, that soul shall be destroyed from the congregation of Israel both among the gioras and the natives of the land. Anything leavened you shall not eat; in every habitation of yours you shall eat unleavened bread."

21 Then Moyses summoned the entire elders’ council of Israel and said to them, “When you go away, take for yourselves a sheep according to your families and sacrifice the pascha. And you shall take a bunch of hyssop, and dipping from the blood by the door, you shall also touch the lintel and on both doorposts, from the blood that is by the door. But you, each one, shall not go out the door of his house until morning. And the Lord will pass by to strike the Egyptians, and he will see the blood upon the lintel and on both doorposts, and the Lord will pass by the door, and he will not allow the destroyer to enter into your houses to strike. And you shall keep this word as a precept for yourself and your sons forever. Now when you come into the land whichever the Lord gives you, according as he said, you shall observe this service. And it shall be if your sons shall say to you, ‘What is this service?’ then you shall say to them, ‘This pascha is a sacrifice to the Lord who protected the houses of the sons of Israel in Egypt when he struck the Egyptians, but our houses he preserved.’ And the people bent down and did obeisance.

28 And when they went away, the sons of Israel did as the Lord commanded Moyses and Aaron; so they did.

29 Now it happened during the middle of the night that the Lord struck every firstborn in the land, Egypt, from the firstborn of Pharaoh who sits
upon the throne, to the firstborn of the female captive who is in the pit, even to the firstborn of every animal. 30And Pharaoh arose during the night and all his attendants and all the Egyptians, and there was a great cry in all the land of Egypt. For there was not a house which had no dead person in it. 31And Pharaoh summoned Moyses and Aaron during the night and he said to them, "Arise, and go out from my people, both you and the sons of Israel. Go! Serve the Lord your God according as you say. 32Take both your sheep and cattle, and get going, but bless me too."

33 And the Egyptians were forcing the people, to throw them out of the land quickly. For they said, "We are all dying!" 34Now the people took the dough before it was leavened, their kneaded mixtures wrapped in their clothes on their shoulders. 35And the sons of Israel did as Moyses instructed them and asked from the Egyptians silver and gold articles and clothing. 36And the Lord gave favor to his people before the Egyptians, and they supplied them, and they plundered the Egyptians.

37 Now the sons of Israel marched from Rameses to Sokchotha; the men were about six hundred thousand foot soldiers, apart from the chattels. 38And a great, mixed crowd went up with them, and sheep and oxen, even a great many animals. 39And they baked the dough that they brought from Egypt, unleavened bread baked in ashes, for it was not leavened. For the Egyptians had thrown them out, and they were unable to remain, nor did they make provision for themselves for the journey.

40 Now the residence of the sons of Israel during which they dwelt in the land, Egypt, and in the land of Canaan was four hundred and thirty years. 41And it happened after four hundred and thirty years that all the house of the Lord went out from the land of Egypt during the night. 42It is a vigil for the Lord so that he might bring them out of the land of Egypt. That night is this vigil for the Lord so that it might be for all the sons of Israel throughout their generations.

43 Then the Lord spoke to Moyses and Aaron, saying: This is the law of the pascha. No alien shall eat of it. 44And any domestic of anyone or purchased slave you shall circumcise him, and then he shall eat of it. 45A resident alien or hired person shall not eat of it. 46In one house it shall be eaten; you shall not take any of the meat outside of the house, and you shall not break a bone of it. 47The entire congregation of the sons of Israel shall do this. 48But if any guest should draw near to you to keep the pascha to the Lord, you shall circumcise every male of his, and then he shall draw near to keep it, and he shall be like a native of the land. No uncircumcised person shall eat of it. 49There shall be one law for the local inhabitant and for the guest among you who has drawn near.

50 And the sons of Israel did just as the Lord commanded Moyses and Aaron for them; so they did. 51And it happened on that day the Lord brought the sons of Israel out of the land of Egypt together with their host.
For Joseph made the sons of Israel swear an oath, saying, “With a concern the Lord will concern himself with you, and you shall bring my bones there with you.” 20Then the sons of Israel, when they departed from Sokchoth, camped at Othom on the edge of the wilderness. 21Now God was leading them, by day by a pillar of cloud to show them the way but during the night by a pillar of fire. 22The pillar of cloud during the day and the pillar of fire by night did not depart from before all the people.

14 And the Lord spoke to Moyses, saying: 2Speak to the sons of Israel, and when they turn back, let them camp opposite the village between Magdolos and between the sea, opposite Beelsepphon. Before them you shall camp by the sea. 3And Pharao will say to his people, “These sons of Israel are wandering in the land. For the wilderness has closed in on them.” 4Now I will harden Pharao’s heart, and he will pursue after them. And I will be glorified in Pharao and in all his army, 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 escaped. And the heart of Pharao and his attendants was turned against the people, and they said, “What is this we have done, sending away the sons of Israel so they are not subject to us?” 6Then Pharao hitched up his chariots and led away all his people together with him, 7and he took six hundred choice chariots and all the cavalry of the Egyptians and the third-ranked officers over all of them. 8And the Lord hardened the heart of Pharao, king of Egypt, and he pursued after the sons of Israel. Now the sons of Israel were leaving with a high hand. 9And the Egyptians pursued after them and found them encamped by the sea, and all the cavalry and chariots of Pharao and the horsemen and his army were opposite the village, opposite Beelsepphon.

10 And Pharao advanced. And when they looked up, the sons of Israel saw with their eyes, and the Egyptians encamped behind them, and they were very afraid. Then the sons of Israel cried out to the Lord. 11And they said to Moyses, “Because there were not graves in the land, Egypt did you bring us out to put us to death in this wilderness? What is this you have done to us, bringing us out of Egypt? 12Was this not the matter that we told you in Egypt, saying, ‘Leave us alone in order that we might be subject to the Egyptians?’ For it was better for us to be subject to the Egyptians than to die in this wilderness.” 13But Moyses said to the people, “Take courage! Stand, and see the deliverance from God that he will perform for you today. For as you have seen the Egyptians today, you shall not ever again see them time without end. 14The Lord will fight for you, and you will be quiet.”

15 Then the Lord said to Moyses, “Why are you crying out to me? Speak to the sons of Israel, and let them break camp. 16And you, raise your rod, and stretch out your hand over the sea, and break it apart, and let the sons of Israel enter into the midst of the sea on what was dry. 17And look, I will harden the heart of Pharao and all the Egyptians, and they will enter in after them. And I will be glorified in Pharao and in all his army and in his chariots and in his horses. 18And all the Egyptians shall know that I am the Lord, as I am being glorified in Pharao and in his chariots and his horses.”

19 Then the angel of God, who was going before the camp of the sons of Israel, rose up and went behind. Now the pillar of cloud also rose up from before them and stood behind them. 20And it went in between the camp of the Egyptians and between the camp of Israel. And there was darkness and gloom, and the night elapsed, and they did not mix together with one another during the whole night.

21 But Moyses stretched out the hand over the sea, and the Lord drew off the sea by a strong south wind during the whole night, and he made the sea dry, and the water was divided. 22And the sons of Israel entered into the midst of the sea on the dry ground, and the water became a wall for them on the right and a wall on the left. 23Then the Egyptians pursued, and all the cavalry of Pharao and the chariots and the riders went in after them into the midst of the sea. 24And it happened in the early morning watch that the Lord looked at the camp of the Egyptians in the pillar of fire and cloud, and he threw the camp of the Egyptians into disarray. 25And he bound together the axles of their chariots and led them violently. And the Egyptians said, “Let us flee from Israel! For the Lord fights the Egyptians for them!”

26 Then the Lord said to Moyses, “Stretch out your hand over the sea, and let the water return and cover up the Egyptians, both the chariots and the riders.” 27So Moyses stretched out the hand over the sea, and the water returned near day to its place. Now the Egyptians fled under the water, and the Lord shook off the Egyptians in the middle of the sea. 28And when the water had returned, it covered the chariots and riders and all the host of Pharao that had entered after them into the sea. Not even one of them remained! 29But the sons of Israel went across dry ground in the midst of the sea, and the water was for them a wall on the right and a wall on the left.

30 And the Lord rescued Israel in that day from the hand of the Egyptians. And Israel saw the Egyptians dead along the shore of the sea. 31So Israel saw the great hand, which things the Lord had done to the Egyptians. And the people feared the Lord and trusted God and Moyses, his attendant.

15 Then Moyses and the sons of Israel sang this song to God and spoke, saying, “Let us sing to the Lord, for gloriously he has glorified himself; horse and rider he threw into the sea. 2Helper and defender he has become to me, for deliverance; this is my God, and I will glorify him; my father’s God, and I will exalt him. 3The Lord, when he shatters wars, the Lord is his name.
4 "The chariots of Pharao and his host he threw into the sea; choice riders, third-ranked officers, he drowned in the Red Sea.  
5 With open sea he covered them; they sank down into the deep like stone.  
6 Your right hand, O Lord, has been glorified in power; your right hand, O Lord, crushed enemies.  
7 And in the abundance of your glory you shattered the adversaries; you sent your anger, and it consumed them like stubble.  
8 And through the breath of your wrath the waters separated; the waters were congealed like a wall; the waves were congealed in the midst of the sea.  
9 The enemy said, ‘In pursuit I will overtake; I will divide spoils; I will satisfy my soul; I will destroy with my dagger; my hand shall dominate.’  
10 You sent your breath; the sea covered them; they sank like lead in violent water.  

11 "Who is like you among the gods, O Lord? Who is like you, glorified among holy ones, awesome in glorious deeds, doing wonders?  
12 You extended your right hand; the earth swallowed them.  
13 "You led by your righteousness this people of yours whom you redeemed; you summoned by your power into your holy abode.  
14 Nations heard and became angry; pangs seized those dwelling among the Phylistiim.  
15 Then leaders of Edom made haste. And rulers of the Moabites, trembling seized them; all those inhabiting Chanaan melted away.  
16 May fear and trembling fall upon them; by the greatness of your arm let them be turned into stone until your people should pass by, O Lord, until this people of yours, whom you acquired, should pass by.  
17 Lead them in, and plant them in the mountain of your inheritance, in your prepared dwelling place that you made, O Lord, a holy precinct, O Lord, that your hands prepared.  
18 The Lord, ruling forever and ever and beyond."  
19 Because the cavalry of Pharao together with chariots and riders went into the sea, the Lord also brought the water of the sea upon them, but the sons of Israel walked through dry land in the midst of the sea.  
20 Then Mariam, the prophetess, the sister of Aaron, took the tambourine in her hand, and all the women went out after her with tambourines and dances. 21 And Mariam took their lead, saying: "Let us sing to the Lord, for gloriously he has glorified himself. Horse and rider he threw into the sea."  
22 Then Moyses removed the sons of Israel from the Red Sea and led them into the wilderness of Sour. And they were journeying for three days in the wilderness and were not finding water to drink.  
23 And they came to Merra and could not drink water from Merra, for it was bitter. Therefore the name of that place was called Bitterness. 24 And the people were complaining against Moyses, saying, “What shall we drink?” 25 Then Moyses cried to the Lord, and the Lord showed him wood, and he threw it into the water, and the water became sweet. There he set for him statutes and judgments, and there he tested him. 26 And he said, “If you by paying attention listen to the voice of the Lord, your God, and do before him pleasing things, and give ear to his commandments, and keep all his statutes, every disease which I brought upon the Egyptians, I will not bring upon you. For I am the Lord who heals you.”  
27 And they came to Ailim, and twelve springs of water and seventy date palm trunks were there. And they camped there by the waters.  

16 And they set out from Ailim, and the entire congregation of the sons of Israel came to the wilderness of Sin, which is between Ailim and between Sina. And on the fifteenth day, in the second month, after they had gone out from the land of Egypt, 2 the entire congregation of the sons of Israel was complaining against Moyses and Aaron, 3 and the sons of Israel said to them, “If only we had died, struck by the Lord, in the land, Egypt, when we sat at the cauldrons of meat and were eating bread to the full, because you led us out into this wilderness to kill all this congregation by famine.”  
4 Then the Lord said to Moyses, “Look, I am going to rain bread from heaven for you, and the people shall go out, and they shall collect the day’s portion for a day so that I might test them whether they will walk by my law or not. 5 And it shall be on the sixth day, and they shall prepare whatever they bring in, and it shall be double whatever they gather together daily for a day.” 6 Then Moyses and Aaron said to the entire congregation of the sons of Israel, “At evening you shall know that the Lord brought you out of the land of Egypt, 7 and in the morning you shall see the glory of the Lord, when he heard your complaining against God. But we, what are we that you complain against us?” 8 And Moyses said, “When the Lord gives you meat in the evening to eat and bread in the morning to the
full, because the Lord heard your complaining which you complain against us, then we, what are we? For not against us is your complaining, but rather against God.”

9 And Moyses said to Aaron, “Say to the entire congregation of the sons of Israel: Draw near before God. For he has heard your complaining.”

10 And when Aaron was speaking to the entire congregation of the sons of Israel, they also turned about towards the wilderness, and the glory of the Lord appeared in a cloud. 11 And the Lord spoke to Moyses, saying, 12 “I have heard the complaining of the sons of Israel. Speak to them, saying: Towards evening you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I am the Lord, your God.”

13 So evening came, and quail came up and covered the camp. Then morning came, when the dew was lifting around the camp, 14 and look, upon the surface of the wilderness was something fine like coriander, white like frost on the ground. 15 And when they saw it, the sons of Israel said one to the other, “What is this?” For they did not know what it was. Then Moyses said to them, “This is the bread that the Lord has given you to eat. 16 This is the word that the Lord instructed, ‘Each person, gather from it for those appropriate; a gomorb[a] per head, according to the number of your souls, each of you with your tent mates collect.’” 17 And the sons of Israel did so, and they collected, the one much and the other less. 18 And they measured by the gomorb. The one with much did not have too little, each person collected for those appropriate at his own home. 19 Then Moyses said to them, “Let no one leave any of it to the morning.” 20 And they did not listen to Moyses, but certain ones left some of it to the morning. 21 And the sun grew hot, it melted. 22 But it happened on the sixth day, they collected double what was required, two gomors[b] for one person. And all the leaders of the congregation went in and reported to Moyses. 23 And Moyses said to them, “This is the word that the Lord spoke: Tomorrow is Sabbata, a rest holy to the Lord. Whatever you bake, bake, and whatever you boil, boil. And all the excess, leave it in storage until the morning.” 24 And they left some of it until the morning, according as Moyses instructed them. And it did not stink, nor was there a worm in it. 25 And Moyses said, “Eat today! For today is Sabbata to the Lord. It will not be found on the plain. 26 Six days you will collect, but on the seventh day is Sabbata. There will be none in it.”

27 And it happened on the seventh day, certain of the people went out to collect, and they found none. 28 Then the Lord said to Moyses, “For how long are you unwilling to listen to my commandments and my law?” 29 See! For the Lord has given you this day, the sabbaths. Therefore he gave you on the sixth day bread for two days. Sit, each person, in your houses; let no one go out from his place on the seventh day.” 30 And the people sabbatized on the seventh day.

31 And the sons of Israel called its name Man. Now it was white like coriander seed, but its taste was like cake with honey. 32 Then Moyses said, “This is the word that the Lord instructed: Fill the gomor[b] with Man for deposit for your generations in order that they might see the bread that you ate in the wilderness, how the Lord brought you out from the land of Egypt.” 33 And Moyses said to Aaron, “Take one golden jar, and place in it the gomor[b] full of Man, and you will put it away before God for preservation for your generations.” 34 As the Lord instructed Moyses, Aaron also put it away before the witness for preservation. 35 Now the sons of Israel ate Man for forty years until they came into inhabited land. They ate Man until they came near to the region of Phoenicia. 36 Now the gomor[b] was a tenth of three measures.

17 And the entire congregation of the sons of Israel set out from the wilderness of Sin according to their encampments by the word of the Lord, and they camped at Raphidin. But there was not water for the people to drink. 2 And the people were railing against Moyses, saying, “Give us water so that we may drink!” And Moyses said to them, “Why are you railing at me, and why are you testing the Lord?” 3 But the people thirsted there for water, and the people kept complaining against Moyses, saying, “Why is it that you brought us up from Egypt to kill us and our children and animals with thirst?” 4 Then Moyses cried out to the Lord, saying, “What shall I do with this people? A little while yet and they will stone me!” 5 And the Lord said to Moyses, “Go on ahead of this people, but take with you some of the elders of the people and the rod with which you struck the river take in your hand, and go. 6 Here have taken my stand, before you came, on the rock at Choreb. And you shall strike the rock, and water will come out of it, and the people will drink.” And Moyses did so before the sons of Israel. 7 And he called the name of that place Testing and Raillery because of the railing of the sons of Israel and because they tested the Lord, saying, “Is the Lord among us or not?”

8 Then Amalek came and was fighting Israel at Raphidin. 9 And Moyses said to Iesous, “Choose for yourself capable men, and go forth, and set up in battle array with Amalek tomorrow. And look, I stand on top of the hill, and the rod of God is in my hand.” 10 And Iesous did as Moyses said to him and set up in battle array with Amalek, and Moyses and Aaron and Hor went up onto the top of the hill. 11 And it happened whenever Moyses held up his hands, Israel was prevailing, and whenever he lowered his hands, Amalek was prevailing. 12 But Moyses’ hands were heavy. And they took a stone and put it under him, and he sat on it. And Aaron...
EXODUS 17–19

and Hor kept supporting his hands, here one and there one. And the hands of Moyses were supported until the setting of the sun. 

Then the Lord said to Moyses, "Write this down for a memorial in a book, and put into the ears of lesous that with a wipe out I will wipe out the memorial of Amalek from what is beneath heaven. " And Moyses built an altar to the Lord and called its name "The Lord is my refuge," because by a secret hand the Lord fights against Amalek from generations to generations.

Now Iothor, the priest of Madian, Moyses’ father-in-law, heard all that the Lord did to Israel, his own people. For the Lord brought Israel out from Egypt. 

And Moyses took Sephora, Moyses’ wife, after her dismissal, and his two sons. The name of one of them was Gersain (saying, "I was a resident alien in a foreign land"), and the name of the second, Eliezer ("for the God of my father was my help, and he delivered me from the hand of Pharao"). And Moyses went out for a meeting with his father-in-law, and he did obeisance before him and kissed him, and they greeted one another. And he led him into the tent. 

And Moyses recounted to his father-in-law all that the Lord did to Pharao and the Egyptians for the sake of Israel and all the hardship that happened to them in the way and that the Lord delivered them from the hand of Pharao and from the hand of the Egyptians. 

Now Iothor was amazed at all the good things that the Lord did to them, that he encamped at the mountain of God. And it was reported to Moyses, saying, "Look, Iothor, your father-in-law, is coming to you, and your wife and two sons with him." 

And Moyses went out for a meeting with his father-in-law, and he did obeisance before him and kissed him, and they greeted one another. And he led him into the tent. 

And Moyses recounted to his father-in-law all that the Lord did to Pharao and the Egyptians for the sake of Israel and all the hardship that happened to them in the way and that the Lord delivered them from the hand of Pharao and from the hand of the Egyptians. 

Now Iothor was amazed at all the good things that the Lord did to them, that he delivered them from the hand of the Egyptians and from the hand of Pharao.

And Iothor said, "Blessed be the Lord, because he delivered his people from the hand of the Egyptians and from the hand of Pharao. 

Now in the third month of the departure of the sons of Israel from the land of Egypt on this day they came into the wilderness of Sina. And they departed from Raphidin and came into the wilderness of Sina, and Israel camped there opposite the mountain.  

Now Moyses went onto the wilderness of Sina, and Israel camped there opposite the mountain. 

And Moyses chose capable men from all Israel and made them over them officers of hundreds and officers of fifties and officers of tens, and they shall judge the people every season. Now the burdensome matter they shall bring to you, but the smaller matters of judgment they themselves shall judge, and they will make it easier for you, and they will help you. 

And you, search for yourself from all the people capable, god-fearing men, righteous men, who hate arrogance, and you shall set them over them as officers of thousands and officers of hundreds and officers of fifties and officers of tens, and they shall judge the people every season. Now the burdensome matter they were bringing to Moyses, but every smaller matter they themselves were judging. 

Then Moyses sent away his own father-in-law, and he went away to his country.

Now Moyses went and called the elders of the sons of Israel from the land of Egypt on this day they came into the wilderness of Sina. And they departed from Raphidin and came into the wilderness of Sina, and Israel camped there opposite the mountain. 

And Moyses went onto the wilderness of God, and God called him from the mountain, saying, "This is what you shall say to the house of Jakob and report to the sons of Israel: You yourselves have seen what I have done to the Egyptians, and I took you up as though on eagles’ wings, and I brought you to myself. And now if by paying attention you listen to my voice and keep my covenant, you shall be for me a people special above all nations. For all the earth is mine. And you shall be for me a royal priesthood and a holy nation. These words you shall say to the sons of Israel.”  

And Moyses went and called the elders of the people and set before them all these words that God instructed him. 

And all the people with one accord answered and said, “All that God said we will do and heed.” Then Moyses carried the words of the people up to God. 

Or My Lord is a refuge 

Perhaps because
Moyses, “Look, I am coming to you in a pillar of cloud in order that the people may listen while I speak to you and they may trust you forever.”

And Moyses reported the words of the people to the Lord. 10 And the Lord said to Moyses, “When you go down, testify solemnly to the people, and purify them today and tomorrow, and let them wash their clothes, and be prepared for the third day. For on the third day the Lord will come down upon the mountain Sina before all the people. 12 And you shall set limits for the people round about, saying, ‘Be on your guard against going onto the mountain, they shall come up on the mountain.”

14 And Moyses went down from the mountain to the people and consecrated them, and they washed their clothes. 15 And he said to the people, “Prepare for three days. Do not go near a woman.”

16 And it happened on the third day, when it was toward dawn, sounds and lightning and dark cloud were occurring upon the mountain Sina; the sound of the trumpet was ringing loudly, and all the people in the camp were terrified. 17 And Moyses led the people out from the camp for a meeting with God, and they stood near, below the mountain. 18 Now the mountain Sina was smoking in its entirety, because God had come down upon it in fire, and the smoke was rising up like the smoke of a furnace. And all the people were very astonished.

19 Now the sounds of the trumpet, increasing, became much stronger. Moyses was speaking, and God answered him with sound. 20 And the Lord came much stronger. Moyses was speaking, and God was speaking alongside him with sound. 21 And Moyses said to God, “The people will not listen to me; they will not obey your words.”

22 And the Lord said to Moyses: This is what the Lord said to Moyses.

20 And the Lord spoke all these words, saying: 21 I am the Lord your God who brought you out of the land of Egypt, out of a house of slavery. 22 You shall not have other gods beside me.

3 You shall not make for yourself an idol or likeness of anything whatever is in heaven above and whatever is in the earth beneath and whatever is in the waters beneath the earth. 4 You shall not make for yourself an idol or likeness of anything whatever is in heaven above and whatever is in the earth beneath and whatever is in the waters beneath the earth. 5 You shall not do obeisance to them, nor are you to serve them, for I am the Lord your God, a jealous god, repaying sins of fathers upon children up to the third and fourth generation to those who hate me, and doing mercy unto thousands, for those who love me and keep my ordinances.

7 You shall not take the name of the Lord your God in vain. For the Lord will never acquit the one who takes his name in vain.

8 Remember the day of the sabbaths to consecrate it. 9 For six days you shall labor and do all your labor, but on the seventh day there is Sabbath to the Lord your God. You shall not do in it any labor, you and your son and your daughter, your male slave and your female slave, your ox and your draft animal and any animal of yours and the guest who resides among you. 11 For in six days the Lord made the heaven and the earth and the sea and all things in them, and he rested on the seventh day. For this reason the Lord blessed the seventh day and consecrated it.

12 Honor your father and mother so that it may be well with you and so that you may be long-lived on the good land that the Lord your God is giving you. 13 You shall not commit adultery. 14 You shall not steal. 15 You shall not murder. 16 You shall not testify falsely against your neighbor with false witness. 17 You shall not covet your neighbor’s wife; you shall not covet your neighbor’s house or his field or his male slave or his female slave or his ox or his bird or any animal of his or whatever belongs to your neighbor. 18 And all the people were perceiving the sound and the flashes and the sound of the trumpet and the mountain smoking. Now all the people were afraid and stood at a distance. 19 And they said to Moyses, “You speak to us, and do not let God speak to us, lest we die.” 20 And Moyses says to them, “Take courage! For in order to test you God has come to you in order that his fear might be in you so that you do not sin.” 21 Now the people were standing at a distance, but Moyses went into the darkness where God was.

22 And the Lord said to Moyses: This is what you shall say to the house of Jakob and report to the sons of Israel, “You have seen what I have spoken from heaven to you. 23 You shall not make for yourselves silver gods, and gold gods you shall not make for yourselves. 24 An altar of earth you shall make for me, and you shall sacrifice on it your whole burnt offerings and deliverance offerings, your sheep and your bull calves in every place, there where I pronounce my name, and I will come to you and bless you. 25 But if you make an altar of stones for me, you shall not build them cut. For you have placed the tool upon it, and it has been defiled. You shall not go up by steps onto my altar so that you do not reveal your shame upon it.

8 Or Prepare. For three days do not go near a woman
EXODUS 21–22

21 And these are the statutes that you shall set before them:

2 If you buy a Hebrew servant, for six years he shall be subject to you. But in the seventh year he shall go away a free person without obligation. 3If he comes in single, he shall also go out single. But if a wife enters together with him, the wife also shall go out with him. 4But if the master gives him a wife and she bears him sons or daughters, the wife and children shall be his master’s, but he shall go out single. 5Now if the servant says in response, “I have come to love my master and wife and children; I am not departing a free person,” 6his master shall lead him to the tribunal of God, and then he shall lead him to the door at the doorpost, and his master shall pierce his ear with a small awl, and he shall be subject to him forever.

7 Now if someone sells his own daughter as a domestic slave, she shall not go away in the same way as slave women depart. 8If she, whom he be- domestic slave, she shall not go away in the same

9 Now if someone sells his own daughter as a domestic slave, she shall not go away in the same way as slave women depart. 8If she, whom he be- domestic slave, she shall not go away in the same

10 And if he takes another to his son, he shall deal with her according to the statute of daughters. 11And if he takes another to his son, he shall deal with her according to the statute of daughters. 12Now if someone strikes someone and he dies, let him be put to death with death. 13But the one who acts unwittingly, but God delivered him from my altar you shall take him to put him to death.

14 Now if someone attacks his neighbor to kill him treacherously and he flees, from my altar you shall take him to put him to death.

15 Let the one who strikes his father or his mother be put to death with death. 16(17) Let the one who insults his father or his mother end with death.

17(16) Whoever steals any of the sons of Israel and, having gained control over him, sells him, and he be found with him, let him end with death. 18 Now if two men rail at one another and one strikes his neighbor with a stone or fist and he does not die but he be laid upon his bed, 19if the sun has risen upon him, he shall not be punished, for he is not his son, he shall deal with her according to the statute of daughters. 10And if he takes another to him, he shall not withhold her necessities and clothing and marital rights. 11But if he does not do for her these three things, she shall go out without obligation, without silver.

12 Now if someone strikes someone and he dies, let him be put to death with death. 13But the one who acts unwittingly, but God delivered him from my altar you shall take him to put him to death.

14 Now if someone attacks his neighbor to kill him treacherously and he flees, from my altar you shall take him to put him to death.

15 Let the one who strikes his father or his mother be put to death with death. 16(17) Let the one who insults his father or his mother end with death.

17(16) Whoever steals any of the sons of Israel and, having gained control over him, sells him, and he be found with him, let him end with death. 18 Now if two men rail at one another and one strikes his neighbor with a stone or fist and he does not die but he be laid upon his bed, 19if the sun has risen upon him, he shall not be punished, for he is not his son, he shall deal with her according to the statute of daughters. 10And if he takes another to him, he shall not withhold her necessities and clothing and marital rights. 11But if he does not do for her these three things, she shall go out without obligation, without silver.

12 Now if someone strikes someone and he dies, let him be put to death with death. 13But the one who acts unwittingly, but God delivered him from my altar you shall take him to put him to death.

14 Now if someone attacks his neighbor to kill him treacherously and he flees, from my altar you shall take him to put him to death.

15 Let the one who strikes his father or his mother be put to death with death. 16(17) Let the one who insults his father or his mother end with death.

17(16) Whoever steals any of the sons of Israel and, having gained control over him, sells him, and he be found with him, let him end with death. 18 Now if two men rail at one another and one strikes his neighbor with a stone or fist and he does not die but he be laid upon his bed, 19if the sun has risen upon him, he shall not be punished, for he is not his son, he shall deal with her according to the statute of daughters. 10And if he takes another to him, he shall not withhold her necessities and clothing and marital rights. 11But if he does not do for her these three things, she shall go out without obligation, without silver.

12 Now if someone strikes someone and he dies, let him be put to death with death. 13But the one who acts unwittingly, but God delivered him from my altar you shall take him to put him to death.

14 Now if someone attacks his neighbor to kill him treacherously and he flees, from my altar you shall take him to put him to death.

15 Let the one who strikes his father or his mother be put to death with death. 16(17) Let the one who insults his father or his mother end with death.

17(16) Whoever steals any of the sons of Israel and, having gained control over him, sells him, and he be found with him, let him end with death. 18 Now if two men rail at one another and one strikes his neighbor with a stone or fist and he does not die but he be laid upon his bed, 19if the sun has risen upon him, he shall not be punished, for he is not his son, he shall deal with her according to the statute of daughters. 10And if he takes another to him, he shall not withhold her necessities and clothing and marital rights. 11But if he does not do for her these three things, she shall go out without obligation, without silver.

12 Now if someone strikes someone and he dies, let him be put to death with death. 13But the one who acts unwittingly, but God delivered him from my altar you shall take him to put him to death.

14 Now if someone attacks his neighbor to kill him treacherously and he flees, from my altar you shall take him to put him to death.

15 Let the one who strikes his father or his mother be put to death with death. 16(17) Let the one who insults his father or his mother end with death.

17(16) Whoever steals any of the sons of Israel and, having gained control over him, sells him, and he be found with him, let him end with death. 18 Now if two men rail at one another and one strikes his neighbor with a stone or fist and he does not die but he be laid upon his bed, 19if the person arises and walks around outside on a rod, the striker shall not be liable, except for his loss of employment he shall pay compensation and for medical treatment.

20 Now if someone strikes his male slave or his female slave with a rod and he dies under his hands, let him justly be punished. 21But if he survives one day or two, he shall not be punished, for he is his silver.

22 Now if two men fight and strike a pregnant woman and her child comes forth not fully formed, he shall be punished with a fine. According as the husband of the woman might impose, he shall pay with judicial assessment. 23But if it is fully formed, he shall pay life for life, 24eye for eye, tooth for tooth, hand for hand, foot for foot, 25burn for burn, wound for wound, stripe for stripe.

26 Now if someone strikes the eye of his male domestic or the eye of his female attendant and cause blindness, he shall send them away free in exchange for their eye. 27Now if he knocks out the tooth of a male domestic or the tooth of his female attendant, he shall send them away free in exchange for their tooth.

28 Now if a bull goes a man or a woman and he dies, the bull shall be stoned with stones, and its meat shall not be eaten, but the owner of the bull shall not be liable. 29But if the bull was prone to gore before yesterday and before the third day and they warn its owner and he does not restrain it and it kills a man or a woman, the bull shall be stoned, and its owner shall die as well. 30And if a ransom is imposed upon him, he shall pay a ransom for his life, whatever they impose upon him.

31 But if it goes a son or a daughter, according to this statute they shall deal with him. 32And if the bull goes a male servant or female servant, he shall give to their master thirty didrachmas of silver, and the bull shall be stoned.

33 Now if someone opens a pit or hews a pit and does not cover it and a calf or donkey falls in there, 34the owner of the pit shall pay compensation. He shall give silver to their owner, but that which is dead shall be his.

35 Now if someone’s bull goes the neighbor’s bull and it dies, they shall sell the living bull and divide its silver, and the dead bull they shall divide.

36But if it is known that the bull was prone to gor- ing before yesterday and before the third day and they warn its owner and he does not restrain it, he shall pay compensation, bull for bull, but the one that died shall be his.

22 Now if anyone steals a calf or sheep and slughters or sells it, he shall pay five calves in compensation for the bull calf and four sheep for the sheep.

2 Now if the thief is found at the point of break-in and, being beaten, dies, it is not homicide in his case. 3Now if the sun has risen upon him, he is guilty. He shall die in exchange. Now if he does not have anything let him be sold for the theft.

4Now if he is caught and the stolen item from don- key to sheep is found in his hand alive, he shall compensate them double.

5 Now if someone grazes a field or vineyard and leaves his animal to graze another field, he shall pay compensation from his field according to its yield. But if he should graze all the field, the best of his field or the best of his vineyard he shall pay in compensation.

6 Now if fire breaks out and finds thorns and burns a threshing floor or ears of grain or a plain, the one who started the fire shall pay compensation.

7 Now if someone gives to a neighbor silver or
goods to guard and it is stolen from the person’s house, if the thief be found, he shall pay double in compensation. 8But if the thief is not found, the owner of the house shall draw near before God and swear that surely he himself has not acted wickedly against the entire deposit of the neighbor.

9 With regard to any specific injustice concerning calf and draft animal and sheep and garment and any loss which is alleged, whatever in fact it might be, the trial of both parties shall come before God, and the one convicted by God shall pay double in compensation to his neighbor.

10 Now if someone gives the neighbor a draft animal or sheep or calf or any animal to guard and it breaks a limb or dies or becomes captive and no one knows, 11there shall be an oath of God between both parties that surely he has not acted wickedly against the entire deposit of the neighbor, and so his owner shall accept, and he shall not at all make compensation. 12But if it is stolen from him, he shall pay compensation to the owner. 13And if it becomes prey to wild beasts, he shall take him to the prey and shall not pay compensation.

14 Now if someone asks from the neighbor and it breaks a limb or dies and the owner is not with it, he shall pay compensation. 15But if the owner is with it, he shall not pay compensation. But if he be one who hired it, it shall be his in lieu of his hire.

16 Now if someone leads astray an unbetrothed virgin and lies with her, with a bride price he shall pay the bridal price for her as a wife for him. 17But if her father by refusing refuses and does not wish to give her to him as a wife, he shall pay silver as compensation to the father, as much as the bride price for virgins is.

18 You shall not keep sorcerers alive.

19 Everything lying with an animal, you shall with death kill them.

20 The one who sacrifices to the gods, except to the Lord alone, shall be destroyed.

21 And you shall not harm a guest, nor shall you oppress him, for you were guests in the land, Egypt. 22Every widow and orphan you shall not harm. 23But if you harm them with harm, and crying out, they call out to me, I will by paying attention listen to their voice, 24and I will be enraged with anger and will kill you with the dagger, and your wives shall be widows, and your children orphans.

25 Now if you lend silver to a poor brother near you, you shall not press him; you shall not apply interest to him. 26And, as pledge, you take in pledge the neighbor’s garment, before the setting of the sun you shall restore it. 27For this is his cloak; this alone is the garment for his shame. In what shall he sleep? If then he should cry out to me, I will listen to him, for I am merciful.

28 You shall not revile gods, and you shall not speak ill of your people’s rulers.

29 First fruits of your threshing floor and press you shall not hold back.

The firstborn of your sons you shall give to me. 30You shall do the same with your bull calf and your sheep and your draft animal. For seven days it shall be under its mother, but on the eighth day you shall restore it to me.

31 And you shall be my holy men, and meat torn by animals you shall not eat. Throw it to the dog!

23 You shall not accept a groundless report. You shall not consent with the unjust person to be an unjust witness. 2You shall not be with the majority for wrongdoing. You shall not associate with a crowd to turn side with the majority so as to turn aside a trial. 3And a poor person you shall not pity in a trial.

4 Now if you meet your enemy’s ox or his draft animal when they go astray, you shall turn back and restore them to him.

5 Now if you see your enemy’s draft animal fallen under its load, you shall not pass it by, but you shall raise it together with him.

6 You shall not pervert judgment of a poor man in his trial. 7From every unjust thing said you shall keep away. An innocent and just person you shall not kill, and you shall not acquit the impious person for the sake of bribes. 8And you shall not take bribes. For bribes blind the eyes of those who see and corrupt just matters.

9 And you shall not oppress a guest. For you know the life of a guest. For you yourselves were guests in the land, Egypt.

10 For six years you shall sow your land and gather its produce. 11But in the seventh year you shall make it rest and leave it, and the poor of your nation shall eat, and that which is left over the wild animals shall eat. So shall you do with your vineyard and your olive grove.

12 Six days you shall do your tasks, but on the seventh day you shall rest in order that your ox and your draft animal might rest and that the son of your female servant and the guest might be refreshed. 13All that I have spoken to you, observe. And you shall not recall a name of other gods; neither shall it be heard from your mouth.

14 Three times during the year hold a feast for me. 15Take heed to keep the feast of unleavened bread. Seven days you shall eat unleavened bread, just as I commanded you according to the time of the month of the new things. For in it you came out of Egypt.

You shall not appear before me empty-handed.

16 And you shall make a feast of the harvest of first products of your labors, whichever you sowed in your field, and a feast of completion at the end of the year at the gathering of your labors that are from your field. 17Three times during the year every male of yours shall appear before the Lord your God.

18 For whenever I cast out nations from before you and enlarge your borders, you shall not offer the blood of my sacrifice near leaven, nor shall the fat of my feast lie until morning.

19 The first fruits of the first products of your land you shall bring into the house of the Lord your God.
You shall not boil a lamb in its mother’s milk.

20 And look, I am sending my angel in front of you in order to guard you on the way in order to bring you into the land that I prepared for you. 21Mind yourself, and listen to him, and do not disobey him. For he shall not hold you in undue awe, for my name is upon him.

22 If by paying attention you listen to my voice and do all that I tell you, I will be an enemy to your enemies and will resist those who resist you. 23 For my angel will go, leading you, and will bring you in to the Amorrite and Chettite and Pherezite and Chananite and Gergesite and Heuite and Iebousite, and I will destroy them. 24You shall not do obeisance to their gods nor serve them. You shall not act according to their practices, but with demolition shall demolish and by smashing shall smash their stèles. 25And you shall serve the Lord your God, and I will bless your bread and your wine and your water, and I will turn away sickness from you. 26There shall not be a childless or barren woman in your land. I will fulfill the number of your days. 27And I will send fear, leading you, and I will confound all the nations, those into which you are entering, and I will make all your adversaries fugitives. 28And I will send horns before you, and it shall drive out the Amorrites and the Huites and the Chananites and the Chettites from you. 29I will not drive them out in one year, lest the land become desolate and the wild animals of the land become many against you. 30Littl by little I will drive them out from you until you are increased and inherit the land. 31And I will set your boundaries from the Red Sea until the Sea of the Phyllistim and from the wilderness until the great river Euphrates. And I will surrender into your hands those dwelling in the land, and I will drive them out from you. 32You shall not make a covenant with them and their gods. 33And they shall not dwell in your land, lest they make you sin against me. For if you are subject to their gods, these people shall be an obstacle for you.

24 And he said to Moyses, “Come up to the Lord, you and Aaron and Nadab and Abioud and seventy of the elders’ council of Israel. 2And Moyses alone shall come near to God, but they themselves shall not come near. And the people shall not come up together with you.” 3And Moyses went in and recounted to the people all God’s words and statutes. And all the people answered with one voice, saying, “All the words that the Lord has spoken we will do and heed.” 4And Moyses wrote all the words of the Lord. Now, early in the morning, Moyses constructed an altar at the foot of the mountain and twelve stones for the twelve tribes of Israel. 5And he sent the young men of the sons of Israel, and they offered whole burnt offerings and sacrificed a sacrifice of deliverance to God, bull-calves. 6Now, taking half of the blood, Moyses poured it into bowls, and half of the blood he poured out towards the altar. 7And taking the book of the covenant, he read in the ears of the people, and they said, “All that the Lord has said we will do and heed.” 8Then Moyses, taking the blood, scattered it over the people and said, “Look, the blood of the covenant that the Lord made with you concerning all these words.”

9 And Moyses and Aaron and Nadab and Abioud and seventy of the elders’ council of Israel went up. 10And they saw the place, there where the God of Israel stood, and that which was beneath his feet, like something made from lapis lazuli brick and like the appearance of the firmament of heaven in purity. 11And not even one of the chosen of Israel perished. And they appeared in the place of God and were eating and drinking.

12 And the Lord said to Moyses, “Come up to me into the mountain, and be there. And I will give you the stone tablets, the law and the commandments that I wrote to legislate for them.” 13And Moyses rose up, and Iesous who assisted him, and went up into the mountain of God. 14And they said to the elders, “Wait quietly here until we return to you. And look, Aaron and Hor are with you. If a case arises for someone, let them go to them.”

15 And Moyses and Iesous went up into the mountain, and the cloud covered the mountain. 16And God’s glory descended upon the mountain, Sina, and the cloud covered it for six days, and the Lord called Moyses on the seventh day from the midst of the cloud. 17Now the appearance of the Lord’s glory was like a flaming fire on the top of the mountain before the sons of Israel. 18And Moyses entered into the midst of the cloud and went up into the mountain, and he was there on the mountain for forty days and forty nights.

25 And the Lord spoke to Moyses, saying: 2Speak to the sons of Israel, and take for me first fruits from all those to whom it seems good in their heart, and you shall receive my first fruits. 3And this is the first fruits that you shall take from them: gold, silver, bronze, 4blue, purple, double scarlet and twisted linen and goat’s hair 5and red-dyed rams’ skins and blue skins and decay-resistant wood 6and stones of sardius and stones for engraving for the shoulder-strap and the full-length robe. 7And you shall make a holy precinct for me, and I shall appear among you. 8And you shall make for me according to all that I show you on the mountain—the pattern of the tent and the pattern of all its furnishings. So you shall make.

9(10) And you shall make an ark of witness from decay-resistant wood, the length two and a half cubits and the width a cubit and a half and the height a cubit and a half. 10(11)And you shall gold-plate it with pure gold. Outside and inside you shall gild it, and you shall make for it twisted gold moldings around. 11(12)And you shall cast four
gold rings for it and put them on the four sides, two rings on the one side and two rings on the second side. 12(13) And you shall make carrying-poles from decay-resistant wood and gold-plate them with gold. 13(14) And you shall put the carrying-poles into the rings on the sides of the ark to lift the ark with them. 14(15) In the rings of the ark the carrying-poles shall be fixed. 15(16) And you shall deposit in the ark the witnesses, whichever I give you.

16(17) And you shall make a propitiatory as a cover of pure gold, the length two and a half cubits and the width one and a half cubits. 17(18) And you shall make two cherubim engraved in gold, and you shall position them at both sides of the propitiatory. 18(19) They shall be made—one cherub on this side and one cherub on the second side of the propitiatory. And you shall make the two cherubim on the two sides. 19(20) The cherubim shall be stretching the wings above, overshadowing with their wings the propitiatory and their faces towards one another. Towards the propitiatory shall the faces of the cherubim be. 20(21) And you shall place the propitiatory on the ark above, and in the ark you shall deposit the witnesses, whichever I give you. 21(22) And I will be known to you from there, and I will speak to you from above the propitiatory in between the two cherubim that are on the ark of witness, even in accord with all that I may command you for the sons of Israel.

22(23) And you shall make a table of pure gold, the length two cubits and the width one cubit and the height a cubit and a half. 23(24) And you shall make for it twisted gold moldings around, 24(25) and you shall make for it a rim, a handbreadth all around. 24 And you shall make a twisted molding for the rim around. 25(26) And you shall make four gold rings, and you shall place the rings on the four parts of its feet (27) under the rim. 25(26) And the rings shall be for sheaths for the carrying-poles so as to lift the table with them. 27(28) And you shall make the carrying-poles from decay-resistant wood, and you shall gold-plate them with pure gold, and the table shall be lifted by them. 28(29) And you shall make its bowls and censers and libation cups and ladles, those with which you shall pour a libation. Of pure gold you shall make them. 29(30) And you shall place upon the table facing loaves, in front of me always. 30(31) And you shall make a lampstand from pure gold. You shall make the lampstand engraved. Its stem and branches and bowls and buds and lilies shall be part of it. 31(32) Now six branches going out sideways, three branches of the lampstand out of its one side and three branches of the lampstand out of the second side. 32(33) And three bowls shaped like nuts on one branch, a bud and a lily. So for the six branches that go out from the lampstand. 33(34) And on the lampstand four bowls shaped like nuts, its buds and lilies. 34(35) A bud under two branches of it and a bud under four branches of it; so for the six branches that go out from the lampstand. 36 Let the buds and branches be part of it, the whole engraved from one piece of pure gold. 37 And you shall make its seven lamps, and you shall position the lamps, and they shall shine from the one face. 38 And its oil vessel and its underlays you shall make from pure gold. 39 All these vessels shall be a talent of pure gold. 40 See to it that you make them according to the pattern that has been shown to you on the mountain.

26 And you shall make the tent with ten curtains from twisted linen and blue and purple and twisted scarlet. With cherubim by the work of a weaver you shall make them. 2 The length of the one curtain shall be twenty-eight cubits and a width of four cubits shall be the one curtain. The same measure shall be for all the curtains. 3 Now five curtains shall be joined from one another, one from the other, and five curtains shall be joined one from the other. 4 And you shall make for them blue loops at the edge of one curtain from the one side for the coupling, and likewise you shall make at the edge of the outer curtain for the second coupling. 5 Now you shall make fifty loops for the one curtain and shall make fifty loops from the side of the curtain at the coupling of the second, facing, corresponding to one another, for each one. 6 And you shall make fifty golden clasps and shall join the curtains one to the other with the clasps, and the tent shall be one.

7 And you shall make goat-hair skins as a covering over the tent. Eleven skins you shall make them. 8 The length of one skin shall be thirty cubits, and the width of one skin shall be four cubits. The same measure shall be for the eleven skins. 9 And you shall join the five skins together and the six skins together. And you shall fold double the sixth skin at the front of the tent. 10 And you shall make fifty loops on the edge of the one skin in the middle for the coupling, and fifty loops you shall make on the edge of the second adjoining skin.

11 And you shall make fifty bronze clasps and attach the clasps from the loops and join the skins, and there shall be one. 12 And you shall lay down the excess in the skins of the tent. The half skin that remains you shall let hang down. The excess of the skins of the tent you shall let hang down behind the tent. 13 A cubit from this side and a cubit from that side from the remainder of the skins from the length of the skins of the tent shall be covering over the sides of the tent on each side in order to cover it. 14 And you shall make a covering for the tent, red-dyed rams’ skins and blue-dyed skins as coverings above.

15 And you shall make pillars for the tent from decay-resistant wood. 16 Ten cubits you shall make one pillar and a cubit and a half the width of one pillar. 17 Two hooks for one pillar corresponding one to the other; likewise you shall make for all the pillars of the tent. 18 And you shall make pillars for the tent, twenty pillars for the side towards the north. 19 And forty silver bases you shall make for
the twenty pillars, two bases for the one pillar for both its ends and two bases for the one pillar for both its ends. 20 And the second side towards the south, twenty pillars. 21 And their forty silver bases, two bases for the one pillar for both its ends and two bases for the one pillar for both its ends. 22 And at the back of the tent for the part towards the sea, you shall make six pillars. 23 And two pillars you shall make on the corners of the tent at the back. 24 And they shall be even from the bottom up, and in the same way they shall be even from the capitals to one coupling. Likewise you shall do for both; let them be for the two corners. 25 And there shall be eight pillars, and their bases shall be silver, sixteen, two bases for the one pillar and two bases for the one pillar for both its ends. 26 And you shall make bars from decay-resistant wood, five for one pillar on the one side of the tent. 27 And five bars for the pillar at the second side of the tent and five bars for the rear pillar, for the side of the tent towards the sea. 28 And the middle bar in the middle of the pillars—let it reach from the one side to the other side. 29 And the pillars you shall gold-plate with gold, and gold rings you shall make into which you shall insert the bars, and you shall gold-plate the bars with gold. 30 And you shall erect the tent according to the pattern shown to you on the mountain. 31 And you shall make a veil from blue and purple and twisted scarlet and spun linen. A woven work you shall make it, with cherubim. 32 And you shall set it on four, decay-resistant pillars gilded with gold. And their capitals shall be gold, and their four bases silver. 33 And you shall place the veil on the pillars, and you shall carry there inside the veil the ark of witness. And the veil shall divide for you between the holy and between the holy of holies. 34 And you shall conceal by the veil the ark of witness. And the veil shall divide the holy and between the holy of holies. 35 And you shall set it on four, decay-resistant pillars gilded with gold, and their capitals shall be gold, and you shall cast five bronze bases for them.

27 And you shall make an altar from decay-resistant wood, the length of five cubits and the width of five cubits. The altar shall be square, and its height of three cubits. 2 And you shall make horns on the four corners. The horns shall be part of it, and you shall cover them with bronze. 3 And you shall make a rim for the altar, and its cover and its saucers and its meat hooks and its fire-pan and all its utensils you shall make of bronze. 4 And you shall make for it a bronze hearth with grid work, and you shall make for the hearth four bronze rings on the four sides. 5 And you shall place them under the altar’s hearth beneath. Now the hearth shall extend unto the middle of the altar. 6 And you shall make poles for the altar from decay-resistant wood, and you shall bronze-plate them with bronze. 7 And you shall insert the poles into the rings, and let the poles be down at the sides of the altar when lifting it. 8 Hollow, with planks, you shall make it. According to that which was shown to you on the mountain, so you shall make it. 9 And you shall make a courtyard for the tent. For the side towards the southwest the courtyard’s hangings shall be from twisted linen, a length of a hundred cubits on one side. 10 And their pillars shall be twenty, and their bases twenty, bronze, and their hooks and bands silver. 11 Likewise for the side towards the east there shall be hangings, a length of a hundred cubits, and their pillars shall be twenty, and their bases twenty, bronze, and the hooks and bands of the pillars and the bases silver-plated with silver. 12 Now the width of the courtyard opposite the sea, hangings of fifty cubits; their pillars shall be ten, and their bases ten. 13 And the width of the courtyard towards the south, hangings of fifty cubits; their pillars shall be ten, and their bases ten. 14 And the height of the hangings for one side shall be fifteen cubits; their pillars shall be three, and their bases three. 15 And the second side, the height of the hangings shall be fifteen cubits; their pillars shall be three, and their bases three. 16 And for the gate of the courtyard there shall be a covering, the height of twenty cubits, with embroidery of needlework from blue and purple and twisted scarlet and twisted linen; their pillars shall be four, and their bases four. 17 All the pillars of the courtyard surrounding shall be silver-plated with silver, and their capitals silver, and their bases bronze. 18 Now the length of the courtyard shall be a hundred by a hundred and width fifty-by-fifty, and height of five cubits, from twisted linen, and their bases bronze. 19 And all the equipment and all the utensils and the pegs of the courtyard shall be bronze. 20 And you, instruct the sons of Israel, and let them take for you oil from olives, refined, pure, pressed, for light in order that the lamp might burn continuously. 21 In the tent of witness outside of the veil that is over the covenant, Aaron and his sons shall burn it from evening until morning before the Lord. This is a perpetual precept for your descendants from the sons of Israel.

28 And you, bring near to yourself both Aaron, your brother; and his sons from the sons of Israel to serve me as priests—Aaron and Nadab and Abioud and Eleazar and Ithamar, sons of Aaron. 2 And you shall make a holy vestment for Aaron, your brother, for honor and glory. 3 And you, tell all those skilled in mind, whom I have filled with the spirit of perception, and they shall make the holy vestment of Aaron for the holy place, in which he shall serve me as priest. 4 And these are the vestments that they shall make—the
chest piece and the shoulder-strap and the full-length robe and tasseled tunic and turban and sash. And they shall make holy vestments for Aaron and his sons to serve as priests. 5And they shall take the gold and the blue and the purple and the scarlet and the linen.

6 And they shall make the shoulder-strap from twisted linen, woven work of an embroiderer. 7There shall be two shoulder-straps for it, joined one to the other, attached at the two sides. 8And the web of the shoulder-straps, which is on it, in accordance with its fabrication, shall be of gold and blue and purple and spun scarlet and twisted linen. 9And you shall take two emerald stones and shall engrave on them the names of the sons of Israel, 10six names on the one stone and the six remaining names on the second stone, according to their generations. 11With the work of the gem-cutter's craft, engraving of a seal, you shall engrave the two stones with the names of the sons of Israel. 12And you shall set the two stones on the shoulders of the shoulder-strap. Stones of remembrance they shall be for the sons of Israel. And Aaron shall bear the names of the sons of Israel before the Lord on his two shoulders, a remembrance for them.

13And you shall make small shields of pure gold. 14And you shall make two tassels from pure gold, intermingled with flowers, a work of braiding, and you shall place the braided tassels on the small shields on their shoulder-straps on the front sides.

15 And you shall make an oracle of judgments, work of an embroiderer; according to the shape of the shoulder-strap you shall make it; from gold and blue and purple and twisted scarlet and twisted linen (16)you shall make it. 16It shall be square, doubled: the length a span b and the width a span. 17And you shall interweave in it a four-rowed, stone-holding web. A row of stones shall be sardius, topaz and emerald, the first row, 18and the second row carbuncle and lapis lazuli and jasper, 19and the third row sapphire, agate and amethyst, 20and the fourth row chrysolite c and beryl and onyx, covered around by gold, bounded up together in gold; let them be according to their row. 21And let the stones be from the names of the sons of Israel, twelve corresponding to their names, let them be engraving of seals, each corresponding to the name for the twelve tribes. 22And you shall make on the oracle plaitted tassels, chain work of pure gold.

[23]And you shall make on the oracle two gold rings, and you shall put them on the two shoulders of the shoulder-strap beneath, proportionately from the front at its joining above the contrivance of the shoulder-strap. [24]And you shall join the oracle from its ring to the ring of the shoulder-strap by the blue thread in order that it might be on the contrivance of the shoulder-strap, and the oracle shall never be separated from the shoulder-strap.

23(29) And Aaron shall take the names of the sons of Israel on the oracle of judgment on his chest, d as he enters into the holy place, a remembrance before God d. 24And you shall place on the oracle of judgment the tassels; you shall place the chains on both sides of the oracle. 25And the two little shields you shall place upon both the shoulders of the shoulder-strap in the front. 26(30)And you shall place in the oracle of judgment the “disclosure” and the “truth,” and it shall be on the chest of Aaron whenever he enters into the holy place before the Lord, and Aaron shall bear the judgments of the sons of Israel on his chest before the Lord always.

27(31) And you shall make a foot-length undergarment entirely blue. 28(32)And its collar shall be in the middle, having a border around the collar, work of a weaver, with the binding interwoven with it, lest it be torn. 29(33)And you shall make on the hem of the undergarment below little pomegranates, as a flowering pomegranate tree, from blue and purple and spun scarlet and twisted linen, upon the hem of the undergarment around, and the same form, little gold pomegranates and bells between them round about. 30(34) Beside a little golden pomegranate, a bell and a blossom on the hem of the undergarment around. 31(35) And its sound shall be heard for Aaron in his ministering, as he enters into the holy place before the Lord and comes out, lest he die.

32(36) And you shall make a pure gold thin plate and shall put in relief in it the relief of the seal “Holiness of the Lord.” 33(37) And you shall place it on twisted blue, and it shall be on the headaddress. It shall be at the front of the headaddress. It shall be at the front of the headaddress, and this plate shall be in the middle, having a border around it, and a border like the one above it, and it shall be on the forehead of Aaron, and Aaron shall take the names of the sons of Israel on his shoulders on the two rings of the shoulder-strap on the front of his face. 34(38) And it shall be between the high places of the feet, and the shoulder-strap shall be visible before God. 35(39) And the fringes of the tunics shall be of linen. And you shall make a linen turban, and a sash you shall make, work of an embroiderer.

36(40) And for the sons of Aaron you shall make tunics and sashes, and you shall make turbans for them for honor and glory. 37(41) And you shall put them on Aaron, your brother, and his sons with him. And you shall anoint them and fill them with the holy膏油, and consecrate them so that they may serve me as priests. 38(42) And you shall make for them linen drawers to hide the shame of their flesh; from hip to...
thighs they shall be. 39 And Aaron and his sons shall wear them, whenever they enter the tent of witness or whenever they come near to the altar of the holy place to minister, and they shall not bring onto themselves sin, lest they die: a perpetual precept for him and his seed after him.

29 And these are things that ye shall make for them to consecrate them so that they serve me as priests. You shall take one young calf from the cattle and two rams without blemish and unleavened loaves kneaded with oil and unleavened cakes coated with oil. You shall make them with fine flour from wheat. 3And you shall place them upon one reed basket and bring them near on the reed basket, and the young bull and the two rams. 4And Aaron and his sons you shall bring near to the doors of the tent of witness and wash them with water. 5And taking the vestments, you shall clothe Aaron, your brother, with both the full-length robe and the shoulder-strap and the oracle, and you shall join together the oracle to the shoulder-strap for him. 6And you shall place the headdress on his head and place the thin plate "Holiness" on the headdress. 7And you shall take some of the oil of anointing and pour it upon his head and anoint him. 8And his sons you shall bring near and clothe them with tunics and gird them with the sashes and put on them the turbans, and they shall have a priesthood to me forever. And you shall validate the hands of Aaron and the hands of his sons.

10 And you shall bring near the calf to the doors of the tent of witness, and Aaron and his sons shall place their hands on the head of the calf before the Lord by the doors of the tent of witness. 11And you shall slaughter the calf before the Lord by the doors of the tent of witness, and the blood, you shall pour it against the altar round about. 12And the ram you shall divide limb by limb. 13And you shall take from the blood of the calf and place on the altar. 14And you shall slaughter it, and taking thefat covering the intestines and the lobe of the liver and the two kidneys and the fat on them and the right shoulder—for this is validation—23 and a loaf, one from oil, and a cake, one from the reed basket of unleavened things placed before the Lord, 24 and you shall place all these things on the hands of Aaron and on the hands of his sons, and you shall deduct them as an advance deduction before the Lord. 25 And you shall take these things from their hands and offer up on the altar of the whole burnt offering for an odor of fragrance before the Lord. It is a sacrifice for the Lord.

26 And you shall take the breast from the ram of validation, which is for Aaron, and set it apart as something set apart before the Lord, and it shall be for you for a share. 27 And you shall consecrate the breast as something set apart, and the shoulder of the advance deduction, which has been set apart and which has been deducted in advance from the ram of validation from Aaron and from his sons. 28 And it shall be for Aaron and his sons a perpetual precept from the sons of Israel. For this is an advance deduction, and it shall be an advance deduction from the sons of Israel from the victims of deliverance, an advance deduction for the Lord.

29 And the vestment of the holy place that is for Aaron shall be for his sons after him, for them to be anointed in them and to validate their hands. 30 For seven days the priest who replaces him from his sons shall wear these things, who shall enter into the tent of witness to minister in the holy things.

31 And you shall take the ram of validation and boil the flesh in a holy place. 32 And Aaron and his sons shall eat the flesh of the ram and the loaves in the reed basket beside the doors of the tent of witness. 33 They shall eat these things that they have been consecrated by, to validate their hands, to consecrate them, and an alien shall not eat from these things, for they are holy. 34 But if there should remain any of the flesh of the sacrifice of validation and of the loaves until morning, you shall burn the leftovers with fire. It shall not be eaten, for it is something made holy.

35 And you shall do to Aaron and his sons thus according to all things that I commanded you. For seven days you shall validate their hands. 36 And the young calf for the sin you shall do on the day of the purification, and you shall purify the altar when you perform consecration for it, and you shall anoint it so that you consecrate it. 37 For seven days you shall purify the altar and consecrate it, and the altar shall be holy of the holy. Everyone who touches the altar shall be consecrated.
38 And these are things that you shall do on the altar: two yearling lambs without blemish each day upon the altar perpetually, an offering in perpetuity. 39The one lamb you shall do in the morning, and the second lamb you shall do in the evening. 40And a tenth of fine flour mixed with beaten oil, the fourth of a hin, and a libation, the fourth of a hin of wine, with the one lamb. 41And the second lamb you shall do in the evening. In accordance with the morning sacrifice and in accordance with its libation you shall do, an odor of fragrance, an offering for the Lord, 42a sacrifice in perpetuity throughout your generations, at the doors of the tent of witness before the Lord, by which I will be known to you there so as to speak to you. 43And I will there prescribe for the sons of Israel, and I will be regarded as holy by my glory. 44And I will consecrate the tent of witness and the altar, and Aaron and his sons I will consecrate to serve me as priests. 45And I will be invoked among the sons of Israel and will be their god. 46And they will know that I am the Lord their God who brought them from the land of Egypt, to be invoked by them and to be their god.

30 And you shall make an altar of incense from decay-resistant wood. 2And you shall make it a cubit long and a cubit wide. It shall be square and two cubits high. Its horns shall be part of it. 3And you shall gold-plate them with pure gold, its hearth and its sides round about and its horns, and you shall make for it a twisted gold molding round about. 4And two pure gold rings you shall make for it below its twisted molding; on the two sides you shall make them at the two flanks. And they shall be housings for the sticks to carry it by them. 5And you shall make sticks from decay-resistant wood, and gold-plate them with gold. 6And you shall place it in front of the veil that is over the ark of witnesses by which I will be known to you there. 7And Aaron will burn on it mixed, finely ground incense. Morning by morning, whenever he prepares the lamps, he will burn incense on it. 8And whenever Aaron lights the lamps in the evening, he will burn incense on it—incense of perpetuity always before the Lord for their generations. 9And you shall not offer it other incense, offering, sacrifice, and a libation you shall not pour on it. 10And Aaron will make atonement on its horns once in the year. By means of the blood of the purification of sins, the atonement, once in the year he will purify it for their generations. It is a holy of holies for the Lord.

11 And the Lord spoke to Moyses, saying: 12If you take the count of the sons of Israel in their review, they each shall also give a ransom for his soul to the Lord, and there shall not be damage among them in their review. 13And this is what they shall give, as many as pass along the review: the half of the didrachma, which is according to the holy didrachma. The didrachma is twenty obols. Now the half of the didrachma is a tax for the Lord.

14Everyone who passes along for the review from twenty years and upward shall give the tax to the Lord. 15The wealthy person will not increase, and the poor person will not decrease the half of the didrachma when giving the tax to the Lord to make atonement for your souls. 16And you shall take the silver of the tax from the sons of Israel and give it for the labor cost of the tent of witness, and for the sons of Israel it shall be a remembrance before the Lord to make atonement for your souls.

17 And the Lord spoke to Moyses, saying: 18Make a bronze washbasin and a bronze base for it for washing. And you shall put it between the tent of witness and between the altar, and you shall pour water into it. 19And Aaron and his sons will wash from it their hands and their feet with water. 20Whenever they enter into the tent of witness, they will wash with water and will not die, or whenever they come near to the altar to minister and to offer the whole burnt offerings to the Lord, 21they will wash their hands and their feet with water, lest they die. And it will be for them a perpetual precept, for him and his generations after him.

22 And the Lord spoke to Moyses, saying: 23And you, take spices, the flower of choice myrrh, five hundred shekels and sweet-smelling cinnamon, half of this, two hundred and fifty and sweet-smelling cane, two hundred and fifty 24and five hundred sanctuary shekels of iris and a hin of oil from olives. 25And you shall make it a holy anointing oil, aromatic perfume by the craft of a perfumer; it shall be a holy anointing oil. 26And you shall anoint from it the tent of witness and the ark of witness 27and the lampstand and all its utensils and the altar of incense 28and the altar of the whole burnt offerings and all its utensils, and the table and its utensils, and the washbasin and its base. 29And you shall consecrate them, and they shall be holy of holies. Everyone who touches them shall be consecrated. 30And Aaron and his sons you shall anoint and shall consecrate them to serve me as priests. 31And to the sons of Israel it shall be a remembrance between you and me, a holy thing to the Lord.

32On the flesh of a person it shall not be poured, and according to this mixture there shall not be made for yourselves such as this. It is holy, and it shall be to you something made holy. 33Whoever makes such as this and whoever gives of it to an alien shall be destroyed from his people.” 34 And the Lord said to Moyses: Take for yourself spices—oil of myrrh, onycha, galbanum that is sweet and translucent frankincense, each shall be in equal proportion. 35And they will make it incense, perfumed work of a perfumer, mixed, pure, holy work. 36And you shall beat some of it small and place it before the witnesses in the tent of witness, there where I shall be known to you. It shall be a holy of holies for you. 37Incense according to this mixture you shall not make for yourselves. It is to you something made holy to the Lord. 38Who-
ever makes such as this, so as to be scented with it, shall perish from his people.

31 And the Lord spoke to Moyses, saying:

2 Look, I have summoned by name Beseleel the son of Ouri son of Hor of the tribe of Lousas, 3 and I have filled him with a divine spirit of skill and intelligence and knowledge in every work, 4 to be designing and to construct, to fashion the gold and the silver and the bronze and the blue and the purple and the spun scarlet and the twisted linen 5 and the stone works and for the works crafted from wood, to fashion according to all the works. 6 And I have appointed him and Eliab the son of Achisamach from the tribe of Dan, and to everyone intelligent at heart I have given intelligence, and they shall make all things that I instructed you—7 the tent of witness and the ark of the covenant and the propitiatory that is on it and the furnishings of the tent 8 and the altars and the table and all its utensils and the pure lampstand and all its utensils 9 and the washbasin and its base 10 and Aaron’s ministry vestments and the vestments of his sons to serve me as priests 11 and the oil of anointing and the incense of the mixture for the sanctuary—according to all that I commanded you, they shall do.

12 And the Lord spoke to Moyses, saying:

13 And you, instruct the sons of Israel, saying, “Observe and keep my sabbaths! For it is a sign with me and among you for your generations in order that you may know that I am the Lord who consecrates you. 14 And you shall keep the sabbaths, because this is holy for you. The one who profanes it shall with death be put to death. Everyone who does work on it, that soul shall be destroyed throughout his people. 15 For six days you shall do work, but on the seventh day there is Sabbath, a rest holy to the Lord. Everyone who does work on the seventh day shall be put to death. 16 And the sons of Israel will keep the sabbaths to observe them throughout their generations, an everlasting covenant with me and the sons of Israel.” It is an everlasting sign because in six days the Lord made the heaven and the earth, and on the seventh day he stopped and rested.

18 And he gave Moyses, when he stopped speaking to him on the mountain, Sina, the two tablets of witness, stone tablets written by the finger of God.

32 And when the people saw that Moyses delayed to come down from the mountain, the people gathered together before Aaron and say to him, “Get up, and make us gods who will go before us. For this Moyses, the man who brought us out from the land of Egypt, we do not know what has happened to him.” 2 And Aaron says to them, “Remove the gold earrings in the ears of your wives and daughters, and bring them to me.” 3 And all the people removed the gold earrings in their ears and brought them to Aaron. 4 And he received from their hands and formed them with an engraving tool and made them a molten calf and said, “These are your gods, Israel, who brought you up from the land of Egypt.” 5 And when Aaron saw, he built an altar before it, and Aaron proclaimed, saying, “The Lord’s feast tomorrow!” 6 And early the next day, he brought whole burnt offerings and offered a sacrifice of deliverance, and the people sat down to eat and drink, and they arose to play.

7 And the Lord spoke to Moyses, saying, “Go! Descend quickly from here, for your people have acted lawlessly, whom you brought out of the land of Egypt. 8 They have deviated quickly from the way that you commanded them. They made for themselves a calf and did obeisance to it and offered sacrifices to it, and they said, 9 These are your gods, Israel, who brought you up from the land of Egypt.” 10 And now allow me, and, enraged with anger against them, I will destroy them and make you into a great nation.”

11 And Moyses prayed before the Lord his God and said, “Why, Lord, are you enraged with anger against your people whom you brought out of the land of Egypt with great power and an uplifted arm? 12 Lest the Egyptians should speak, saying, ‘With evil intent he led them out to kill them in the mountains and to destroy them utterly from the earth,’ stop the anger of your rage, and be propitious at the wickedness of your people, 13 remembering Abraam and Isaak and Iakob, your domestics, to whom you swore by yourself and spoke to them, saying, ‘I will greatly multiply your seed as the stars of the sky in number,’ and all this land that you said you would give to their seed, and they will possess it forever.” 14 And the Lord was propitiated concerning the harm that he said he would do to his people.

15 And Moyses turned and went down from the mountain, and the two tablets of witness were in his hands, stone tablets written on both their sides; on this side and that side they were written. 16 And the tablets were God’s work, and the writing, God’s writing, was engraved in the tablets. 17 And when Iesous heard the sound of the people shouting, he says to Moyses, “The sound of war is in the camp!” 18 And he says, “It is not the sound of those taking the lead by force or the sound of those taking the lead in a rout, but the sound of those taking the lead in wine I hear.”

19 Now when he was drawing near to the camp, he sees the calf and the dancing, and being enraged with anger, Moyses threw from his hands the two tablets and shattered them beneath the mountain. 20 And taking the calf that they made, he burnt it with fire and ground it small and scattered it on the water and made the sons of Israel drink it.

21 And Moyses said to Aaron, “What did this people do to you that you brought upon them

4Perhaps against
great sin?" 22 And Aaron said to Moyses, "Do not be enraged, lord. For you know the impulse of this people. 23 For they say to me, 'Make us gods who will go before us. For this Moyses, the man who brought us out of the land of Egypt, we do not know what has happened to him.' 24 And I said to them, 'If gold things belong to anyone, take them off!' and they gave them to me, and I threw them into the fire, and this calf came out!"

25 And when Moyses saw the people, that it had scattered—for Aaron scattered them, an object of gloating to their opponents—26 then Moyses stood at the gate of the camp and said, "Who is with the Lord? Let him come to me!" Then all the sons of Leui gathered to him. 27 And he says to them, "This is what the Lord, the God of Israel, says, 'Each one put his own sword on his thigh, and go through, and return from gate to gate through the camp, and each one kill his brother, and each one his neighbor, and each one the one nearest to him.'" 28 And the sons of Leui did according as Moyses said to them, and there fell from the people on that day about three thousand men. 29 And Moyses said to them, "You filled your hands with a great sin, and made for yourselves gold gods. 30 And it happened on the next day that Moyses saw the people, that it had scattered for Aaron scattered them, an object of gloating to their opponents—31 then Moyses went up into the mountain unto the Lord, and he stood upon the top of the mountain two days and two nights. 32 And he said to Moyses, "If anyone has sinned before me, I will erase him from my book. 33 But now go, and make atonement for your sin." Then Moyses went back to the people and said to them, "Thus has the Lord commanded..."

30 And it happened on the next day that Moyses said to the people, "You have sinned a great sin, and now I will go up to God in order that I might make atonement for your sin." 31 Then Moyses turned to the Lord and said, "I beg, O Lord. This people has sinned a great sin and made for themselves gold gods. 32 And now, if you shall forgive them the sin, forgive. But if not, erase me from your book that you have written." 33 And the Lord said to Moyses, "If anyone has sinned before me, I will erase him from my book. 34 But now go, and lead this people to the place that I told you. Look, my angel will go before your face. But on whichever day I concern myself, I will bring upon them their sin."

35 And the Lord struck the people for the making of the calf that Aaron made.

And the Lord said to Moyses, "Go, ascend from here, you and your people, whom you brought out of the land of Egypt, into the land that I swore to Abraam, Isaak and Iakob, saying, 'To your seed I will give it.' 2 And I will send along my angel before you, and he will cast out the Amorrite and Chettite and Pherezite and Gergesite and Heuette and Leboisite. 3 And he will lead you into a land flowing with milk and honey. For I shall never go up together with you because you are a stiff-necked people, lest I exterminate you in the way."

4 And when the people heard this grievous statement, they mourned in mournful ways. 5 And the Lord said to the sons of Israel, "You are a stiff-necked people. Watch, lest I bring another plague upon you and exterminate you. Now then, take off the vestments of your glory and the ornamentation, and I will show you what I will do to you."

6 And the sons of Israel removed their ornamentation and finery from the mountain of Choreb.

7 And Moyses took his tent and pitched it outside the camp, far from the camp, and it was called "tent of witness." And it happened that everyone who was seeking the Lord would go out to the tent outside the camp. 8 And when Moyses would go into the tent, all the people stood, watching, each one at the doors of his tent, and they would pay attention as Moyses went away until he entered into the tent. 9 And whenever Moyses entered into the tent, the pillar of cloud would descend and stand at the doors of the tent and would speak to Moyses. 10 And all the people would see the pillar of cloud standing at the doors of the tent, and all the people stood and did obeisance each one at the door of his tent. 11 And the Lord spoke to Moyses face to face, as if someone should speak to his own friend. And he would return to the camp, but his attendant, Iesous son of Naue, a young man, would not go out of the tent.

12 And Moyses said to the Lord, "Look, you say to me, 'Lead up this people!' but you did not disclose to the Lord whom you would send along with me. And you said to me, 'I have known you above all others, and you have favor with me.' 13 If then I have found favor before you, disclose yourself to me. Let me see you recognizably in order that I might find favor before you and in order that I might know that this nation is your people." 14 And he says, "I myself will go before you, and I will give you rest." 15 And he says to him, "If you yourself do not go, do not lead me up from here. 16 And how shall it be truly known that I have found favor with you and in order that I might know this nation is your people?"

17 Then the Lord said to Moyses, "Even this word that you have spoken, I will do for you. For you have found favor before me, and I know you above all others." 18 And he says, "Show me your own glory!" 19 And he said, "I will pass by before you in my glory, and I will call by my name Lord before you. And I will have mercy on whomever I have mercy, and I will have compassion on whomever I have compassion." 20 And he said, "You shall not be able to see my face. For a person shall never see my face and live." 21 And the Lord said, "Look, a place is near me. You shall stand on the rock. 22 Now, whenever my glory passes by, then I will put you in a hole of the rock, and I will cover you with my hand until I pass by. 23 And I will take my hand away, and then you shall see my hind parts, but my face will not appear to you."

34 And the Lord said to Moyses, "Cut for yourself two stone tablets, just like the first ones, and ascend to me onto the mountain, and I will write upon the tablets the words that were on the first tablets that you shattered, 2 and be pre-

a Or messenger  b Possibly after they had left
pared for the morning, and you shall come up onto the mountain, Sinai, and shall stand there for me on the top of the mountain. 3And let no one come up with you or be seen in all the mountain. And do not let the sheep and the cattle graze near that mountain. 4And he cut two stone tablets, just like the first ones. And when it was early in the morning, Moyses went up onto the mountain, Sinai, just as the Lord instructed him. And Moyses took with him the two stone tablets. 5And the Lord descended in a cloud, and he stood beside him there, and he called in the name of the Lord. 6And the Lord passed by before his face, and he called, "The Lord, the Lord God is compassionate and merciful, patient and very merciful and truthful and preserving righteousness and doing mercy for thousands, taking away acts of lawlessness and of injustice and sins, and he will not acquit the guilty person, bringing lawless acts of fathers upon children and upon children of children, upon the third and fourth generation."

And quickly, bowing down to the earth, Moyses did obeisance 9 and said, "If I have found favor before you, let my Lord go together with us. For the people are stiff-necked, and you shall take away our sins and lawless acts, and we will be yours." 10 And the Lord said to Moyses: Look, I am making a covenant with you. Before all your people I shall do glorious things that have not happened in all the earth and in any nation. And all the people among whom you are will see the works of the Lord because the things that I will do made are witnesses of all the earth and in any nation. And all the people among whom you are will see the works of the Lord because the things that I will do shall be declared before their eyes. 11 Mind all the things that I command you. Look, I am casting out from before you the Amorite and Chananite and Chettite and Pherezite and Gergesite and leboussite. 12 Mind yourself, lest you make a covenant with those dwelling on the land that you are entering into, lest it become a stumbling block for you. 13 Their altars you shall tear down, and their steles you shall break, and their groves you shall cut down, and the cast images of their gods you shall burn with fire. 14 For you shall not do obeisance before another god. For the Lord God, a jealous name, is a jealous God, 15 lest you make a covenant with those dwelling on the land and they go fornicating after their gods and they sacrifice to their gods and invite you and you should eat their sacrifices 16 and you should take from their daughters the sons of your sons and from your daughters you should give to their sons and your daughters go fornicating after their gods and they lead your sons to fornicate after their gods.

And you shall not make for yourself molten gods.

And the feast of unleavened bread you shall keep. Seven days you shall eat unleavened bread, according as I have commanded you, during the time in the month of the new things. For in the month of the new things you came out of Egypt. 19 All that opens the womb, the males are mine, firstborn of a cow and firstborn of a sheep. 20 And you shall redeem the firstborn of a draft animal with a sheep. Now if you do not redeem it, you shall give a price. Every firstborn of your sons you shall redeem.

You shall not appear before me empty-handed.

21 Six days you shall work, but on the seventh day you shall rest. In seedtime and harvest you shall rest. 22 And a feast of weeks you shall make for me during the beginning of the wheat harvest, and a feast of gathering in the middle of the year. 23 Three times per year every male of yours shall appear before the Lord, the God of Israel. 24 For whenever I cast out the nations from before you and enlarge your borders, no one shall desire your land whenever you go up to appear before the Lord your God three times per year.

25 You shall not slaughter the blood of my sacrifices near leaven, and sacrifices of a feast of pascha shall not lie until morning.

26 The first products of your land you shall bring into the house of the Lord your God.

You shall not boil a lamb in its mother’s milk.

27 And the Lord said to Moyses: Write for yourself these words. For on the basis of these words I have made a covenant with you and Israel. 28 And Moyses was there before the Lord for forty days and forty nights. He did not eat bread and he did not drink water. And he wrote these words on the tablets of the covenant, the Ten Words.

29 And as Moyses was descending from the mountain, the two tablets also were in Moyses’ hands. Now as he was descending from the mountain, Moyses did not know that the appearance of the skin of his face was charged with glory, and they were afraid to come near to him. 30 And Aaron and all the elders of Israel saw Moyses, and the appearance of the skin of his face was charged with glory, and they were afraid to come near to him. 31 And Moyses called them, and Aaron and all the rulers of the congregation turned to him, and Moyses spoke to them. 32 And after these things all the sons of Israel drew near to him, and he commanded them all the things that the Lord said to him on the mountain, Sinai. 33 And when he stopped speaking to them, he placed a covering over his face. 34 But whenever Moyses would enter in before the Lord to speak with him, he would remove the covering until coming out. And when he came out, he would tell all the sons of Israel what the Lord commanded him. 35 And the sons of Israel saw the face of Moyses that it was charged with glory, and Moyses put a covering over his face until he went in to converse with him.
2 Six days you shall do works, but on the seventh day there is a rest, something holy, Sabbath, a reposing for the Lord. Let everyone who does work in it die! 3 You shall not kindle a fire in any settlement of yours on the day of the sabbaths. I am the Lord.

4 And Moyses spoke to the entire congregation of the sons of Israel, saying: This is the matter that the Lord instructed, saying: 5 Take from among yourselves an advance deduction for the Lord. Everyone who is disposed in heart will bring the first fruits to the Lord, gold, silver, bronze, 6 blue, purple, double spun scarlet and twisted linen and goats’ hair 7 and red-dyed rams’ skins and blue skins and decay-resistant wood 8(9) and stones of sardius and stones for engraving for the shoulder-strap and the full-length robe.

9(10) And let everyone among you skilled in mind come and fashion all the things that the Lord instructed— 10(11) the tent and the wrappings and the coverings and the hooks and the bars and the pillars 11(12) and the ark of witness and its carrying poles and its propitiatory and the veil 12(13) and the hangings of the court and its pillars 13(14) and the stones of emerald 14(15) and the incense and the oil of the anointing 15(16) and the table and all its utensils 16(17) and the lampstand of the light and all its utensils 17(18) and the altar and all its utensils 18(19) and the holy vestments of Aaron, the priest, and the vestments that they will minister in 19 and the tunics of the priesthood for the sons of Aaron 15 and the oil of the anointing and the incense of the mixture.

20 And the entire congregation of the sons of Israel went away from Moyses. 21 And each one whose heart was inclining brought, and to whose mind it seemed good, they brought an advance deduction for the Lord for all the works of the tent of witness and for all its labor costs and for all the work the stone and to fashion the wood and to make by every work of skill 3 and to instruct as well he gave him in his mind, both to him and to Eliab the son of Achisamach from the tribe of Dan. 35 And they filled them with skill and intelligence of mind to understand all things, to make the works of the holy place and to weave the woven and the embroidered things with the scarlet and the linen, to make every work of construction, of embroidery.

36 And Beseleel and Eliab and everyone skilled in mind, to whom were given skill and knowledge in them to know how to make all the works according to the holy things that are fitting, did according to all that the Lord instructed. 2 And Moyses called Beseleel and Eliab and all those having the skill, to whom God gave knowledge in their heart, and all those who freely desired, to make a start on the works so as to complete them, 3 and they received from Moyses all the advance deductions that the sons of Israel brought for all the works of the holy place to make them, and they were still receiving the things being offered from those who were bringing morning by morning. 4 And all the skilled who were making the works of the holy place, each one according to his work that they were fashioning, were drawing near 5 and said to Moyses, “The people are bringing much beyond the works that the Lord has instructed to do.” 6 And Moyses ordered and proclaimed in the camp, saying, “Let man and woman no longer work for the first fruits of the holy place.” And the people were prevented from offering any more. 7 And the works were sufficient for the equipment, to make it, and they had a surplus.

8 And every skilled person among those working made the vestments of the holy places that belonged to Aaron, the priest, according as the Lord instructed Moyses.

9(2) And they made the shoulder-strap from gold and blue and purple and spun scarlet and twisted linen. 10 And the leaves of gold were cut up as hairs so as to weave together with the blue and the purple and with the spun scarlet and with the twisted linen. They made it a woven work, shoulder pieces joined from both sides, a work woven into one another by mutual twisting of each part. 12 From it they made in accord with its making, from gold and blue and purple and spun scarlet and twisted linen, according as the Lord instructed Moyses.

13(6) And they prepared both stones of emerald, having been fastened and set about with gold, inscribed and engraved with the engraving of a seal with the names of the sons of Israel, 14(7) and he set them on the shoulders of the shoulder-strap,
stones of remembrance of the sons of Israel, according as the Lord instructed Moyses.  

15(8) And they made an oracle, a work woven with embroidery, like the work of the shoulder-strap, from gold and blue and purple and spun scarlet and twisted linen. 16(9) They made the oracle square, doubled: the length of a span and the width of a span, doubled. 17(10) And there was interwoven in it a woven piece, set with stones, with four rows. A row of stones—sardius and topaz and emerald—was the one row. 18(11) And the second row—ruby and sapphir and beryl. 19(12) And the third row—ligurion and agate and amethyst. 20(13) And the fourth row—chrysolite and beryl and onyx, set in gold and bound in gold. 21(14) And the stones were of the names of the sons of Israel, twelve corresponding to their names, engraved seals, each with its own name for the twelve tribes. 22(15) And they made on the oracle plaeted tassels, a work of braiding, from pure gold. 23(16) And they made two small gold shields and two gold rings. 24(17) And they put the two gold rings on both corners of the oracle. 25(18) And they put the braids of gold on the rings on both sides of the oracle and onto the two couplings, the two braids. 26(19) And they put them on the two small shields and put them on the shoulders of the shoulder-strap opposite in front. 27(20) And they made two gold rings and put them on the two wings, at the extremity of the oracle, on the extremity of the rear of the shoulder-strap inward. 28(21) And they made two gold rings and put them on both shoulders of the shoulder-strap below it, in front beneath the coupling, above the woven strap of the shoulder-strap. 29(22) And he fastened the oracle by the rings on it to the rings of the shoulder-strap, being held together by the blue, having been interwoven into the woven work of the shoulder-strap, lest the oracle be loosened from the shoulder-strap, according as the Lord instructed Moyses.  

30(23) And they made the undergarment beneath the shoulder-strap, a woven work entirely blue. 31(24) Now the collar of the undergarment was in the middle interwoven, plaeted together, having an indestructible border around the collar. 32(25) And they made on the hem of the undergarment little pomegranates as of a flowering pomegranate tree, from blue and purple and spun scarlet and twisted linen. 33(26) And they made gold bells and put the bells on the hem of the undergarment all around between the little pomegranates. 34(27) A gold bell and a little pomegranate were on the hem of the undergarment all around in order to minister, according as the Lord instructed Moyses.  

35(28) And they made linen tunics, a woven work, for Aaron and his sons. 36(29) And the turbans from linen and the headdress from linen and the drawers from twisted linen. 37(30) And they made the thin gold plate, something set apart of the holy place, of pure gold. 38And he wrote letters on it, put in relief like a seal, “Holiness to the Lord.” 40(31) And they put on the border something blue so that it lay on the head-dress above, in the same manner as the Lord instructed Moyses.  

37 (36.8b) And they made for the tent ten curtains. 2(9) Twenty-eight cubits was the length of the one curtain. All were the same. And the width of the one curtain was four cubits.  

36.8 The work of the tent of ten curtains from twisted linen and blue and purple and twisted scarlet, he made them with cherubim, by the work of a weaver.  

9A length of the one curtain was twenty-eight cubits, and a width of four cubits was the one curtain; the measurement was the same for all the curtains and the five curtains joining one from the other and five curtains joining one from the other. 10And he made blue loops on the edge of the one curtain from the side for the coupling. And thus he did on the edge of the outer curtain for the second coupling. 11Now fifty loops he made for the one curtain, and fifty loops he made from the side of the curtain according to the coupling of the second. The loops were opposite to one another for each one. 12And he made fifty gold clasps, and he joined together the curtains, one to the other with the clasps. And the tent became one. 13And he made hairy skins as a cover over the tent. Eleven skins he made them. 15The length of the one skin was thirty cubits and the width of the one skin was four cubits; the measurement was the same for the eleven skins. 16And he joined the five skins together and the six skins together. 17And he made fifty loops on the edge of the skin in between as a coupling, and fifty loops he made on the edge of the adjoining second skin. 18And he made fifty bronze clasps, and he joined the tent to be one. 19And he made red-dyed skins of rams as a covering for the tent and blue skins above as an outer covering. 20And he made the pillars for the tent from decay-resistant wood, standing. 21The length of the pillar was ten cubits, and the width of the one pillar was a cubit and half a cubit. 22Two hooks for the one pillar opposite one to the other; thus he made all the pillars of the tent. 23And he made the pillars of the tent twenty pillars on the side towards the south southward. 24And forty silver bases he made for the twenty pillars, two bases for the one pillar for both its parts and two bases for the one pillar for both its parts. 25And the second side of the tent towards the north he made twenty pillars and their forty silver bases, two bases for the one pillar and two bases for the one pillar. 27And on the back parts of the tent seaward he made six pillars. 28And two pillars he made on the corners of the tent on the backsides. 29And they were even beneath, and in the same way they were even at their capitals for one connection. Thus he did for the two, for both corners. 30And there were eight pillars and their silver bases, sixteen bases, two bases for the one pillar and two
bases for the one pillar. [31]And he made five bars from decay-resistant wood for the pillar on the one side of the tent. [32]And five bars for the pillar on the second side of the tent and five bars for the rear pillar of the tent towards the sea. [33]And he made the middle bar reaching between the pillars from side to side. [34]And the pillars he gold-plated with gold, and their rings he made of gold into which he inserted the bars, and he gold-plated the bars with gold.

3(35)And they made the veil from blue and purple and spun scarlet and twisted linen, a woven work with cherubim. 4(36)And they put it on four decay-resistant pillars gold-plated with gold, and their capitals were gold, and their four bases silver.

5(37)And they made the veil of the door of the tent of witness from blue and purple and spun scarlet and twisted linen; a woven work with cherubim.

6(38)And its five pillars and their clasps and their capitals and their bands they gold-plated with gold, and their five bases were bronze.

7(38.9) And they made the courtyard. The hangings of the courtyard towards the southwest were from twisted linen, a hundred by a hundred. [8]And their pillars were twenty, and their bases twenty. [9](11)And the side towards the north was a hundred by a hundred, and their pillars were twenty, and their bases twenty. [10](12)And the side towards the sea, curtains were fifty cubits. Their pillars were ten, and their bases ten. [11](13)And the side towards the east was fifty cubits; [14]there were hangings of fifteen cubits to the rear, [15]and their pillars were three, and their bases three. [16](19)And on the second rear part here and there by the gate of the courtyard there were curtains of fifteen cubits, and their pillars were three and their bases three. [17](20)And on the second side, wide enough so as to carry with the staves in them.

11(15) And the staves of the ark and the table he made and gold-plated them with gold.

[17.10b]From decay-resistant wood. Its length two cubits and its width a cubit and its height a cubit and a half. [11]He gold-plated it with pure gold, and he made for it gold molding around. [12]And he made for it a rim, a handbreadth around. And he made gold molding for its rim around it. [13]And he made for it four gold rings, and he put the rings on the four sides, which are part of its feet; [14]under the rim. And the rings were for sheaths for its poles, so as to carry the table. [15]And he made the poles from decay-resistant wood, and he gold-plated them with gold, so as to carry the table.

12(16) And he made the utensils of the table, both the bowls and the censers and the ladles and the libation bowls, those with which he would pour a libation, of gold.

13(17) And he made the lampstand, which gives light, of gold, [14]firm, the stem [18]and the branches on both of its sides, [15]from its branches the buds projecting, three from this one and three from that one, equal to one another, [16](19-22)and their lamp-holders, which are on the ends, almond-like out of them, and the sockets out of them in order that the lamps might be on them, and the seventh socket on the end of the lamp-holder on the top above, firm, completely gold, [17](23)and seven lamps on it of gold and its snuffers of gold and its pouring vessels of gold.

[17.17]From pure gold he made the lampstand engraved, its stem and its branches and its mixing bowls and its buds and its lilies; they were part of it. [18]Now, there were six branches going out from its sides, three branches of the lampstand from its one side and three branches of the lampstand from its second side. [19]Three mixing bowls, shaped like nuts, on the one branch a bud and a lily, and three mixing bowls shaped like nuts, on the one branch a bud and a lily. Thus for the six branches that go out from the lampstand. [20]And on the lampstand were four mixing bowls shaped like nuts, its buds and its lilies. [21]The bud was under the two branches of it, for the six branches that go out from it. [22]Their buds and their branches were part of it. The whole was engraved from one piece of pure gold. [23]And he made its seven lamps and its snuffers and its pouring vessels from
pure gold. [24] A talent of pure gold he made it and all its utensils. [25] This man made the gold altar from decay-resistant wood. Its length was five cubits and its width, five cubits, square, and its height three cubits. He made its horns. [26] And he gold-plated them with pure gold, its top and its sides around and its horns, and he made it for gold molding around it. [27] And two gold rings he made for it under its molding on its two sides beneath both its sides, for sheaths for the poles in order to carry it by them. [28] And he made the poles decay-resistant wood, and he gold-plated them with gold.

18 This one silver-plated the pillars with silver, and he cast gold rings for the pillars and gilded the bars with gold and gold-plated the pillars of the veil with gold, and he made the hooks of gold. [19] This one made also the clasps of the tent of gold and the clasps of the courtyard and clasps to spread out the covering above of bronze. [20] This one cast the silver capitals of the tent and the bronze capitals of the door of the tent and for the gate of the courtyard. And he made silver hooks on the pillars. [21] This one silver-plated them. [22] This one made both the pegs of the tent and the pegs of the courtyard of bronze.

22 (1-2) This one made the bronze altar from the bronze fire-pan that belonged to the men who revolted with the gathering of Kore. [23] This one made all the utensils of the altar, both its base and the fire-pan and the saucers and the meat hooks, of bronze. [24] This one made for the altar an appendage, a latticed work beneath the fire-pan under it, as far as its middle, [25] and he set on it four rings on the four sides of the appendage of the altar, of bronze, wide enough for the bars so as to carry the altar by them.

25 (37,29) This one made the holy oil of anointing and the mixture of the incense, a pure work of a perfumer.

26 (38,8) This one made the bronze washbasin and its bronze base from the mirrors of the women who fasted, who fasted by the doors of the tent of witness, in the day he pitched it. [27] And he made the washbasin in order that Moyses and Aaron and his sons might wash from it, according as the Lord instructed Moyses.

39 (38,24) All the gold that was fashioned into the works according to all the workmanship of the holy things was part of the gold of the first fruit: twenty-nine talents and seven hundred and thirty shekels according to the holy shekel of gold. [25] And an advance deduction of silver from the registered men of the congregation was a hundred talents and one thousand and seven hundred and seventy-five shekels, [26] and every one drachma per head, half a shekel according to the holy shekel, every person passing by the registration from twenty years and upward, about six hundred thousand and three thousand and five hundred and fifty.
be holy. 8(10) And you shall anoint the altar of the offerings and all its utensils, 9 and you shall consecrate the altar, and the altar shall be a holy of holies. 10(12) And you shall bring Aaron and his sons near to the doors of the tent of witness and wash them with water, 11(13) and you shall put the holy vestments on Aaron and shall anoint him and consecrate him, and he shall serve me as priest. 12(14) And his sons you shall bring near and shall put tunics on them, 13(15) and you shall anoint them in the same way you anointed their father, and they shall serve me as priests, and it shall be so that their anointing for priesthood is forever for their generations. 14(16) And Moyses did all the things that the Lord commanded him; so he did.

15(17) And it happened in the first month in the second year when they came out from Egypt, at the new moon, the tent was set up, 16(18) and Moyses set up the tent and put on the capitals and inserted the bars and set up the pillars, 17(19) and he stretched out the curtains over the tent and put on the covering of the tent over it above, according as the Lord instructed Moyses. 18(20) And taking the witnesses, he put them into the ark and put the staves under the ark, 19(21) and he brought the ark into the tent and put on the covering of the veil and protected the ark of witness, just as the Lord instructed Moyses. 20(22) And he positioned the table in the tent of witness on the side of the tent of witness towards the north, outside the veil of the tent, 21(23) and he presented on it loaves of presentation before the Lord, just as the Lord instructed Moyses. 22(24) And he positioned the lampstand in the tent of witness, towards the side of the tent towards the south, 23(25) and he put on its lamps before the Lord, just as the Lord instructed Moyses. 24(26) And he positioned the gold altar in the tent of witness in front of the veil, 25(27) and he burnt on it the incense of the mixture, according as the Lord instructed Moyses. 26(29) And the altar of the offerings he placed near the doors of the tent of witness, 27(33) and he set up the courtyard around the tent and the altar, and Moyses finished all the works.

28(34) And the cloud covered the tent of witness, and the tent was filled with the glory of the Lord. 29(35) And Moyses was unable to enter into the tent of witness, because the cloud was overshadowing it, and the tent was filled with the glory of the Lord. 30(36) Now whenever the cloud lifted from the tent, the sons of Israel moved camp with their household stuff. 31(37) But if the cloud did not lift, they did not move camp until the day in which the cloud lifted. 32(38) For cloud was over the tent by day and fire was over it by night before all Israel in all their journeyings.
Edition of the Greek Text
The NETS translation of Leuitikon has been based on the edition of John William Wevers (Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum II.2: Leviticus [Göttingen: Vandenhoeck & Ruprecht, 1986]). Wevers’ edition is accompanied by two supplemental volumes: The Text History of the Greek Leviticus (Göttingen: Vandenhoeck & Ruprecht, 1986) and Notes on the Greek Text of Leviticus (SBLSCS 44; SBL: Atlanta, 1997). The Greek text of Leviticus from which I made the NETS translation includes the emendations to the Göttingen text suggested by Wevers in his Notes, p. 483. I record differences between the Göttingen edition and the emended text in Notes (WeNs) in the NETS footnotes by the designation Weed.

This Translation
On Method
What I attempt in this translation is to reflect, by way of English, the translational convention at work in the mind of the Greek translator as indicated by the text he produced. The Greek Leviticus is a text that the translator constructed on the basis of how he understood his Hebrew parent text to function, in combination with what he thought that Hebrew text meant. In other words, he was accounting as best he could for Hebrew words and syntactical units while toeing the line of a peculiar translational convention. His is not a freestanding idiomatic translation based on an understanding of the idiom of Hebrew syntactic units. Rather, his strange Greek is first and foremost a reflection of his attitude to his parent text and the force his parent text exerted on his choice of equivalents.

In the first place, then, NETS Leuitikon tries to be an English translation of a Greek translation. As the general introduction, “TO THE READER OF NETS,” points out, this is the approach of NETS: to present to the English reader the two-dimensionality of the Septuagint. This text has a horizontal dimension in terms of the relation of Greek words and phrases to each other, and it has a vertical dimension in terms of its subservience to the Hebrew text(s) from which it was translated.

Meaning of Greek words
My point of departure is that Greek words are taken to mean what they meant in standard Greek of the time. Such a method helps to avoid two lexicographical pitfalls. The first is the practice of reading Hebrew meanings into Greek words on the basis of their occurrence in the LXX. The second is partially to allow the context within the LXX to determine the meaning of a Greek word/phrase used in an abnormal way. Consequently, for example, it was not possible to translate κοίτη σπέρματος with “sexual intercourse” as the Hebrew הָגִיא הַרֹץ or the Greek context implies. Instead the reader will find “bed of semen.” Although κοίτη alone can mean “sexual intercourse” in non-translation Greek, the phrase as we find it in Leuitikon is not so attested. The same applies to προσήλυτος, which cannot be assumed to mean “stranger” on the basis of its pairing with Hebrew צֶר or its use in context. I have rather tried by the gloss “guest” to convey something of the sense of “come over as stranger.” In other words, a προσήλυτος was deemed an outsider to the group but nonetheless accorded special treatment, not unlike the Mediterranean hospitality lavished on guests. Some Greek words are transcriptions of the source language; others were constructed from Semitic roots, e.g., πάσχα from פָּסָחָה and σβατιζó from פַּסָחָה, which have been rendered as “pascha” and “sabbatize,” respectively. Leuitikon contains no obvious calques (see “TO THE READER OF NETS”).

Nature of the Greek Translation
General Remarks
Enough detailed information on the characteristics of the language employed in the Greek Leviticus and the individual quirks of the translator can be found in Wevers’ Notes. Further comment may be found
in the introduction of Paul Harlé and Didier Pralon’s *Le Levitique* BA (1988). As a result, I will focus on the semantic aspects of a few of the translator’s choice of words.

In general it may be said that the translator of *Leuitikon*, to use Albert Pietersma’s words, is not “performing his translator’s duty to the reader, namely, to convey the total meaning of the source text.” Rather, instead of trying to convey meaning in idiomatic Greek from larger Hebrew phrases, he works mostly from the individual Hebrew syntactical units and what individual Greek equivalents he has chosen for them. This fact is further borne out by the lack of connecting particles found in the Septuagint.

*Misnomers*

The preceding description is witnessed most clearly by what are known as relative misnomers found in the Greek rendering of the resumption of the pronoun found in Hebrew syntax. A typical Hebrew relative sentence such as Lev 15.20b

|אַלָּו אַלָּו תְּדַבּֽר | may be translated literally: “and everything that she sits on [it] . . . shall be unclean.” The Greek translator renders the Hebrew more or less word for word as follows: καὶ πᾶν εἰς τὸ ἑαυτόν ἡ καθαρτία ἐστιν. I have endeavored to pass this on to the reader as follows, using the colloquial English sentence with the preposition separated from its object: “everything also which she sits down on shall be unclean.”

**Distributives**

Among the translators of the Pentateuch it was especially the *Leuitikon* translator who insisted on rendering the Hebrew distributive קָדָשָׁה
distributives literally, and therefore woodenly, with resultant negative transfer from the source language. Thus, for example, on six occasions (17.3, 8, 10, 13; 18.6; 22.18) he translated it by ἄνθρωπος ἄνθρωπος (“person by person”), once (15.2) by ἄνδρα ἄνδρα (“man by man”), twice (22.4; 24.15) by ἄνθρωπος (“a person”) and once (20.2) by τίς (“any one”).

**Some Individual Words**

On the level of individual words one finds this one-to-one dependence also to be true, in most cases. For example, the Hebrew word translated as “grain offering” in the NRSV will appear in NETS simply as “offering” because the Greek translator has chosen a general Greek term for offering as his counterpart for every occurrence of that Hebrew word. The same thing applies to the Hebrew use of “hand” in combination with other words to produce idioms. Someone whose “hand reaches” is someone who has financial means. There is a good Greek word for this, ἐυπορεία, which by itself would have accounted for the Hebrew. It does indeed appear in 25.26, but the Greek translator is constrained to account in Greek for the Hebrew “hand” and therefore adds to his idiom an unnecessary item. Fortunately the English of NETS can come to the rescue with “has plenty in hand.” When in 25.35 a person becomes poor, the result is that in Hebrew one “has a shaky or slippery hand.” The Greek translator rendered this phrase by the singular and well chosen Greek term ἀδυνατία, “to lack strength,” which would have sufficed to account for the Hebrew, but once again the translator’s attitude toward his parent text demanded at this point that he account also for “hands.” This same situation holds true for the Hebrew formula “to ordain,” which is “to fill the hands.” In *Leuitikon* (8.33; 16.32; 21.10), as also in Numbers and Exodus, the Greek translator chooses the verb τελεσθεῖα, “to complete, validate” plus “hand.” This phrase comes into NETS as “whose hand has been validated,” compared to the phrase “who has been ordained” in the NRSV, signaling that the Greek translator worked in a word-for-word manner rather than choosing an idiomatic option. Similar examples are ἁρπάζω, which NETS renders “rupture” for מָכַס, whereas NRSV has “itch,” and ὀψις, which NETS translates “attack” for מָכַס, while NRSV has “disease.”

**Cultic Terminology**

In rendering Hebrew cultic terminology into Greek, there seems to be certainty about some kinds of sacrifices but not about others. For instance we find that for the Hebrew words מָכַס “sin/sin offering” and מָכַס “guilt/guilt offering,” the Greek counterparts are always the same, i.e., ἁμαρτία and πλημμέλεια. They are rendered in NETS by “sin” and “error,” respectively. But for the Hebrew “wave offering,” מָכַס, there are four different Greek equivalents: δῶμα, ἄφορισμα (also used for the Hebrew מָכַס, NRSV “offering”), ἐπίθεμα and ἀφόρισμα. Its cognate verb מָכַס (Hiphil) also has four different Greek equivalents: ἐπιτίθημι, ἀφορίσμα, ἀποφορίζω and ἀναφόρησις. In these instances the Greek equivalents do not approximate the meaning of the Hebrew. It could be that by the time this translation was made, all but certain kinds of sacrifices had lost their meaning to the translator.
Consistency

The words “mostly” and “in most cases” used above for the translator’s modus operandi are important, because the Leuitikon translator is not consistent in the way he goes about things. Even though in most cases he works atomistically, ignoring Greek idiom, the odd exception occurs. In this he is quite distinct from the translators of Deuteronomy and Exodus, for example. This circumstance can be illustrated by the comparative “than,” which in Hebrew is expressed by the word “from” (גַּם). Commonly the translator will choose his standard preposition for the Hebrew “from” and construct a barely intelligible Greek sentence, e.g., 13.3 ταπεινή στο τού δέρματος NETS: “low in the skin,” cf. NRSV “deeper than the skin.” But occasionally he decides instead to employ the standard Greek idiomatic expression for the same Hebrew, e.g., 13.30, 31 ἐγκολότερα τοῦ δέρματος NETS: “more hollow than the skin.”

The standard explanations that try to account for the inconsistency in Leuitikon do not do justice to the complexity of this book. If it appears that his poor Greek usage may provide one clue, one could put forward equal evidence of his grammar and choice of translation equivalents being of a decent standard. Variation for the sake of creativity also does not satisfy as an explanation because there are enough instances of blatant un-creativity to persuade one otherwise. Leuitikon may thus be said to have many faces.

Interlinearity as an Explanatory Model for Inconsistency

The interlinear model developed by Albert Pietersma does offer a plausible explanation in that it points to the two-dimensionality of the text. The translator worked in small bits at a time. His Greek syntactic units, at any given instance, were subject to interference from the parent text, but this interference happens to a greater or lesser degree from moment to moment. There is therefore a lack of semantic coherence at times but also a lack of systematization. The result is that we have a disordered text and a text that is episodic in its nature. The lack of semantic coherence is attributable to the interference from the parent text, but not in all instances. Other factors that produce inconsistency such as changes in number and person are difficult to explain due to our ignorance of the exact form of the translator’s source text and whether the translator ever made changes on his own initiative.

NETS AND THE NRSV

The procedure followed in my translation was always to start with the NRSV and then to alter it insofar as it did not represent the Greek or the differences between the Hebrew and the Greek. So the reader should as a rule of thumb expect NETS to reveal the differences between the Greek and the Hebrew from a synoptic point of view. Occasionally this will be overridden by the need to point out the force of the Hebrew upon the Greek, as in the occurrence of “and” or other particles that are the equivalent of Hebrew.

In NETS the actions at the altar will appear quite different from the NRSV. Often the verbs in the Greek are unrelated to the action expressed in Hebrew. Also the verbs in Hebrew would frequently have a verbal suffix or the object marker plus suffix, whereas the Greek would have none. Although an assumed objective pronoun might be standard practice in Greek, this absence of “it” or “them” will appear in NETS to distinguish these cases from the times when the objective pronoun does appear in the Greek. Thus one would find in NETS “the priest shall do the presenting” (1.15). But when neither the Hebrew nor the Greek have the objective pronoun, but NRSV does include it for the sake of style, then it will appear in NETS, e.g., “he will lay it” (2.9).

Sometimes the English of NETS unavoidably misrepresents the Greek. For example in chapter 4 and 7.10, where I have rendered ψυχή (f) by “soul,” the personal pronouns “she” or “her” that follow will be rendered by “him” or “his” in NETS.

Acknowledgments

Albert Pietersma, who is the driving force behind the NETS project, has given much of his time to devote personal attention to me and the problems raised by this difficult book. I am pleased to acknowledge his valuable advice and criticism. Leonora Jackson was a great help in the more difficult chapters.

Dirk L. Büchner

---

1 Pietersma, “Paradigm.”
1 And the Lord summoned Moyses and spoke to him from the tent of witness, saying: 2 Speak to the sons of Israel, and you shall say to them: When a person of you brings gifts of livestock to the Lord, you shall bring your gifts from the cattle and from the sheep.

3 If his gift is a whole burnt offering from the cattle, he shall present a male without blemish; he shall bring it to the door of the tent of witness, acceptable before the Lord. 4 And he shall lay his hand on the head of the offering, a thing acceptable to him to atone for him. 5 And they shall slaughter the bull calf before the Lord, and the sons of Aaron the priests shall offer the blood, and they shall pour out the blood against all sides of the altar that is at the entrance of the tent of witness. 6 And when they flay the whole burnt offering, they shall cut it up limb by limb. 7 And the sons of Aaron the priests shall put fire on the altar and pile wood onto the fire. 8 And the sons of Aaron the priests shall pile the divided parts and the head and the suet onto the wood that is on the fire on the altar. 9 But the entrails and the legs they shall wash with water, and the priests shall lay everything on the altar. It is an offering, a sacrifice, an odor of fragrance to the Lord.

10 But if his gift for a whole burnt offering to the Lord is from the small cattle, both from the lambs and the kids, he shall present a male without blemish, and he shall lay his hand on its head. 11 And they shall slaughter it on the north side of the altar before the Lord, and the sons of Aaron the priests shall pour out its blood against all sides of the altar. 12 And they shall divide it up limb by limb with its head and its suet, and the priests shall pile them on the wood that is on the fire on the altar. 13 And its entrails and its legs they shall wash with water. And the priest shall present everything and lay it on the altar. It is an offering, a sacrifice, an odor of fragrance to the Lord.

14 But if the gift he brings to the Lord is an offering from the birds, then he shall bring his gift from the turtledoves or from the doves. 15 And the priest shall do the presenting at the altar and snip off the head. And the priest shall do the placing on the altar and squeeze out the blood against the base of the altar. 16 And he shall remove the crop with the feathers and throw it at the east side of the altar, in the place for ashes. 17 And he shall break it open by the wings and not divide it. And the priest shall lay it on the altar on the wood that is on the fire. It is an offering, a sacrifice, an odor of fragrance to the Lord.

Now if a soul presents a gift, a sacrifice to the Lord, his gift shall be fine flour, and he shall pour oil on it and put frankincense on it—it is a sacrifice—2 and he shall bring it to the sons of Aaron the priests. And after gripping from it a handful of the fine flour with the oil and all its frankincense, the priest shall lay its memorial portion on the altar; it is a sacrifice, an odor of fragrance to the Lord. 3 And what remains from the sacrifice is for Aaron and his sons, a holy of holies from the Lord’s sacrifices.

4 But if he presents a gift, a sacrifice baked in the oven, it shall be of fine flour: unleavened cakes mixed with oil and unleavened wafers spread with oil. 5 But if your gift is a sacrifice from a frying-pan, it shall be fine flour mixed with oil, unleavened, and you shall break them in pieces and pour oil onto them; it is a sacrifice to the Lord. 6 But if your gift is a sacrifice from a brazier, fine flour shall be prepared in oil. 7 And he shall present to the Lord the sacrifice that he may prepare from these, and he shall do the presenting to the priest. And having approached the altar, 8 the priest shall remove from the sacrifice its memorial portion, and the priest shall lay it on the altar; it is an offering, an odor of fragrance to the Lord. 9 But what is left of the sacrifice is for Aaron and his sons: a holy of holies from the Lord’s offerings.

11 You shall not prepare any sacrifice that you may bring to the Lord with leaven, for you shall not present any leaven and any honey to offer of it to the Lord. 12 You shall present them to the Lord as a gift of first fruit, but they shall not be brought onto the altar for an odor of fragrance to the Lord. 13 And every gift of your sacrifice shall be salted with salt. You shall not omit from your sacrifices the salt of the Lord’s covenant; on each gift of yours you shall offer salt to the Lord your God.

14 But if you present a sacrifice of first products to the Lord, new, roasted, pounded, wheaten groats, to the Lord, then you shall bring the sacrifice of first products, 15 and you shall pour oil onto it and lay frankincense on it; it is a sacrifice. 16 And the priest shall offer up its memorial portion—some of the roasted wheaten groats with the oil and all its frankincense. It is an offering to the Lord.

3 Now if his gift to the Lord is a sacrifice of deliverance, if he brings it from the cattle, whether male or female, he shall bring it without blemish before the Lord. 2 And he shall lay his hands on the head of the gift, and he shall slaughter it at the entrance to the tent of witness, and the sons of Aaron the priests shall pour out the blood against all sides of the altar of whole burnt offerings. 3 And they shall bring from the sacrifice of deliverance an offering to the Lord: the fat that covers the entrails and all the fat that is on the entrails and the two kidneys and the fat that is on them at the thighs, and he shall remove the appendage that is on the liver with the kidneys. 4 And the sons of Aaron the priests shall offer them up on the altar, on the whole burnt offerings on the wood that is on the fire; it is an offering, an odor of fragrance to the Lord.

6 But if his gift, a sacrifice of deliverance to the Lord, is from the sheep, male or female, he shall present it without blemish. 7 If he brings a lamb as his gift, he shall bring it before the Lord, and he shall lay his hands on the head of his gift, and he shall slaughter it at the entrance of the tent of witness. And the sons of Aaron the priests shall pour out the blood against all sides of the altar. 8 And he shall present some of the sacrifice of deliverance as an offering to God: the fat and the lower back
without blemish (he shall remove it with the loin muscles) and the fat that covers the entrails and the fat that is on the entrails and both the kidneys and the fat that is on them at the thighs, having also removed the appendage which is on the liver with the kidneys, the priest shall make an offering on the altar, an odor of fragrance, an offering to the Lord.

4 And the Lord spoke to Moses, saying: 2 Speak to the sons of Israel, saying: If a soul sins unintentionally before the Lord regarding the Lord’s ordinances, which one must not do, and does any one of them:

3 If it is the anointed high priest who sins, so that the people sin, then he shall bring for his sin that he has committed a calf from the cattle without blemish to the Lord for his sin. And he shall bring the bull calf to the door of the tent of witness, and the sons of Aaron the priests shall pour out the blood against all sides of the altar. And he shall offer up of it as an offering to the Lord: the fat that covers the entrails and all the fat that is on the entrails and both the kidneys and all the fat that is on them at the thighs, and he shall remove the appendage of the liver with the kidneys. And the priest shall offer on the altar an offering, an odor of fragrance to the Lord.

All the fat is the Lord’s. It shall be a precept for ever throughout your generations, in all your settlement; you shall not eat any fat and any blood.

4 And the Lord spoke to Moses, saying: 2 Speak to the sons of Israel, saying: If a soul sins unintentionally before the Lord regarding the Lord’s ordinances, which one must not do, and does any one of them:

3 If it is the anointed high priest who sins, so that the people sin, then he shall bring for his sin that he has committed a calf from the cattle without blemish to the Lord for his sin. And he shall bring the bull calf to the door of the tent of witness, and the sons of Aaron the priests shall pour out the blood against all sides of the altar. And he shall offer up of it as an offering to the Lord: the fat that covers the entrails and all the fat that is on the entrails and both the kidneys and all the fat that is on them at the thighs, and he shall remove the appendage of the liver with the kidneys. And the priest shall offer on the altar an offering, an odor of fragrance to the Lord.

All the fat is the Lord’s. It shall be a precept for ever throughout your generations, in all your settlement; you shall not eat any fat and any blood.

And the Lord spoke to Moses, saying: 2 Speak to the sons of Israel, saying: If a soul sins unintentionally before the Lord regarding the Lord’s ordinances, which one must not do, and does any one of them:

3 If it is the anointed high priest who sins, so that the people sin, then he shall bring for his sin that he has committed a calf from the cattle without blemish to the Lord for his sin. And he shall bring the bull calf to the door of the tent of witness, and the sons of Aaron the priests shall pour out the blood against all sides of the altar. And he shall offer up of it as an offering to the Lord: the fat that covers the entrails and all the fat that is on the entrails and both the kidneys and all the fat that is on them at the thighs, and he shall remove the appendage of the liver with the kidneys. And the priest shall offer on the altar an offering, an odor of fragrance to the Lord.

All the fat is the Lord’s. It shall be a precept for ever throughout your generations, in all your settlement; you shall not eat any fat and any blood.

4 And the Lord spoke to Moses, saying: 2 Speak to the sons of Israel, saying: If a soul sins unintentionally before the Lord regarding the Lord’s ordinances, which one must not do, and does any one of them:

3 If it is the anointed high priest who sins, so that the people sin, then he shall bring for his sin that he has committed a calf from the cattle without blemish to the Lord for his sin. And he shall bring the bull calf to the door of the tent of witness, and the sons of Aaron the priests shall pour out the blood against all sides of the altar. And he shall offer up of it as an offering to the Lord: the fat that covers the entrails and all the fat that is on the entrails and both the kidneys and all the fat that is on them at the thighs, and he shall remove the appendage of the liver with the kidneys. And the priest shall offer on the altar an offering, an odor of fragrance to the Lord.

All the fat is the Lord’s. It shall be a precept for ever throughout your generations, in all your settlement; you shall not eat any fat and any blood.

4 And the Lord spoke to Moses, saying: 2 Speak to the sons of Israel, saying: If a soul sins unintentionally before the Lord regarding the Lord’s ordinances, which one must not do, and does any one of them:

3 If it is the anointed high priest who sins, so that the people sin, then he shall bring for his sin that he has committed a calf from the cattle without blemish to the Lord for his sin. And he shall bring the bull calf to the door of the tent of witness, and the sons of Aaron the priests shall pour out the blood against all sides of the altar. And he shall offer up of it as an offering to the Lord: the fat that covers the entrails and all the fat that is on the entrails and both the kidneys and all the fat that is on them at the thighs, and he shall remove the appendage of the liver with the kidneys. And the priest shall offer on the altar an offering, an odor of fragrance to the Lord.

All the fat is the Lord’s. It shall be a precept for ever throughout your generations, in all your settlement; you shall not eat any fat and any blood.

4 And the Lord spoke to Moses, saying: 2 Speak to the sons of Israel, saying: If a soul sins unintentionally before the Lord regarding the Lord’s ordinances, which one must not do, and does any one of them:

3 If it is the anointed high priest who sins, so that the people sin, then he shall bring for his sin that he has committed a calf from the cattle without blemish to the Lord for his sin. And he shall bring the bull calf to the door of the tent of witness, and the sons of Aaron the priests shall pour out the blood against all sides of the altar. And he shall offer up of it as an offering to the Lord: the fat that covers the entrails and all the fat that is on the entrails and both the kidneys and all the fat that is on them at the thighs, and he shall remove the appendage of the liver with the kidneys. And the priest shall offer on the altar an offering, an odor of fragrance to the Lord.

All the fat is the Lord’s. It shall be a precept for ever throughout your generations, in all your settlement; you shall not eat any fat and any blood.

4 And the Lord spoke to Moses, saying: 2 Speak to the sons of Israel, saying: If a soul sins unintentionally before the Lord regarding the Lord’s ordinances, which one must not do, and does any one of them:

3 If it is the anointed high priest who sins, so that the people sin, then he shall bring for his sin that he has committed a calf from the cattle without blemish to the Lord for his sin. And he shall bring the bull calf to the door of the tent of witness, and the sons of Aaron the priests shall pour out the blood against all sides of the altar. And he shall offer up of it as an offering to the Lord: the fat that covers the entrails and all the fat that is on the entrails and both the kidneys and all the fat that is on them at the thighs, and he shall remove the appendage of the liver with the kidneys. And the priest shall offer on the altar an offering, an odor of fragrance to the Lord.

All the fat is the Lord’s. It shall be a precept for ever throughout your generations, in all your settlement; you shall not eat any fat and any blood.

4 And the Lord spoke to Moses, saying: 2 Speak to the sons of Israel, saying: If a soul sins unintentionally before the Lord regarding the Lord’s ordinances, which one must not do, and does any one of them:

3 If it is the anointed high priest who sins, so that the people sin, then he shall bring for his sin that he has committed a calf from the cattle without blemish to the Lord for his sin. And he shall bring the bull calf to the door of the tent of witness, and the sons of Aaron the priests shall pour out the blood against all sides of the altar. And he shall offer up of it as an offering to the Lord: the fat that covers the entrails and all the fat that is on the entrails and both the kidneys and all the fat that is on them at the thighs, and he shall remove the appendage of the liver with the kidneys. And the priest shall offer on the altar an offering, an odor of fragrance to the Lord.

All the fat is the Lord’s. It shall be a precept for ever throughout your generations, in all your settlement; you shall not eat any fat and any blood.
And he shall remove all the fat in the same way that he removes fat from the sacrifice of deliverance, and the priest shall offer it up on the altar for an odor of fragrance to the Lord. And the priest shall make atonement for him, and it shall be forgiven him.

32 But if he brings as his gift a sheep for sin, he shall bring it: a female without blemish. 

33 And he shall lay his hand on the head of the one for sin, and they shall slaughter it at the spot where they slaughtered the whole burnt offerings. 

34 And after taking some of the blood of the one for sin with his finger, the priest shall put it on the horns of the altar of whole burnt offering, and he shall pour out all its blood at the base of the altar of whole burnt offering. 

35 And he shall remove all its fat, as the fat of a sheep is removed from the sacrifice of deliverance, and the priest shall lay it on the altar, on the whole burnt offering of the Lord. And the priest shall make atonement for him for the sin that he has committed, and it shall be forgiven him.

5 Now if a soul sins and hears a sound of oath-taking and he is a witness or has seen it or knows of it, if he does not report the matter, he will assume the guilt. 

2 Or a soul who touches any unclean thing, whether a carcass or the kill of an unclean animal or unclean carcasses of abominations or the unclean carcasses of cattle or touches some uncleanness of a person, any of his uncleanness in which he be defiled by touching, and it escaped his notice, but later on comes to know it, and should be in error, 4 or a soul who swears, determining with his lips to do evil or to do good, in any way that the person may speak forcefully by an oath, and if it escapes the notice of his eyes and if he comes to know it and should sin in any one of these, 

then he shall declare his sin concerning the things in which he has sinned. 

6 And he shall bring to the Lord for whatever he has done amiss, for the sin that he has committed, a female from the sheep—a lamb, or a young nanny goat for sin. And the priest shall make atonement for him for his sin that he has committed, and the sin will be forgiven him.

7 But if his hand does not have the capability for what is sufficient for a sheep, he shall bring for his sin which he has committed two turtledoves or two young doves to the Lord, one for sin and one for a whole burnt offering. 

8 And he shall bring them to the priest, and the priest shall bring the one for sin first. And the priest shall snap off its head at the neck, and he shall not divide it. 

9 And he shall sprinkle some blood of the one for sin against the wall of the altar, but what remains of the blood he shall squeeze out against the base of the altar, for it is for a sin. 

10 And the second he shall prepare as a whole burnt offering, as is customary. And the priest shall make atonement for him for his sin that he has committed, and it shall be forgiven him.

11 But if his hand does not find a brace of turtledoves or two young doves, then he shall bring his gift for that in which he sinned: one-tenth of an ophib of fine flour for sin. He shall not pour oil on it; neither shall he place frankincense on it, because it is for sin. 

12 And he shall bring it to the priest, and after gripping from it a handful, the priest shall lay its memorial portion on the altar on the whole burnt offerings to the Lord. It is for a sin. 

13 And the priest shall make atonement for him, for his sin that he has committed in respect of one of these things, and it will be forgiven him. But what is left shall be for the priest like the offering of fine flour.

14 And the Lord spoke to Moyses, saying: 

If a soul forgets obliquely and sins unintentionally regarding any of the holy things of the Lord, he shall then bring to the Lord for his error a ram without blemish from the sheep, of the value of silver shekels, according to the shekel of holy things for what he has done amiss. 

And he shall make restitution for some of the holy things in which he was remiss and add a fifth to it and give it to the priest. And the priest shall make atonement for him with the ram for error, and it will be forgiven him.

17 And a soul that sins and does one of any of the Lord’s commandments, which he ought not to do, and does not know and is in error and assumes the sin shall then bring a ram, without blemish from the sheep of the value of silver, for error to the priest. And the priest shall make atonement for him concerning his ignorance of which he was ignorant and did not know himself, and it shall be forgiven him, because he has committed an error before the Lord.

6 And the Lord spoke to Moyses, saying: 

If a soul sins and by overlooking disregards the commandments of the Lord and falsifies matters pertaining to his neighbor—in a deposit or regarding joint ownership or regarding plunder or did his neighbor some wrong or has found a loss and lied about it—and he swears falsely about one of all which a man may do in order to sin by these, 

then it shall be whenever he sins and is in error and restores the booty which he seized or the injustice he committed or the deposit which was deposited with him or the loss which he found because of every matter about that which he swore about unjustly, he shall also repay the capital itself, and he shall add to it one fifth. Whosoever it is, he shall restore to him on the day he should be convicted. 

6 And for his error he shall bring to the Lord: a ram from the sheep without blemish, of the value for that which he offended. 

7 And the priest shall make atonement for him before the Lord, and he shall be forgiven for one of all that he did and offended by it.

8 And the Lord spoke to Moyses, saying:

---

aOm = We ed  
bHeb 1 ephah = 22 liters
Command Aaron and his sons, saying: This is the law of the whole burnt offering. The whole burnt offering itself in its burning shall be on the altar all night until the morning, and the fire of the altar shall burn on it; it shall not be put out. And he shall put on a linen tunic, and he shall put on linen drawers around his body, and he shall remove from the altar the sacrificial remains to which the fire has reduced the whole burnt offering, and he shall deposit it nearby the altar. And he shall take off his vestment and put on another vestment and carry the sacrificial remains out to a clean place outside the camp. And fire on the altar shall burn on it and shall not be put out. And the priest shall burn wood on it morning by morning and pile on it the whole burnt offering and place on it the fat of the deliverance. And a fire shall burn perpetually on the altar. It shall not be put out.

14 This is the law of the sacrifice, that which the sons of Aaron shall offer before the Lord in front of the altar. And he shall remove from it with a handful some of the fine flour of the sacrifice with its oil and with its frankincense that are on the sacrifice, and he shall offer its memorial portion on the altar: an offering, an odor of fragrance to the Lord. But what remains of it Aaron and his sons shall eat. It shall be consumed unleavened in a holy place. In the court of the tent of witness they shall eat it. It shall not be baked as leavened bread. I have given it as a portion to them from the Lord's offerings; any one who touches them shall become holy.

20 This is the gift of Aaron and his sons, which they shall present to the Lord on the day you shall anoint him: one tenth of an ephah of fine flour as a perpetual sacrifice, half of it in the morning and half of it in the evening. It shall be prepared in a frying-pan with oil; he shall bring it kneaded, rolled, a sacrifice of pieces, a sacrifice as an odor of fragrance to the Lord. The priest who is anointed shall be his. Every sacrifice of a priest shall be wholly burned and shall not be eaten.

22 And the Lord spoke to Moses, saying: This is the law for the sin. They shall slaughter the one for sin before the Lord at the spot where they slaughter the whole burnt offering. They are holy of holies. The priest who offers a person's whole burnt offering: the skin of the whole burnt offering that he offers shall be his. Every sacrifice that is prepared in the oven and everything that is prepared on a hearth or in a pan is for the priest who offers it; it shall be his. Every sacrifice made up with oil or not made up shall belong to all the sons of Aaron, to each the same.

7 This is the law of the sacrifice of deliverance that they shall offer to the Lord. If he brings it for praise, then he shall bring for the sacrifice of praise cakes of fine flour made up with oil and unleavened wafers spread with oil and fine flour mixed with oil. In addition to leavened cakes he shall bring his gifts for a sacrifice of praise for deliverance. And he shall present one out of all his gifts as an advance deduction for the Lord. It shall belong to the priest who pours out the blood of the deliverance. It shall be his. And the flesh of the sacrifice of praise for deliverance shall belong to him, and on the day it is given it shall be eaten. They shall not leave any of it until the morning. And if it is a vow or if he sacrifices his gift voluntarily, it shall be eaten on the same day that he brought his sacrifice and on the next day. And what is left of the flesh of the sacrifice until the third day shall be burned up by fire. But if when eating, he should eat some of the meat on the third day, it will not be accepted for him who offers it, nor shall it be credited to him. It is a defilement, and the soul who eats any of it shall assume the guilt.

9 And meat that touches any unclean thing shall not be eaten; it shall be burned up by fire. Anyone clean shall eat meat. But the soul who should eat any of the meat of the sacrifice of

Heb 1 ephah = 22 liters
deliverance, which belongs to the Lord, and his uncleanliness is on him—that soul shall be utterly destroyed from his people. 11(21) And a soul who touches any unclean thing whether of human uncleanness or of unclean quadrupeds or any unclean abomination and eats of the meat of the sacrifice of deliverance, which is the Lord’s, that soul shall be utterly destroyed from his people.

12(22) And the Lord spoke to Moyses, saying: 13(23) Speak to the sons of Israel, saying: You shall eat no fat of cows and of sheep and of goats. 14(24) And the fat of carcasses and of things caught by wild animals may be put to any use but shall not be eaten for food.

15(25) Anyone who eats the fat of animals, of which he may bring some of them as an offering to the Lord—that soul shall be utterly destroyed from his people. 16(26) You shall not eat any blood, either of birds or of animals, in any of your settlements.

17(27) Any soul who eats blood—that soul shall be utterly destroyed from his people.

18(28) And the Lord spoke to Moyses, saying: 19(29) And you shall speak to the sons of Israel, saying: He who brings to the Lord a sacrifice of deliverance shall bring his gift to the Lord from the sacrifice of deliverance. 20(30) His hands shall bring the offerings to the Lord. The fat that is on the breast and the appendage of the liver—he shall offer them to add to a gift before the Lord.

21(31) And the priest shall offer up the fat on the altar, and the breast shall belong to Aaron and his sons.

22(32) And the right shoulder from your sacrifices of deliverance you shall give as an advance deduction for the priest.

23(33) The one among the sons of Aaron who brings the blood and the fat of the deliverance shall have the right shoulder as a share.

24(34) For I have taken the breast of the addition and the shoulder and the firstfruits of the offering on the altar. And from the sons of Israel, from your sacrifices of deliverance, and I have given them to Aaron the priest and to his sons as a perpetual precept from the sons of Israel.

25(35) This is the anointing of Aaron and the anointing of his sons from the offerings of the Lord on the day he consecrated them to serve the Lord as priests, just as the Lord commanded to give to them on the day he anointed them out of the sons of Israel. It is a perpetual precept throughout their generations.

26(36) This is the law of the whole burnt offerings and of sacrifice and for sin and for error and for validation, and of the sacrifice of deliverance, as the Lord commanded Moyses on the mountain of Sina on the day he commanded the sons of Israel to bring their gifts before the Lord in the wilderness of Zina.

8 And the Lord spoke to Moyses, saying: 2 Take Aaron and his sons and their vestments and the anointing oil and the bull calf for sin and the two rams and the basket of unleavened bread, and assemble the whole congregation at the door of the tent of witness. 4 And Moyses did as the Lord instructed him, and he assembled the congregation at the door of the tent of witness. 5 And Moyses said to the congregation: This is the thing that the Lord commanded to do.

6 And Moyses brought Aaron and his sons forward and washed them with water. 7 And he put the tunic on him and fastened the girdle about him and put the undergarment on him, and he placed on him the shoulder-strap and girded him about according to the procedure of the shoulder-strap, and he bound him fast with it. 8 And he put on him the oracle, and he put on the oracle the explanation and the truth. 9 And he put the headband on his head, and on the headband, in front, he put the golden leaf, the devoted holy object, as the Lord instructed Moyses.

10 And Moyses took some of the anointing oil and sprinkled some of it on the altar seven times and anointed the altar and consecrated it and all its utensils and the washbasin and its base and consecrated them. And he anointed the tent and all the things in it and consecrated it. 12 And Moyses poured out some of the anointing oil on Aaron’s head and anointed him and consecrated him.

13 And Moyses brought forward the sons of Aaron and clothed them with tunics and fastened belts around them and tied turbans on them just as the Lord instructed Moyses.

14 And Moyses led forward the bull calf for sin, and Aaron and his sons laid their hands on the head of the bull calf for sin. 15 And he slaughtered it, and Moyses took some of the blood and with his finger put it on the horns of the altar round about, and he purified the altar. And he poured out the blood at the base of the altar, and he consecrated it to make atonement on it. 16 And Moyses took all the fat that was on the innards and the appendage on the liver and both kidneys and the fat on them, and Moyses performed the offering on the altar. 17 And the bullock calf and its hide and its flesh and its dung—he burned them with fire outside the camp as the Lord instructed Moyses.

18 And Moyses brought forward the ram that was for the whole burnt offering, and Aaron and his sons laid their hands on the head of the ram. 19 And Moyses slaughtered the ram, and Moyses poured out the blood against all sides of the altar.

20 And he divided up the ram limb by limb, and Moyses offered up the head and the limbs and the fat. 21 And the entrails and the legs he washed with water, and Moyses offered up the whole ram on the altar. It is a whole burnt offering, for an odor of fragrance; it is an offering to the Lord, as the Lord commanded Moyses.

22 And Moyses brought forward the second ram, the ram of validation. And Aaron and his sons laid their hands on the head of the ram.

23 And he slaughtered it, and Moyses took some of its blood and put it on the lobe of Aaron’s right ear and on the tip of his right hand and on the tip of his right foot. 24 And Moyses brought forward the sons of Aaron, and Moyses put some of the blood on the lobes of their right ears and on the tips of their right hands and on the tips of their right feet. And Moyses poured out the blood against all sides
of the altar. 25 And he took the fat and the lower back and the fat that was on the entrails and the appendage of the liver and the two kidneys and the fat on them and the right shoulder. 26 And out of the basket of validation that is before the Lord he took one unleavened cake and one oil bread and one wafer and placed them on the fat and the right shoulder. 27 He placed all these onto the hands of Aaron and on the hands of his sons, and he offered them up as an advance deduction before the Lord. 28 Then Moyses took them from their hands, and Moyses offered them up on the altar on the whole burnt offering of validation, which is an odor of fragrance; it is an offering to the Lord. 29 And after Moyses took the breast, he separated it as an addition before the Lord, from the ram of validation, and it was Moyses’ portion as the Lord commanded Moyses.

30 And Moyses took some of the anointing oil and some of the blood that was on the altar and sprinkled them onto Aaron and his vestments and onto his sons and the vestments of his sons with him, and he consecrated Aaron and his vestments and his sons and vestments of his sons with him. 31 And Moyses said to Aaron and his sons, “Boil the meat in the court of the tent of witness in a holy place, and there eat it and the cakes that are in the basket of validation as I was instructed, saying, ‘Aaron and his sons shall eat them.’ 32 And what remains of the flesh and the cakes shall be burned up by fire. 33 And you shall not go outside the door of the tent of witness seven days until the day of your validation is completed. For for seven days he will validate your hands. 34 As he did on this day, the Lord commanded to be done in order that atonement be made for you. 35 And you shall sit at the door of the tent of witness for seven days, and day and night. And you shall keep the Lord’s charges so that you do not die, for so the Lord God commanded me.” 36 And Aaron and his sons did all the things that the Lord instructed Moyses.

9 And it happened on the eighth day that Moyses called Aaron and his sons and the council of elders of Israel. 2 And Moyses said to Aaron, “Take for yourself a calf from the cows for sin and a ram for a whole burnt offering, without blemish, and offer them before the Lord. 3 And speak to the council of elders of Israel, saying, ‘Take one billy goat from the goats for sin and a lamb without blemish for a whole offering’ and a calf and a ram for a sacrifice of deliverance before the Lord and fine flour mixed with oil. For today the Lord will be shown among you.’ ” 5 And they took them, as Moyses commanded, to the front of the tent of witness, and the whole congregation drew near, and they stood before the Lord. 6 And Moyses said, “This is the thing that the Lord said, ‘Do, and the glory of the Lord will be seen among you.’ ” 7 And Moyses said to Aaron, “Draw near to the altar, and perform the one for your sin and your whole burnt offering, and make atonement for yourself and your house. And deal with the gifts of the people, and make atonement for them, as the Lord has commanded Moyses.”

8 And Aaron drew near to the altar and slaughtered the calf for sin. 9 And the sons of Aaron presented the blood to him, and he dipped his finger in the blood, and he put it on the horns of the altar, and he poured out the blood onto the base of the altar. 10 But the fat and the kidneys and the appendage of the liver of the one for sin he offered on the altar as the Lord commanded Moyses. 11 And the flesh and the hide—he burned them with fire outside the camp.

12 And he slaughtered the whole burnt offering. And the sons of Aaron brought him the blood, and he poured it out against all sides of the altar. 13 And they brought him the whole burnt offering limb by limb, them and the head, and he placed them on the altar. 14 And he washed the entrails and the legs with water, and he placed them on the whole burnt offering on the altar.

15 And he presented the people’s gift. And he took the goat for the sin of the people, and he slaughtered it and purified it like the first time. 16 And he presented the whole burnt offering and performed it as was proper. 17 And he presented the sacrifice, and he filled his hands with some of it and placed it on the altar apart from the morning whole burnt offering.

18 And he slaughtered the bull calf and the ram of the sacrifice of deliverance that was of the people. And the sons of Aaron brought the blood to him—and he poured it out against all sides of the altar—19 and the fat of the bull calf and of the ram, the lower back and the fat that covers over the entrails and the two kidneys and the fat on them and the appendage on the liver. 20 And he placed the fat pieces on the breasts, and he offered up the fat pieces on the altar. 21 And the breces and the right shoulder Aaron removed as an advance deduction before the Lord, as the Lord had instructed Moyses.

22 And after Aaron raised his hands towards the people, he blessed them. And he came down after performing the one for sin and the whole burnt offerings and those pertaining to deliverance. 23 Moyses and Aaron entered the tent of witness, and when they came out, they blessed all the people, and the glory of the Lord became visible to all the people. 24 And fire came out from the Lord and consumed what was on the altar, both the whole burnt offerings and the fat pieces, and all the people saw it and were amazed and fell face down.

10 And when the two sons of Aaron, Nadab and Abioud, each took his fire-pan, they placed fire on it and threw incense on it and offered before the Lord strange fire such as the Lord had not ordered them. 2 And fire came out from the Lord and consumed them, and they died before the Lord. 3 And Moyses said to Aaron, “This is what the Lord spoke, saying, ‘Among those who are near me I will be shown holy,'
4 And Moyses summoned Misael and Elisaphan sons of Oziel, sons of the brother of Aaron’s father, and said to them, “Come forward, and carry your brothers away from the holy things, outside the camp.” 5And they came forward and carried them by their tunics outside the camp as Moyses had said. 6And Moyses said to Aaron and Eleazar and Ithamar, his sons who remained, “You shall not unbind your head, and you shall not tear your vestments so that you do not die, and wrath will come over the whole congregation, but your kindred, the whole house of Israel, shall bewail the burning with which they were set on fire by the Lord. 7And you shall not go out of the door of the tent of witness so that you do not die, for the anointing oil from the Lord is on you.” And they did according to the word of Moyses.

8 And the Lord spoke to Aaron, saying: 9You shall not drink wine nor sikera, neither you nor your sons with you, whenever you enter into the tent of witness or when you approach the altar, and you will not die; it is a perpetual precept throughout your generations 10to distinguish between the holy and the profane and between the unclean and the clean, 11and you shall teach the sons of Israel all the precepts that the Lord has spoken to them by the hand of Moyses.

12 And Moyses said to Aaron and Eleazar and Ithamar the sons of Aaron who remained: Take the sacrifice that is left from the Lord’s offerings, and you shall eat it unleavened beside the altar. They are holy of holies. 13And you shall eat it in a holy place. For this is a precept for you and a precept for your sons from the offerings to the Lord, for so I am commanded. 14And the breast of what has been set apart and the shoulder of the advance deduction you shall eat in a holy place, you and your sons and your house with you, for it was given as a precept to you and as a precept to your sons, from the sacrifices of deliverance of the sons of Israel.

15The shoulder of the advance deduction and the breast of what was set apart you shall offer besides the sacrifices of the fat pieces, to set apart what was set apart before the Lord. And it shall belong to you and to your sons and to your daughters with you as a perpetual precept, as the Lord instructed Moyses.

16 And when Moyses inquired and sought the goat for sin—this had already been burned up! And Moyses was angry with Eleazar and Ithamar, Aaron’s remaining sons, saying, 17“Why did you not eat the one for sin in a sacred place? For, because they are holy of holies, he gave this to you to eat so that you may remove the guilt of the congregation and make atonement for them before the Lord. 18For nothing of its blood was brought into the sanctuary. You shall eat it in a holy place facing inside, as the Lord instructed me.” 19And Aaron spoke to Moyses, saying, “If today they have brought their items for sin and their whole burnt offerings before the Lord, and these things have befallen me, and if I shall eat the items for sin today, will it not be pleasing to the Lord?” 20And Moyses heard this, and it pleased him.

11 And he Lord spoke to Moyses and Aaron, saying: 2Speak to the sons of Israel, saying: From all the land animals, these are the animals that you shall eat. 3Any animal that divides the hoof and splits the hooves into two parts and brings up the cud among the animals—these you shall eat. 4But among those that bring up the cud and divide the hoof and split the hoof, you shall not eat any of them: the camel, because it brings up the cud but does not split the hoof—this one is unclean for you. 5And the hare, because this animal brings up the cud but does not split the hoof—this one is unclean for you. 6And the pig, because this animal divides the hoof and cleaves the claws of the hoof, but this animal does not bring up the cud—this one is unclean for you. 7Of their flesh you shall not eat, and their carcases you shall not touch; these things are unclean for you.

9 And these you shall eat of all that are in the waters. All those that have fins and scales in the waters and in the seas and in the wadis—these you shall eat. 10And all those in the waters or in the seas and in the wadis that do not have fins or scales, of all those things that the waters disgorge and of every living being which is in the water are an abomination.

13 And these you shall regard with loathing among the birds. And they shall not be eaten; they are an abomination: the eagle and the bearded vulture and the osprey and the vulture and the kite and those like it and a raven and those like it and ostrich and little owl and sea gull and those like it and a hawk and those similar to it and long-eared owl and diving petrel and ibis and water hen and pelican and swan and heron and water plover and those like it and hoopoe and bat.

20 And all creeping things that can fly, that walk on all fours, shall be abominations to you. 21But among the winged creeping things that walk on all fours, these you shall eat: they that have upper legs above their feet with which to leap on the ground. 22And of them, these you shall eat: the locust larva and those similar to it and the beld locust and those similar to it and the grasshopper and those similar to it and the snake-fighting grasshopper and those similar to it.

24 And by these you shall incur defilement;
anyone who touches any of their carcasses shall be unclean until the evening. 25And anyone who carries any of their carcasses shall wash his clothes and shall be unclean until the evening. 26And among all the animals the one that is a divider of the hoof and has a cloven hoof but does not chew the cud—they shall be unclean to you. Everyone who touches any of their carcasses shall be unclean until the evening. 27And every one that walks on paws among any animals that walk on all fours shall be unclean to you. Anyone who touches any of their carcasses shall be unclean until the evening. 28And the one who carries any of their carcasses shall wash his clothes and shall be unclean until the evening. These things shall be unclean for you.

29 And these are unclean for you among the creeping things that creep on the earth: the weasel and the mouse and the dry-land crocodile, 30field mouse and chameleon and gecko and lizard and blind rat. 31These are unclean to you among all the creeping things that are on the earth. Anyone that touches them when they are dead shall be unclean until the evening. 32And anything onto which any of them falls upon, when they are dead, shall be unclean, whether any article of wood or cloth or skin or sacking, any article, when work is done with it; it shall be dipped into water, and it shall be unclean until the evening, and then it shall be clean. 33And any earthen vessel into which some of them fall inside, whatever is in it shall be unclean, and it shall be smashed. 34And any food of them fall inside, whatever is in it shall be unclean. And any liquid that could be drunk, which water comes onto, shall be unclean. And any food that could be eaten, which water comes onto, shall be unclean. And any liquid that could be drunk shall be unclean in any such vessel. 35Anything that any of their carcasses falls onto shall be unclean. Bread-ovens and pot-stands shall be demolished. These are unclean for you, 36with the exception of springs of water and a cistern and a gathering of water—it shall be clean, but whoever touches carcasses in them shall be unclean. 37But if any of their carcasses fall on any sowing seed that could be sown, it shall be clean. 38But if water is poured onto any seed and any of their carcasses fall onto it, it shall be unclean for you.

39 Now if an animal dies, that which it is permitted for you to eat—anyone who touches their carcasses shall be unclean until the evening. 40And he who eats any of these carcasses shall wash his clothing and shall be unclean until the evening. And he who carries any of their carcasses shall wash his clothing and shall be bathed in water and shall be unclean until the evening.

41 And every creeping thing that creeps on the earth: this shall be an abomination to you; it shall not be eaten. 42And whatever moves on its belly and whatever moves on four legs at all times, whatever has many feet among all the creeping things that creep upon the earth, you shall not eat it, for it is an abomination to you. 43And you shall not make your souls detestable with any that creep, those that creep on the earth, and you shall not defile yourselves with them, and you shall not become unclean by them. 44For it is I who am the Lord your God, and you shall be sanctified, and you shall be holy, for I am holy, I the Lord your God. And you shall not defile your souls with any of the creeping things that stir on the earth. 45For it is I who am the Lord who brought you up from the land of Egypt to be your God; you shall be holy, for I am holy, I, the Lord.

46 This is the law pertaining to land animals and birds and every being that moves through the water and every being that crawls upon the earth. 47To make a distinction between the unclean and between the clean and between breeding things that may be eaten and between breeding things that may not be eaten.

12 And the Lord spoke to Moyses, saying:

2Speak to the sons of Israel, and you shall say to them:

Any woman, if she is fertilized and bears a male child, shall also be unclean seven days; as at the days of the separation of her period, she shall be unclean. 3And on the eighth day she shall circumcise the flesh of his foreskin. 4And thirty-three days after that she shall remain in her unclean blood; she shall not touch anything holy or come into the holy place until the days of her purification are completed. 5But if she bears a female child, she shall be unclean twice seven days, as in her sitting apart, and sixty-six days she shall remain in her unclean blood.

6 And when the days of her purification are completed, for a son or for a daughter, she shall bring to the priest at the door of the tent of witness a lamb in its first year without blemish, for a whole burnt offering, and a young of the doves or a turtledove for sin. 7And he shall offer it before the Lord, and the priest shall make atonement for her; and he shall purify her from the source of her blood. This is the law for her who bears a male or female child. 8But if her hand does not find what is enough for a lamb, then she shall take two turtledoves or two young of doves, one for a whole burnt offering and one for sin, and the priest shall make atonement for her, and she shall be clean.

13 And the Lord spoke to Moyses and Aaron, saying:

2 When any person has on the skin of his body a conspicuous lesion indicating disease, and if there is an attack of leprous disease on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests. 3And the priest shall look at the attack on the skin of his body, and if the hair in the attacked area has turned white and the appearance of the attack is low in the skin of the body, it is an attack of a leprous disease, and the priest shall look and declare him defiled. 4But if the conspicuous spot is white in the skin of his body and its appearance is not low in the skin and its hair has not changed to white hair but it is hardly visible, the priest shall isolate the attack for seven days. 5And the priest shall look at the attack on the seventh day, and
look, the attack remains before him, the attack has not undergone change in the skin, then the priest shall isolate him seven days for the second time. 6And the priest shall look at him a second time on the seventh day, and look, the attack is not apparent, the attack has not changed in the skin, then the priest shall pronounce him clean, for it is a mark, and after he has washed his clothes he shall be clean. 7But if the mark in the skin by altering changes after the priest has looked at him for his cleansing, then he shall appear a second time before the priest. 8And the priest shall look at him, and look, the mark has changed on his skin, then the priest shall declare him defiled; it is a leprous disease.

9 And as for an attack of a leprous disease—if it happens to a person, then he shall come to the priest. 10And the priest shall see, and look, there is a white lesion in the skin, and it has turned the hair white, and some of the healthy part of the living flesh is in the lesion; 11it is a leprous disease of long standing; it is in the skin of the body. And the priest shall pronounce him defiled and isolate him, for he is unclean. 12But if in breaking out, the leprous disease breaks out in the skin, and the leprous disease covers all the skin of the attacked area, from head to foot, so far as the priest can see, then the priest shall see, and look, the leprous disease has covered all the skin of the body. And the priest shall declare him clean of the attack; since it has all turned white, he is clean. 14And on the day when living tissue appears in it, he shall be declared defiled, 15and the priest shall look at the healthy tissue, and the healthy tissue will render him defiled because it is unclean. It is a leprous disease. 16But if the healthy tissue restores itself and changes to white, then he shall come to the priest. 17And the priest shall see, and look, the attack has changed to white, and the priest shall pronounce the attacked area clean. It is clean.

18 And if the flesh in its skin becomes a festering sore and if it heals 19and in the place of the festering sore there is a white lesion or a shiny one that turns white or reddens, then he shall appear before the priest. 20And the priest shall see, and look, its appearance is deeper than the skin, and its hair has turned white, and the priest shall pronounce him unclean; it is a leprous disease; it broke out in the festering sore. 21But if the priest sees, and look, the hair on it is not white, and it is not low in the skin of the flesh but is hardly visible, then the priest shall isolate him seven days. 22And if in spreading out it spreads in the skin, then the priest shall pronounce him unclean; it is an attack of leprous disease. It has broken out in the festering sore. 23But if the bright spot remains in one place and does not spread, it is the scar of the festering sore, and the priest shall pronounce him clean.

24 And if the flesh on his skin has a burn by fire and the healthy part of the burn on his skin becomes bright, shiny reddish-white or white, then the priest shall see, and look, the hair in the bright spot has turned white, and its appearance is low in the skin, it is a leprous disease; it has broken out in the burn, and the priest shall pronounce him unclean. It is an attack of leprous disease. 25But if the priest sees, and look, the hair in the bright spot is not white, and it is not low in the skin but is inconspicuous, then the priest shall isolate him seven days. 26And the priest shall examine him on the seventh day, and if in spreading out it spreads in the skin, then the priest shall pronounce him unclean. It is an attack of leprous disease. It has broken out in the festering sore. 27But if the bright spot remains in one place and does not spread in the skin but is inconspicuous, it is a lesion from the burn, and the priest shall pronounce him clean, for it is the style of the burn.

28 And as for man or woman—if there is on them an attack of leprous disease on the head or in the beard, 30then the priest shall examine the attack. And look, its appearance is more hollow than the skin and the hair in turning yellow is thin, then the priest shall pronounce him unclean; it is a rupture, a leprous disease of the head or a leprous disease of the beard. 31And if the priest examines the attack of the rupture, and look, its appearance is no more hollow than the skin and there is no yellow hair in it, then the priest shall isolate the attack of the rupture for seven days. 32And on the seventh day the priest shall examine the attack, and look, the rupture has not spread and there is no yellow hair in it and the appearance of the rupture is not hollow in the skin, 33then the skin shall be shaven, but the rupture shall not be shaven. And the priest shall isolate the rupture for a second seven days.

34And on the seventh day the priest shall examine the rupture, and look, the rupture has not spread in the skin after he has been shaved and the appearance of the rupture is not hollow in the skin, the priest shall pronounce him clean. And he shall wash his clothes and be clean. 35But if in spreading, the rupture spreads in the skin after he was pronounced clean, then the priest shall look. And look, the rupture has spread in the skin; the priest shall not inspect for yellow hair because he is unclean. 37But if the rupture remains in place, visibly, and black hair has grown in it, the rupture has healed; he is clean, and the priest shall pronounce him clean.

38 And as for man or woman—if there are bright spots on the skin of their flesh, appearing white, 39then the priest shall make an examination, and look, the bright spots on the skin of his flesh appear white, it is a scaly condition; he is clean. It broke out in the skin of his flesh; he is clean.

40 Now if anyone’s head becomes bald, he is bald-headed; he is clean. 41But if his head becomes bald from the front, he has baldness of the forehead; he is clean. 42But if there is on his baldness or on the baldness of his forehead a white attack that reddens, it is a leprous disease breaking out on his bald head or his bald forehead. 43And the priest shall examine him, and look, the appearance of the attack is white, becoming red on his baldness or on the baldness of his forehead, like the
appearance of a leprous disease in the skin of his flesh, 44 he is a leprous person. With defilement the priest shall pronounce him defiled; his attack is on his head.

45 And the leprous person on whom is the attack—let his clothes be loosed and his head be uncovered, and let him put on something around his mouth, and he will have been called unclean. 46 He is unclean and shall remain unclean all the days the attack is on him. He shall reside apart, and he shall spend his life outside the camp.

47 As for clothing: if an attack of leprous disease appears in it, in woolen cloth or cloth made of tow, 48 whether in the warp or in the woof, or in linen clothes or in woolen clothes or in a skin or in any article made of skin, it is an attack of leprous disease, and one shall show it to the priest. 50 And the priest shall examine the attack, and the priest shall isolate the attack for seven days. 51 And the priest shall examine the attack on the seventh day. And if the attack has spread in the cloth, whether in the warp or the woof, or in the skin, in the case of anything whereby skin is made into a product, the attack is a lasting leprous disease; it is unclean. 52 He shall burn the clothing, whether the warp or the woof, in woolen things or in linen things, or any article of skin which the attack is in, for it is a lasting leprous disease; it shall be burned with fire.

53 Now if the priest looks, and the attack has not spread in the clothing, whether in the warp or in the woof or in any article of skin, 54 then the priest shall give orders, and he shall wash the article which the disease appears in, and the priest shall isolate the attack for a second seven days. 55 And the priest shall examine the attack after it has been washed, and this attack has not changed its appearance, and the attack is not spreading; it is something unclean; it shall be burned with fire, it has been firmly set in the garment, whether in the warp or in the woof.

56 And if the priest looks and the attack has become inconspicuous after it is washed, he shall tear it out of the cloth, whether out of the warp or out of the woof or out of the skin. 57 But if it still appears in the garment, whether in the warp or in the woof or in any article of skin, it is leprous disease that has broken out; that in which the attack occurs shall be burned with fire. 58 But the cloth, whether warp or woof, or any article of skin that shall be washed and the attack shall leave it, shall then be washed a second time, and it shall be clean.

59 This is the law for an attack of leprous disease in a cloth of wool or tow, either in warp or woof, or in any article of skin, to declare it clean or defiled.

14 And the Lord spoke to Moyses, saying:

2 This is the law for the leprous person on the day that he is to be cleansed:

And he shall be brought to the priest, 3 and the priest shall go out, outside of the camp, and the priest shall see, and look, the attack of leprous disease is healed from the leprous person, 4 and the priest shall give orders, and they shall take for the one who has been cleansed two living clean fowl and cedar wood and scarlet spun thread and hyssop. 5 And the priest shall give orders, and they shall slaughter the one fowl over living water in an earthen vessel. 6 And as for the living fowl: he shall take it and the cedar wood and the scarlet spun thread and the hyssop and dip them and the living fowl in the blood of the fowl that was slaughtered over living water. 7 And he shall sprinkle it about, seven times upon the one who was cleansed of the leprous disease, and he shall be clean, and he shall send forth the living bird into the plain. 8 And the one who was cleansed shall wash his clothes and have all his hair shaven and bathe in water, and he shall be clean. And after that he shall come into the camp and shall spend time outside his dwelling seven days. 9 And it shall be on the seventh day that he shall have all his hair shaven: his head and his beard and his eyebrows, and he shall have all his hair shaven. And he shall wash his clothes and bathe his body in water, and he shall be clean.

10 And on the eighth day he shall take two lambs of a year old without blemish and one sheep in its first year without blemish and three-tenths of choice flour as an offering mixed with oil and one cup of oil. 11 And the priest who cleanses shall set the person who is being cleansed, along with these things, before the Lord, at the door of the tent of witness. 12 And the priest shall take the one lamb and offer it for error, along with the cup of oil, and set it apart as something set apart before the Lord. 13 And they shall slaughter the lamb in the place where they slaughter the whole burnt offerings and the ones for sin, in a holy place, for the one for sin, like the one for error, belongs to the priest; they are holy of holies. 14 And the priest shall take some of the blood of the one for error, and the priest shall put it onto the lobe of the right ear of the one who is being cleansed and on the tip of his right hand and on the tip of his right foot.

15 And the priest, after taking some of the cup of oil, shall pour it into the left hand of the priest and wet his right finger with the oil that is in his left hand and sprinkle seven times with his finger before the Lord. 16 But the remaining oil that is in his hand the priest shall put on the lobe of the right ear of the one being cleansed and on the tip of his right hand and on the tip of his right foot, on the place of the blood of the one for error. 17 Now the oil that is left in the priest’s hand the priest shall put on the head of the one who was cleansed. And the priest shall make atonement for him before the Lord; 18 the priest shall perform the one for sin, and the priest shall make atonement for the one being cleansed from his sin. And afterward the priest shall slaughter the whole burnt of-
ferring. 20 And the priest shall offer the whole burnt offering and the sacrifice on the altar before the Lord. And the priest shall make atonement for him, and he shall be clean.

21 But if he is poor and his hand does not find, he shall take one lamb for what he has done in error as an advance deduction, to make atonement for him, and one-tenth of fine flour mixed with oil for a sacrifice and one cup of oil, 22 also two turtledoves or two young doves, such as his hand finds, and one shall be for sin and one for a whole burnt offering. 23 And on the eighth day he shall bring them to render him clean, to the priest, to the door of the tent of witness, before the Lord, 24 and the priest shall take the lamb for error and the cup of oil and shall place them as an addition before the Lord. 25 And he shall slaughter the lamb for error and the priest shall take some of the blood of the one for error and put it on the lobe of the right ear of the one being cleansed and on the tip of his right hand and on the tip of his right foot. 26 And the priest shall pour out some of the oil into the left hand of the priest, 27 and the priest shall sprinkle with the right finger some of the oil that is in his right hand seven times before the Lord. 28 And the priest shall put some of the oil that is in his hand onto the lobe of the right ear of the one being cleansed and on the tip of his right hand and on the tip of his right foot. 29 Now the oil that is remaining in the priest’s hand he shall put onto the head of the one who was cleansed, and the priest shall make atonement for him before the Lord. 30 And he shall do one of the turtledoves or of the young doves, as his hand found, 31 one for sin and one for a whole burnt offering, along with the sacrifice, and the priest shall make atonement before the Lord for the one being cleansed. 32 This is the law in which is the attack of leprous disease and of the one who cannot find with his hand for his cleansing.

33 And the Lord spoke to Moyses and Aaron, saying:

34 When you come into the land of the Chananites, which I give you in possession, and I shall give a leprous disease in the houses in the land acquired by you, 35 then he whose house it is shall come and report to the priest, saying, “Something like an attack has been seen in my house.” And the priest shall give orders to strip the house of its timber and its stones, and all the soil they shall throw into an unclean place outside the city. 41 And they shall scrape off the inside of the house round about and pour out the soil in an unclean place outside the city. 42 And they shall take other scraped stones and place them in return, instead of the stones, and take other soil and re-plaster the house.

43 But if the attack returns again and arises in the house, after he has taken out the stones and after the house has been scraped out and after it has been plastered over, 44 then the priest shall go in and look; if the attack has spread in the house, it is a lasting leprous disease in the house; it is unclean. 45 And they shall demolish the house, both its timber and its stones, and all the soil they shall take outside the city to an unclean place. 46 And he who enters the house all the days that it is isolated shall be unclean until the evening. 47 And he who sleeps in the house shall wash his garments and shall be unclean until the evening, and he who eats in the house shall wash his garments and be unclean until the evening.

48 But if the priest after coming near, enters and sees, and look, the attack, by spreading, has not spread in the house after the house was plastered over, 49 then the priest shall declare the house clean, because the attack is healed. 50 And to purify the house he shall take two living, clean fowl and cedar wood and scarlet spun yarn and hyssop 51 and shall slaughter the one fowl over living water and sprinkle with them on the house seven times. 52 And he shall purify the house with the blood of the fowl and with the living water and with the living fowl and with the cedar wood and with the hyssop and with the scarlet spun yarn, 53 and he shall send forth the living fowl away from the city into the plain, and he shall make atonement for the house, and it shall be clean.

54 This is the law concerning every attack of a leprous disease and of a rupture 55 and of leprous disease of clothing and of a house 56 and of a scar and of a mark and of a bright spot 57 and to determine on which day something is unclean and on which day it will be declared clean. This is the law for leprous disease.

15 And the Lord spoke to Moyses and Aaron, saying: 2 Speak to the sons of Israel, and you shall say to them:

Man by man, whoever has a flow out of his body, his flow is unclean. 3 And this is the law of his uncleanness: when he flows seed out of his body from the flow or if his body has become compacted through the flow, this is his uncleanness because of it. All the days of the flow of his body or if his body has become compacted through the flow, this is his uncleanness. 4 Every bed that the one suffering from spermatorrhoea lies on shall be unclean, and every thing that the one suffering from spermatorrhoea sits on shall be unclean. 5 And a person who touches his bed
shall wash his clothes and bathe in water and be unclean until the evening. 6 And he who sits on the object that the one suffering from spermatorrhoea has sat on shall wash his clothes and bathe in water and be unclean until the evening. 7 And he who touches the flesh of the one suffering from spermatorrhoea shall wash his clothes and bathe in water and be unclean until the evening.

8 But if the one suffering from spermatorrhoea spits on one who is clean, he shall wash his clothes and bathe in water and be unclean until the evening. 9 And anyone who carries these things shall wash his clothes and bathe in water and be unclean until the evening. 10 And everyone who touches anything that was under him shall be unclean until the evening, and he who carries these things shall wash his clothes and bathe in water and be unclean until the evening. 11 And as many as the one suffering from spermatorrhoea touches without his having rinsed his hands shall wash his clothes and bathe his body in water and be unclean until the evening. 12 And as for an earthen vessel that the one suffering from spermatorrhoea touches—it shall be shattered, and a vessel of wood shall be rinsed in water and shall be clean.

13 But if the one suffering from spermatorrhoea is cleansed of his flow, then there shall be counted off for him seven days for his cleansing, and he shall wash his clothes and bathe his body in water, and he shall be clean. 14 And on the eighth day he shall take for himself two turtledoves or two young doves and shall bring them before the Lord to the entrance of the tent of witness and give them to the priest. 15 And the priest shall prepare them, one for sin and one for a whole burnt offering, and the priest shall make atonement for him before the Lord for his flow.

16 And as for a person whose bed of semen issues forth from him, he shall then bathe his whole body in water and shall be unclean until the evening. 17 And all clothing and all skin which a bed of semen comes upon shall then be washed with water and be unclean until the evening. 18 In the case of a woman, if a man lies with her in a bed of semen, then they shall bathe in water and be unclean until the evening.

19 And a woman who is flowing with blood, her flow shall be in her body; she shall be in her period for seven days. Any one who touches her shall be unclean until the evening. 20 And everything which she sleeps on during her period shall be unclean; everything also which she sits down on shall be unclean. 21 And anyone who touches her bed shall wash his clothes and bathe his body in water and be unclean until the evening. 22 And anyone who touches any object that she sits on shall wash his clothes and bathe in water and be unclean until the evening. 23 But if while she is in her bed or on the object where she sits on—when he touches her he shall be unclean until the evening.

24 But if anyone sleeps with her in bed and her impurity be on him, then he shall be unclean seven days, and every bed that he lies on shall be unclean.

25 And a woman, if she flows with a flow of blood for rather many days, not at the time of her period, even if she flows after her period, all the days of the flow of her impurity are like the days of her period; she shall be unclean. 26 And every bed that she lies on during all the days of the flow shall be for her as in the case of the bed of her period, and every object which she sits on shall be unclean, as in the uncleanness of her period. 27 Anyone who touches her shall be unclean and shall wash his clothes and bathe his body in water and be unclean until the evening. 28 But if she is cleansed of the flow, there shall then be counted off for her seven days, and after that she shall be cleansed. 29 And on the eighth day she shall take for herself two turtledoves or two young doves and bring them to the priest to the door of the tent of witness. 30 And the priest shall perform one for sin and one for a whole burnt offering, and the priest shall make atonement for her before the Lord because of the flow of her uncleanness.

31 And you shall make the sons of Israel cautious about their uncleanness, and they shall not die on account of their uncleanness when they defile my tent that is among them.

32 This is the law of the one suffering from spermatorrhoea, and if for someone a bed of semen issues forth from him so that he becomes unclean thereby, 33 and for her who flows with blood in her period: the one suffering from spermatorrhoea in his flow, whether for a male or for a female—and for the man who lies with one who sits apart.

16 And the Lord spoke to Moyses after the two sons of Aaron died, when they brought near strange fire before the Lord, and they died. 2 And the Lord said to Moyses:

Speak to Aaron your brother, and let him not enter at any time into the sanctuary inside the veil facing the propitiatory that is on the ark of witness, and he will not die, for I will be seen in the cloud upon the propitiatory. 3 Thus shall Aaron come into the holy place: with a calf from the cattle for sin and a ram for a whole burnt offering. 4 And he shall put on the consecrated linen tunic, and linen drawers shall be on his flesh, and he shall gird himself with a linen girdle and wrap around a linen turban; they are holy vestments. And he shall bathe his entire body in water and then put them on. 5 And he shall take from the congregation of the sons of Israel two billy goats for sin and one ram for a whole burnt offering.

6 And Aaron shall offer the bull calf for sin, which is his own, and shall make atonement for himself and for his house. 7 And he shall take the two goats and set them before the Lord at the door of the tent of witness, and Aaron shall place lots on the two goats, one lot for the Lord and one lot
for the one to be sent off. 9 And Aaron shall present the goat which the lot fell on for the Lord and offer for sin, 9 and the goat which the lot fell on of the one to be sent off he shall set it alive before the Lord to make atonement over it, to send it away into the place for sending away—he shall let it go into the wilderness.

11 And Aaron shall offer the bull calf for sin, which is his, and shall make atonement for himself and for his house and for holy place, until he comes out. And he shall take the fire-pan full of coals of fire from the altar that is before the Lord and shall fill his hands with a fine incense-compound, and he shall bring it inside the veil 13 and put the incense on the fire before the Lord, and the vapor of the incense shall cover the propitiatory that is upon the witnesses, and he will not die. 14 And he shall take some of the blood of the bull calf and sprinkle with his finger onto the propitiatory towards the east. In front of the propitiatory he shall sprinkle some of the blood with his finger seven times.

15 And he shall slaughter the goat for sin that is for the people before the Lord and bring in its blood inside the veil and do with its blood as he did with the blood of the bull calf, and he shall sprinkle its blood on the propitiatory in front of the propitiatory. 16 And he shall make the holy place ritually acceptable because of the unclean things of the sons of Israel and because of their wrongs—concerning all their sins, and so he shall do for the tent of witness, which has been established among them in the midst of their uncleanness. 17 And no person shall be in the tent of witness, when he enters to make atonement in the holy place, until he comes out. And he shall make atonement for himself and for his house and for all the congregation of the sons of Israel. 18 And he shall go out to the altar which is before the Lord and make atonement on it and shall take some of the blood of the bull calf and some of the blood of the goat and put it on the horns of the altar, round about. 19 And he shall sprinkle some of the blood on it with his finger seven times and pronounce it clean and hallow it from the uncleanness of the sons of Israel.

20 And he shall finish making the holy place and the tent of witness and the altar ritually acceptable, and he shall pronounce clean the things that pertain to the priests. And he shall bring near live the goat. 21 And Aaron shall lay his hands on the head of the live goat and confess over it all the lawless acts of the sons of Israel and all their offenses and all their sins and shall put them on the head of the live goat and shall send it away into the desert by the hand of a ready person. 22 And the goat shall bear on itself their offenses to an untrodden region, and he shall send off the goat into the wilderness.

23 And Aaron shall enter the tent of witness and shall take off the linen garment that he put on when he went into the holy place and shall deposit it there. 24 And he shall bathe his body in water in a holy place and put on his garment; then he shall come out and perform his sacrifice and the sacrifice of the people and shall make atonement for himself and his house and for the people as for the priests. 25 And the fat for sins he shall offer up on the altar. 26 And the one who sends off the goat set apart for release shall wash his clothes and bathe his body in water and afterward shall come into the camp. 27 And the bull calf for sin and the goat for sin, of whom their blood was brought in to make atonement in the holy place—they shall take them outside the camp and burn them up with fire, and their skins and their flesh and their dung. 28 Now the one who burns them shall wash his clothes and bathe his body in water and afterward shall come into the camp.

29 And this shall be a perpetual precept to you: In the seventh month, on the tenth of the month, you shall humble your souls and shall do no work, neither the native nor the guest among you who adheres. 30 For on this day he shall make atonement for you, to cleanse you from all your sins before the Lord, and you shall be clean. 31 This rest shall be Sabbath of Sabbaths to you, and you shall humble your souls; it is a perpetual precept. 32 The priest, he whom they anoint and he whose hands they shall validate to serve as priest in his father's place, shall make atonement and shall put on the linen garment, the holy vestment. 33 And he shall make the holy of the holy ritually acceptable, and he shall make ritually acceptable the tent of meeting and the altar, and he shall make atonement for the priests and for the entire congregation. 34 And this shall be a perpetual precept for you, to make atonement for the sons of Israel for all their sins. It shall be done once a year as the Lord instructed Moyses.

17 And the Lord spoke to Moyses, saying:
2 Speak to Aaron and his sons and to all the sons of Israel, and you shall say to them: This is the word that the Lord has commanded, saying:
3 Person by person of the sons of Israel, whoever slaughters a calf or a sheep or a goat in the camp, or who slaughters outside and does not bring it to the door of the tent of witness, to perform it as a whole burnt offering or as a deliv-
erance to the Lord, acceptable for an odor of frag-
rance, and who slaughters outside and does not bring it to the door of the tent of witness in order to bring a gift to the Lord before the tent of the Lord, then bloodshed shall be reckoned to that person. He has shed blood; that soul shall be exterminated from its people 5 in order that the sons of Israel may bring their sacrifices, whatever they shall slaughter in the plains, and they shall bring them to the Lord, to the priest at the entrance of the tent of witness, and they shall offer them as a sacrifice of deliverance to the Lord. 6 And the priest shall dash the blood against all sides of the altar, before the Lord at the entrance of the tent of wit-
ness and offer up the fat as an odor of fragrance to the Lord, and they shall no longer offer their sacrifices to useless things, to whom they go out to commit fornication after them. It shall be a perpetual precept to you throughout your generations.

8 And you shall say to them: Person by person of the sons of Israel and from the sons of the guests among you who adhere, whoever performs a whole burnt offering or sacrifice and does not bring it to the door of the tent of witness, to perform it to the Lord, that person shall be exterminated from his people.

10 Person by person of the sons of Israel or of the guests among you who adhere, whoever eats any blood—and I will set my face against the soul who eats blood and will utterly destroy it from its people. For the life of all flesh is its blood, and I have given it to you for making atonement for your souls on the altar, for it is its blood that makes atonement for the soul. Therefore I have said to the sons of Israel: No soul among you shall eat blood, and no guest among you who adheres shall eat blood. And person by person of the sons of Israel and of the guests among you who adhere, whoever hunts as prey a wild animal or bird that may be eaten, shall pour out the blood and cover it with earth.

14 For the life of all flesh is its blood, and I have said to the sons of Israel: You shall not eat the blood of any flesh. For the life of all flesh is its blood; anyone who eats it shall be exterminated. And any soul, among the natives or among the guests who eats a carcass or what has been torn by wild animals shall wash his clothes and bathe in water, and be unclean until the evening; then he shall be clean. But if he does not wash his clothes and bathe his body in water, he shall assume his transgression of the law.

18 And the Lord said to Moyses, saying:

2 Speak to the sons of Israel, and you shall say to them: I am the Lord your God. You shall not act according to the practices of the land of Egypt, wherein you lived, and you shall not act according to the practices of the land of Chanaan, there where I am bringing you, and you shall not live by their precepts. My judgments you shall perform, and my ordinances you shall keep, to walk by them; I am the Lord your God. And you shall keep all my ordinances and all my judgments, and you shall do them; as for the things a person does, he shall live by them; I am the Lord your God.

6 Person by person shall not approach any of the household of his flesh to uncover shame; I am the Lord. You shall not uncover the shame of your father and the shame of your mother, for she is your relative. You shall not uncover her shame. You shall not uncover the shame of your father’s wife; it is the shame of your father. You shall not uncover her shame—the shame of your sister, from your father or from your mother, whether born at home or born abroad. You shall not uncover their shame—the shame of your son’s daughter or of your daughter’s daughter, for it is your own shame. You shall not uncover the shame of your father’s wife’s daughter; she is your sister by the same father. You shall not uncover her shame. You shall not uncover the shame of your father’s sister, for she is of your own household. You shall not uncover the shame of your father’s brother, and you shall not approach his wife, for she is your relative. You shall not uncover the shame of your daughter-in-law, for she is your son’s wife; you shall not uncover her shame. You shall not uncover the shame of your brother’s wife; it is your brother’s shame. You shall not uncover the shame of a woman and her daughter. You shall not take her son’s daughter and her daughter’s daughter to uncover their shame, for they are of your own household; it is a profane act. You shall not take a woman as a rival in addition to her sister, to uncover her shame in addition to her while she is still alive. You shall not approach a woman to uncover her shame in the separation of her uncleanness. You shall not give your bed of semen to the wife of your neighbor, to bring defilement onto her. And you shall not give any of your offspring to serve a ruler. And you shall not profane the holy name. I am the Lord. And you shall not sleep with a male as in a bed of a woman, for it is an abomination. And you shall not give your bed to any quadruped for sowing to bring defilement on it, nor shall any woman stand before any quadruped so as to be mounted, for it is loathsome.

24 Do not defile yourselves in any of these ways. For by all these things the nations I am sending out before your face were defiled. And the land became defiled, and I repaid their evil because of it, and the land was angry with its inhabitants. And you shall keep all my precepts and all my ordinances and not commit any of all these abominations, the inhabitant and the guest among you who has come for the men of the land, who were before you, committed all of these abominations, and the land became defiled; otherwise the land will become angry with you when you defile it, as it became angry with the nations that were before you. For anyone who commits any of all these abominations—the souls that do so shall be exterminated from their people.

19 And the Lord spoke to Moyses, saying:

2 Speak to the congregation of the sons of Israel, and you shall say to them: You shall be holy, for I am holy, the Lord your God. Let each fear his
father and his mother, and you shall keep my sabbaths; I am the Lord your God. You shall not follow after idols, and you shall not make gods of cast metal for yourselves; I am the Lord your God.

5 And if you offer a sacrifice of deliverance to the Lord, offer it acceptable on your behalf. If it shall be eaten on the day you offer it and on the next day, and if it is left over until the third day, it shall be burned up by fire. But if in eating it is eaten on the third day, it is not fit to be offered; it will not be accepted. And he who eats it shall assume guilt because he has profaned what is holy to the Lord, and the souls who eat it shall be exterminated from their people.

6 And when you reap the harvest of your land, you shall not make a thorough job of your harvest, to harvest your field altogether, and you shall not gather what falls down of your harvest. And you shall not harvest your vineyard over again or gather the grapes of your vineyard; you shall leave them for the poor and the guest; it is I who am the Lord your God.

7 You shall not steal; you shall not deal falsely; each of you shall not falsely accuse his neighbor; you shall not swear by my name in an unjust matter, and you shall not profane the name of your God; it is I who am the Lord your God.

8 You shall not act unjustly towards your neighbor, and you shall not plunder, and the wages of a day laborer shall not rest overnight with you until morning. You shall not speak badly of the deaf and put an obstacle before the blind, and you shall fear the Lord your God; it is I who am the Lord your God.

9 You shall not do something unjust in judgment; you shall not accept the person of the poor or admire the person of a high official; with justice you shall judge your neighbor. You shall not go around in deceit among your nation; you shall not conspire against the blood of your neighbor; it is I who am the Lord your God.

10 You shall not hate in your mind your kin; in reproof you shall reprove your neighbor, and you shall not assume guilt because of him. And your own hand shall not take vengeance, and you shall not be angry against the sons of your people, and you shall love your neighbor as yourself; it is I who am the Lord.

11 You shall keep my law. You shall not breed your animals to those of a different kind, and you shall not sow your vineyard with something different, and you shall not put on yourself an adulterated garment woven with two materials.

12 And if one lies with a woman in a bed of another man, and they have come in Israel—whoever gives any of his offspring to a ruler, to defile my holy things and to profane the name of those consecrated to me. You shall not profane your daughter by making her commit fornication, and the land shall not fornicate, and the land shall be full of lawlessness.

13 You shall keep my sabbaths and be respectful of my sanctuaries; it is I who am the Lord your God.

14 You shall not follow after ventriloquists, and you shall not attach yourselves to enchanters, to be thoroughly polluted by them; it is I who am the Lord your God.

15 You shall rise before a gray-haired person and honor the person of the old, and you shall fear your God; it is I who am the Lord your God.

16 You shall not do what is unjust in judgment in measures and in standard weights and in balances. You shall have just balances and just standard weights and an honest half-peck; it is I who am the Lord your God, who brought you out of the land of Egypt; it is I who am the Lord your God.

17 You shall not do what is unjust in judgment and you shall not judge your neighbor. You shall not go around in deceit among your nation; you shall not conspire against the blood of your neighbor; it is I who am the Lord your God.

18 You shall not hate in your mind your kin; in reproof you shall reprove your neighbor, and you shall not assume guilt because of him. And your own hand shall not take vengeance, and you shall not be angry against the sons of your people, and you shall love your neighbor as yourself; it is I who am the Lord.

19 You shall keep my law. You shall not breed your animals to those of a different kind, and you shall not sow your vineyard with something different, and you shall not put on yourself an adulterated garment woven with two materials.

20 And if one lies with a woman in a bed of semen and she is a domestic carefully guarded for a man but she by means of release had not been ransomed neither had freedom been given her, they shall get an inquiry. They shall not die, since she had not been freed, and he shall bring for his error to the Lord, at the door of the tent of meeting, a ram for error. And the priest shall make atonement for him with the ram for error before the Lord for the sin that he committed, and the sin he committed shall be forgiven him.

21 Now when you enter into the land that the Lord your God is giving you and plant any kind of tree for food, then you shall thoroughly purify its uncleanness; three years its fruit shall be impure to you; it shall not be eaten. And in the fourth year all its fruit shall be holy, laudable to the Lord. But in the fifth year you shall eat the fruit, its yield is an increase for you; it is I who am the Lord your God.

22 Do not eat on the mountains. And you shall not practice ornithomancy or divination by means of birds. You shall not make a hair roll out of the hair on your head or spoil the appearance of your beard. And you shall not make any incisions in your body for a soul and make any tattooed characters upon you; it is I who am the Lord your God.

23 You shall not profane your daughter by making her commit fornication, and the land will not fornicate, and the land shall be full of lawlessness.

24 You shall keep my sabbaths and be respectful of my sanctuaries; it is I who am the Lord your God.
ed in going out to commit fornication with the rulers. 6 And a soul that follows after ventriloquists or enchanters so as to commit fornication after them, I will set my face against that soul and will utterly destroy him from his people. 7 And you shall be holy, for I, the Lord your God, am holy. 8 And you shall keep my ordinances and observe them; I am the Lord that sanctifies you. 9 A person, a person who commits adultery with his father’s wife—he has uncovered his father’s shame; let both of them by death be put to death; they are liable. 10 A person who commits adultery with the wife of his neighbor—he shall be put to death; they are liable. 11 And if anyone lies with his father’s wife, he has uncovered his father’s shame; let both of them by death be put to death; they are liable. 12 And if anyone lies with his daughter-in-law, let both of them by death be put to death, for they have behaved impiously; they are liable. 13 And he who lies with a male in a bed for a woman, both have committed an abomination; by death let them be put to death; they are liable. 14 He who takes a wife and her mother—it is abhorrent among you. 15 And he who gives his sleeping-with to a quadraped, by death let him be put to death; they are liable. 16 And the Lord spoke to Moyses, saying: 17 Say to Aaron: A person from your kin among your kin, a land that is flowing with milk and honey, which I bring you there to settle in it will never be dead; nor shall they shave the appearance of their beard, and they shall not cut incisions into their flesh. 18 And they shall be holy to their God and not profane the name of their God. For it is they that offer the sacrifices of the Lord as gifts of their God, and they shall be holy. 21 They shall not marry a woman who is a prostitute and one who has been profaned and a woman rejected by her husband. For he is holy to the Lord his God, and he will sanctify it—he is he that offers the gifts of the Lord your God; he shall be holy, for I, the Lord, who sanctifies them, am holy. 22 And you shall not uncover the shame of your father’s sister; he shall bear guilt. 18 And a woman who sits apart and uncovers her shame—he has laid bare her spring, and she has laid bare her flow of blood; both of them shall be excommunicated from their race. 19 And you shall not uncover the shame of your father’s sister or of your mother’s sister, for one has laid bare one’s own blood family; they shall carry guilt. 20 He who lies with one who is his relative—he has uncovered the shame of his kinship; they shall die childless. 21 He who takes the wife of his brother—it is impurity; he has uncovered his brother’s shame; they shall die childless.

22 And you shall keep all my ordinances and all my judgments and do them, and the land to which I bring you there to settle in it will never be angry with you. 23 And you shall not walk by the precepts of the nations that I am sending out away from you. Because they did all these things, I also abhorred them. 24 And I have said to you: You shall inherit their land, and it is I who will give it to you in possession, a land that is flowing with milk and honey. I am the Lord your God who has separated you from all the nations. 25 And you shall separate them: between the clean animals and between the unclean animals and between the clean birds and between the unclean; you shall not cause your souls to be loathsome by the animals and by the birds and by any of the creeping things of the earth, which I have set apart for you by uncleanness. 26 And you shall be holy to me, for I the Lord your God am holy, who has separated you from all the nations to be mine.

27 And a man or a woman—whoever among them becomes a ventriloquist or an enchanter, let both by death be put to death; with stones you shall stone them; they are liable.

21 And the Lord said to Moyses: Address the priests, the sons of Aaron, and you shall say to them:

They shall not be defiled by souls except by their nearest kin: for father and mother and sons and daughters, for a brother and for a virgin sister, who approaches him, who had not been given in marriage to a husband—he shall be defiled for these. 4 He shall not be defiled suddenly among his people to his own desecration.

And you shall not have a bald spot shaven upon your head for the dead, nor shall they shave the appearance of their beard, and they shall not cut incisions into their flesh. 6 They shall be holy to their God and not profane the name of their God. For it is they that offer the sacrifices of the Lord as gifts of their God, and they shall be holy. 7 They shall not marry a woman who is a prostitute and one who has been profaned and a woman rejected by her husband. For he is holy to the Lord his God, and he will sanctify it—he is he that offers the gifts of the Lord your God; he shall be holy, for I, the Lord, who sanctifies them, am holy. 8 And if the daughter of a person who is a priest profanes herself through going out to commit fornication, she profanes the name of her father; she shall be burned on fire.

10 And the priest who is great among his brothers, when the anointing oil has been poured on his head and when he has been validated to wear the vestments, shall not unbind his head and shall not tear his vestments. 11 And he shall not enter for any dead soul; he shall not be defiled for his father or even for his mother. 12 And he shall not depart from the holy things, and he shall not profane what is consecrated, belonging to his God, for God’s holy oil of anointing is upon him; I am the Lord. 13 He shall marry a wife who is a virgin of his own kin. 14 A widow and one rejected and profaned and a prostitute—these he shall not marry. Rather, he shall marry a wife who is a virgin of his own kin. 15 And he shall not profane his offspring among his kin; I am the Lord that sanctifies him.

16 And the Lord spoke to Moyses, saying: 17 Say to Aaron: A person from your kin among your families—if any such person has a blemish on him, he shall not approach to offer the gifts of his
God. 18 Any person who has a blemish on him shall not draw near—a person who is lame or blind or having a mutilated nose or who has a cut ear 19 or a person who has a crushed hand or a crushed foot 20 or a hunchback or one with white spots on the eye or one that has inflammation in his eyes or a person who has on him a severe itch or lichen-like growth or one with a single testicle. 21 Anyone of the offspring of Aaron the priest who has on him a blemish shall not come near to offer sacrifices to your God; since he has a blemish, he shall not come near to offer the gifts of God. 22 He shall eat the gifts of God, the holy of holies, and of the holy things. 23 Only he shall not draw near to the veil and not come near the altar, because he has a blemish, and he shall not profane the sanctuary of his God, for it is I who am the Lord who sanctify them. 24 And Moyses spoke to Aaron and his sons and to all the sons of Israel.

22 And the Lord spoke to Moyses, saying: 25 Speak to Aaron and his sons, and let them give heed because of the sacred things of the sons of Israel, which they dedicate to me, and they shall not profane my holy name; I am the Lord. 26 Say to them: Any person from all your offspring throughout your generations who comes near the sacred things, which the sons of Israel dedicate to the Lord, and his uncleanliness is upon him—that soul shall be cleansed from my presence; I am the Lord your God. 27 And a man of the offspring of Aaron the priest—and he is a sufferer from a leprous disease or spermatorrhoea—shall not eat of the sacred things until he has been cleansed. And he who touches anything of the uncleanness of a soul 28 or a person whose bed of semen issues forth from him 29 or whoever touches any unclean creeping thing that defiles him or by any human being by whom he defiles him, according to all his uncleanness— 30 a soul who touches them shall be unclean until evening. He shall not eat of the sacred things unless he has washed his body in water. 31 And should the sun set, he shall then be clean, and then he shall eat of the sacred things, for it is his bread. 32 A carcass and what was torn by wild animals he shall not eat, to be defiled by them; I am the Lord. 33 And they shall not keep my charges so that they may not through them assume guilt and die for them; there shall be no blemish in it. 34 Anything blind or broken-limbed or with its tongue cut or having warts or acute itching or having lichen-like growth—these you shall not offer to the Lord and you shall not give of them as an offering on the altar to the Lord. 35 And a calf or a sheep that has a cut on its ear or one with a stunted tail, you shall make a slaughtering of them for yourself, but it will not be accepted for your vow. 36 A gelding and one bruised and one castrated and one whose testicles were torn off—you shall not offer these to the Lord, and you shall not do them in your land. 37 And from an alien’s hand you shall not offer any of these as gifts to your God, since there are corruptions in them; there is a blemish in them; they shall not be acceptable to you.

26 And the Lord spoke to Moyses, saying: 27 When a calf or a sheep or a goat is born, then it shall remain seven days under its mother, but on the eighth day and beyond it shall be accepted as a gift, an offering to the Lord. 28 And as for a calf or a sheep—you shall not slaughter her and her young on one day. 29 But if you sacrifice a sacrifice, a vow of joyfulness, to the Lord, you shall sacrifice it as something acceptable to you. 30 It shall be eaten on the same day; you shall not leave any of the meat until morning; I am the Lord.

31 And you shall keep my commandments and do them. 32 And you shall not profane the name of the holy one, and I shall be sanctified among the sons of Israel; I am the Lord who sanctifies you, 33 who brought you out of the land of Egypt to be your God; I am the Lord.

23 And the Lord said to Moyses, saying: 24 Speak to the sons of Israel, and you shall say to them: The feasts of the Lord, those that you shall call designated, holy—these are my feasts.

---

1 I.e. departed soul tantamount to corpse  
2 God = We  
3 Lacking in Gk
3 Six days you shall do acts of work, and on the seventh day there is Sabbath, a rest, designated, holy to the Lord; you shall do no work; it is Sabbath to the Lord in your every settlement.

4 These are the feasts for the Lord, and they are designated, holy, those that you shall call out at their appointed time. 5In the first month, on the fourteenth day of the month, in the middle of the time approaching evening, is a passcha to the Lord.

6 And on the fifteenth day of the same month is the feast of unleavened bread to the Lord; seven days you shall eat unleavened things. 7And the first day shall be a designated, holy one to you; you shall not do any work of service. 8And for seven days you shall present whole burnt offerings to the Lord, and the seventh day shall be a designated holy one to you; you shall not do any work of service.

9 And the Lord spoke to Moyses, saying:

10 Speak to the sons of Israel, and you shall say to them: When you enter into the land that I give you and you reap its harvest, you shall also bring a sheaf as the first fruit of your harvest to the priest.

11 And he shall raise up the sheaf before the Lord, acceptable for you; on the day after the first the priest shall raise it up. 12And on the day when you bring the sheaf, you shall do a sheep a year old, without blemish, as a whole burnt offering to the Lord, and its sacrifice—two-tenths of choice flour prepared with oil; a sacrifice to the Lord it is, an odor of fragrance to the Lord, and its libation, one-fourth of a hin3 of wine. 14And you shall eat no bread or parched fresh kernels until this very day, until you yourselves offer the gifts to your God; it is a perpetual precept throughout your generations in your every settlement.

15 And from the day after the sabbaths, from the day on which you bring the sheaf of the addition, you shall count off seven whole weeks. 16 You shall count until the day after the last week, fifty days, and you shall present a new sacrifice to the Lord. 17You shall offer bread as an addition from your settlement: two loaves of bread. They shall consist of two-tenths of fine flour, baked with leaven, of first products to the Lord. 18 And you shall offer with the bread seven lambs, a year old without blemish, and one calf from the cattle-herd and two rams without blemish; they shall be a whole burnt offering to the Lord, along with their sacrifices and their libations; a sacrifice, an odor of fragrance to the Lord. 19 You shall also prepare one lamb a year old as a sacrifice of deliverance with the bread of the first products. 20 And the priest shall place them with the bread of the first products—an addition before the Lord, together with the two lambs; they shall be holy to the Lord for the priest who offers them; they shall be his. 21 And this day you shall call designated; it shall be holy to you; you shall not do any work of service on it—a perpetual precept throughout your generations in your every settlement.

22 And when you reap the harvest of your land, you shall not in your harvesting thereafter make a thorough job of the harvest of your field, and you shall not gather the gleanings of your harvest; you shall leave them remaining for the poor and for the guest; I am the Lord your God.

23 And the Lord spoke to Moyses, saying:

24 Speak to the sons of Israel, saying: On the seventh month, on the first of the month, you shall have a rest, a memorial with trumpets; it shall be designated, holy to you. 25 You shall do no work of service, and you shall present a whole burnt offering to the Lord.

26 And the Lord spoke to Moyses, saying:

27 Also on the tenth of this seventh month there is a day of atonement; it shall be designated, holy to you, and you shall humble your souls and present a whole burnt offering to the Lord; 28 you shall do no work on this particular day; for this is a day of atonement for you, to make atonement for you before the Lord your God. 29 Any soul who does not humble himself on that particular day shall be exterminated from his people. 30 And any soul that shall do work on that particular day—that soul shall be utterly destroyed from his people. 31 You shall do no work; it is a perpetual precept throughout your generations in all your settlements. 32 It shall be to you Sabbath of Sabbaths, and you shall humble your souls; from the ninth of the month, from evening to evening you shall sabbatize on your sabbaths.

33 And the Lord spoke to Moyses, saying:

34 Speak to the sons of Israel, saying: On the fifteenth day of this seventh month and lasting seven days is the feast of tents to the Lord. 35 And the first day is designated, holy; you shall not do any work of service. 36 Seven days you shall present whole burnt offerings to the Lord, and the eighth day shall be designated, holy to you, and you shall present a whole burnt offering to the Lord; it is a finale; you shall not do any work of service.

37 These are the feasts to the Lord, which you shall call designated, holy, for presenting to the Lord offerings—whole burnt offerings and their sacrifices and their libations, each on its proper day—apart from the sabbaths of the Lord and apart from your gifts and apart from all your vows and apart from your voluntary gifts, which you give to the Lord.

38 Also on the fifteenth day of this seventh month, when you finish the produce of the land, you shall keep a feast to the Lord for seven days, a rest on the first day and a rest on the eighth day. 40 And on the first day you shall take ripe fruit of a tree, both brushes of palm trees and bushy branches of a tree and branches of willow and of chaste-tree from a wadi, to rejoice before the Lord your God for seven days in the year. 41 It is a perpetual precept throughout your generations. You shall keep it as a feast in the seventh month. 42 You shall live in tents for seven days; everyone who is a native in Israel shall live in tents, 43 so that your

3 Heb 1 hin = 4 liters
generations may know that I made the sons of Israel settle in tents when I brought them out of the land of Egypt; I am the Lord your God.

44 And Moyses declared to the sons of Israel the feasts of the Lord.

24 And the Lord spoke to Moyses, saying:

Command the sons of Israel, and let them take for you oil, pure olive, beaten, for light, to burn a lamp continually outside the veil in the tent of witness. And Aaron and his sons shall burn it from evening to morning before the Lord perpetually; it is a perpetual precept throughout your generations. You shall burn the lamps on the pure lampstand before the Lord until morning.

5 And you shall take fine flour and make it twelve loaves; two-tenths shall be the one loaf.

6 And you shall lay them in two piles, six loaves per one pile, on the pure table before the Lord. You shall put on the pile pure frankincense and salt, and they shall be as loaves for remembrance, set before the Lord. On the day of the sabbaths he shall set them out before the Lord continually as an everlasting covenant from the sons of Israel.

9 And they shall be for Aaron and his sons, and they shall eat them in a holy place, for they are holy of holies; this is for him from the things sacrificed to the Lord, a perpetual precept.

10 And a son of an Israelite woman (and he was the son of an Egyptian) came out among the sons of Israel, and the Israelite woman's son and the Israelite person began fighting in the camp. And the Israelite person began fighting in the camp, and all who heard shall lay their hands on him; from the plains you shall eat its produce.

13 And the Lord said to Moyses, saying: Take the one who called down the curse outside the camp, and all who heard shall lay their hands on his head, and the whole congregation shall stone him. And speak to the sons of Israel, and you shall say to them: If a person, a person who curses God, he shall assume guilt. Whoever names the name of the Lord—by death let him be put to death; let the whole congregation of Israel stone him with stones. Whether a guest or a native, when he names the name, let him die. And a person who strikes a person's soul and he dies, by death let him be put to death. And whoever strikes an animal and it dies—let him repay soul for soul. And if anyone should give a blemish to your neighbor, let a person not oppress your neighbor, even if you make an acquisition from your neighbor, let a person not oppress his neighbor. You shall acquire from your neighbor according to the number of years since the signal; he shall sell to you according to the number of years of produce. Insofar as there be an increase in years, you shall increase his tenure, and insofar as there be a decrease in years, you shall decrease his tenure, for he shall sell to you a number of yields. Let not a person oppress his neighbor, and you shall fear the Lord your God; it is I who am the Lord your God.

18 And you shall observe all my statutes and all my judgments, and you shall guard yourselves and do them, and you shall dwell on the land feeling confident. And the land will yield its produce, and you will eat to satiety and dwell on it feeling confident. But if you say, What shall we eat in this seventh year, if we do not sow or gather in our land all its yield shall be for food.

25 And the Lord spoke to Moyses on the mountain Sina, saying: Speak to the sons of Israel, and you shall say to them: If you enter the land that I give you, the land which I give you, you shall also rest—Sabbata to the Lord. Six years you shall sow your field, and six years you shall prune your vine and gather in its fruit, but in the seventh year there shall be Sabbata—a rest for the land, Sabbata for the Lord; you shall not sow your field, and you shall not prune your vine. You shall not reap completely that which sprouts by itself of your field or gather in the grapes of what is something made holy for you; it shall be a year of rest for the land. And the sabbaths of the land shall be food for you and for your male slave and your female slave and your hired laborer and for the resident alien who adheres to you, for your livestock also and for the wild animals which are in your land all its yield shall be for food.

8 And you shall count off for yourself seven rests of years, seven times seven years, and they shall be for you seven weeks of years—forty-nine years. And you shall proclaim with the sound of the trumpet throughout all your land, in the seventh month, on the tenth of the month. On the day of atonement you shall proclaim with the trumpet throughout all your land. And you shall hallow the year, the fiftieth year, and you shall proclaim release on the land to all its inhabitants. It shall be a year of release; a signal this shall be for you, and each one shall depart to his possession, and each shall depart to his clan. This is a signal of release: the fiftieth year. It shall be a year for you; you shall not sow or gather its spontaneous sprouts, and you shall not harvest its consecrated things. For it is a signal of release; it shall be a holy thing to you; from the plains you shall eat its produce.

13 In the year of release, by its signal, each one shall return to his possession. But if you make a sale to your neighbor, even if you make an acquisition from your neighbor, let a person not oppress his neighbor. You shall acquire from your neighbor according to the number of years since the signal; he shall sell to you according to the number of years of produce. Insofar as there be an increase in years, you shall increase his tenure, and insofar as there be a decrease in years, you shall decrease his tenure, for he shall sell to you a number of yields. Let not a person oppress his neighbor, and you shall fear the Lord your God; it is I who am the Lord your God.

18 And you shall observe all my statutes and all my judgments, and you shall guard yourselves and do them, and you shall dwell on the land feeling confident. And the land will yield its produce, and you will eat to satiety and dwell on it feeling confident. But if you say, What shall we eat in this seventh year, if we do not sow or gather in our land all its yield shall be for food.
crop? 21 I will also send my blessing to you in the sixth year, and it will yield its crop for three years.
22 And you shall sow in the eighth year, and you will be eating from the old crop until the ninth year. When its produce comes in, you shall eat old of old things. 23 And the land shall not be sold irrevocably, for the land is mine, because before me you are guests and resident aliens. 24 And on the basis of all the land of your holding, you shall provide ransom for the land.
25 But if your brother who is with you should become poor and should sell some of what he holds and the next of kin who is nearest should come, then he shall redeem the sale of his brother.
26 But if someone does not have one who is next of kin and has plenty in hand and finds for himself what is sufficient for his ransom, 27 then he shall compute the years of his sale and give back what he has over to the person who sold it to him, and he shall depart to his holding. 28 But if his hand does not find what is sufficient to give it back to him, then the sale shall belong to the one who acquired them until the year of release, and at the release it shall expire, and he shall depart to his holding.
29 But if anyone sells a dwelling house in a walled city, then its redemption shall stand; until a year of days has elapsed, its redemption shall stand. 30 But if it is not redeemed until a full year has elapsed, the house that is in a city that has a wall shall be confirmed irrevocably to belong to its purchaser, throughout his generations, and it shall not expire in the release. 31 But houses in farmsteads, those that have no wall around them, let them be classed as the field of the earth; these shall always be redeemed, and they shall expire in the release. 32 And as for the cities of the Leuites, the houses of the cities of their holding shall always be redeemed for the Leuites. 33 And he who redeems them from the Leuites, then the sale of their houses of a city of their holding shall expire in the release, because the dwellings in the cities of the Leuites are their holding among the sons of Israel. 34 And the fields bordering on their cities shall not be sold; for this is their holding for all time.
35 Now if your brother is needy and with you becomes weak in his hands, you shall help him as a guest or the resident alien with you as a possession. 46 And you shall distribute them to your children after you, and they shall be held in possession by you forever. But of your brothers the sons of Israel, each shall not abuse his brother with toil. 47 If the hand of the guest or the resident alien with you finds, and if your brother, having fallen in difficulty, is sold to the guest or to the resident alien with you or to a guest by descent, 48 after he has been sold to him he shall have redemption; one of his brothers shall redeem him; 49 a brother of his father or a son of his father’s brother shall redeem him, or some of his relatives who are of his own flesh, of his own tribe, shall redeem him, but if he prospers with his hands he shall redeem himself. 50 He shall compute with his purchaser from the year when he sold himself to him until the year of the release, and the amount of the sale shall be as for a hired laborer. Year by year he shall be with him. 51 But if more years remain to someone, for these he shall pay his ransom from the money of his sale, 52 but if few years remain until the year of the release, then he shall compute for him according to his years, and he shall pay his ransom. 53 As a hired laborer he shall be with him year by year. You shall not abuse him with toil in your sight.
54 But if he has not been redeemed in any of these ways, he and his young children with him shall go forth in the year of release. 55 For to me the sons of Israel are domestics; these are my servants whom I brought out from the land of Egypt.

26 I am the Lord your God. You shall make for yourselves nothing made by hand nor carved, neither erect a stèle of your own, nor shall you place a stone as a lookout in your land, to do obeisance to it; it is I who am the Lord your God. 2 You shall keep my sabbaths and be respectful of my sanctuaries; I am the Lord.
3 If you walk by my ordinances and observe my commandments and do them, 4 I will then give you the rain in its season, and the land shall yield its produce, and the trees of the plains shall yield their fruit. 5 And for you the harvest shall overtake the vintage, and the vintage shall overtake the sowing, and you shall eat your bread to satiety and dwell in safety on your land, and war shall not go through your land. 6 And I will grant peace in your land, and you shall fall asleep, and there shall be no one making you afraid, and I will destroy bad animals from your land. 7 And you shall give chase to your enemies, and they shall fall before you by slaughter. 8 And five of you shall give chase to a
hundred, and a hundred of you shall give chase to
tens of thousands, and your enemies shall fall be-
fore you by dagger. 9 And I will look attentively
upon you and increase you and multiply you, and
I will establish my covenant with you. 10 And you
shall eat the old and the old things of the old, and
you shall bring out the old out of the new. 11 And I
will place my tent among you, and my soul shall
not abhor you. 12 And I will walk among you and
will be your God, and you shall be for me a na-
tion. 13 It is I who am the Lord your God who
brought you out of the land of Egypt since you
were slaves, and I have shat tered the bond of your
yoke and led you with boldness.

14 But if you do not obey me, neither do these
ordinances of mine, 15 but refuse to comply with
them, and your soul be angered by my judgments
so that you do not carry out all my command-
ments so that you scatter my covenant to the wind,
16 then I in turn will do thus to you, and I will
gather difficulty upon you, both itch and jaundice,
and your eyes as being purulent and your life as
pining away. And you shall sow your seed in vain,
and your adversaries shall eat it. 17 And I will set
my face against you, and you shall fall down be-
fore your enemies, and those who hate you shall
pursue you, and you shall flee though no one pur-
sues you. 18 And if up to this point you do not obey
me, then I will do more to discipline you sevenfold
for your sins. 19 And I will smash the insolence of
your arrogance, and I will make your sky iron and
your earth like copper. 20 And your strength shall
be to no purpose, and your land shall not yield its
seedtime, and the tree of your field shall not yield
its fruit.

21 If after this you walk sideways and are not
willing to obey me, I will add to you seven blows
in accordance with your sins. 22 And I will send to
wild animals of the land against you, and they
shall devour you and utterly destroy your livestock,
and they shall make you very few in number, and
your roads shall be deserted.

23 And if by these things you are not disci-
plined but walk sideways with me, 24 then I too
will walk with you in skewed anger, and I myself
will strike you sevenfold for your sins. 25 And I will
bring against you a dagger avenging the cause of
the covenant, and you will flee for refuge to your
cities. And I will send death among you, and you
shall be delivered into enemy hands. 26 When you
are hard pressed for want of bread, then ten
women shall bake your bread in a single oven, and
they shall dole out your bread by weight, and you
shall eat and never be satisfied.

27 Now if by these things you do not obey me
but walk sideways with me, 28 I myself too will
walk with you in skewed anger, and it is I who will
discipline you sevenfold in accordance with your
sins. 29 And you shall eat the flesh of your sons,
and you shall eat the flesh of your daughters. 30 And I
will strip bare your steles and utterly de-
stroy your wooden handcrafted objects, and I will
place your limbs on the limbs of your idols. And
my soul will be very angry with you. 31 And I will
lay your cities waste, will make your sanctuaries
quite desolate, and I will not smell the odor of
your sacrifices anymore. 32 And I will devastate
your land, and your enemies who inhabit it shall
be astonished at it. 33 And you I will scatter into
the nations, and the dagger, coming by surprise, will
utterly destroy you, and your land shall be deso-
late, and your cities shall be desolate.

34 Then the land shall enjoy its sabbaths all the
days of its desolation. And you shall be in the land
of your enemies; then the land shall sabbatize and
enjoy its sabbaths. 35 All the days of its desolation,
it shall sabbatize what it did not sabbatize on your
sabbaths when you were living on it. 36 And onto
those of you who are left, I will send faintness into
their heart in the land of their enemies, and the
sound of a driven leaf shall put them to flight, and
they shall flee as those who flee from battle, and
they shall fall though no one pursues you. 37 And
brother shall disdain brother as in a war, though
no one is running away, and you shall not be able
to withstand your enemies. 38 And you shall perish
among the nations, and the land of your enemies
shall devour you. 39 And those of you who are left
shall be corrupted because of their sins. In the land
of their enemies they shall melt away.

40 And they shall confess their sins and the
sins of their fathers, because they transgressed and
disdained me and because they walked sideways
before me. 41 And I, in turn, walked in skewed anger
with them, and I shall destroy them in the land of
their enemies. Then their uncircumcised heart will
feel ashamed, and then they will be content with
their iniquities. 42 And I will remember the cov-
enant of Jakob, and I will remember the covenant
of Isak and the covenant of Abraam, and I will re-
member the land. 43 And the land shall be aban-
doned by them. Then the land shall accept its sabb-
aths while it was made desolate by them, and
they themselves shall accept their lawlessness on
account of which they disdained my judgments
and were vexed in their soul by my ordinances.

44 And not even when they were in the land of their
enemies did I ever disdain them or was angered by
them so as to destroy them utterly, to scatter to the
wind my covenant with them; for it is I who am
the Lord their God, 45 and I will remember their
former covenant when I brought them out of the
land of Egypt, out of a house of slavery in the sight
of the nations, to be their God; I am the Lord.

46 These are the judgments and the ordinances
and the law that the Lord established between him
and between the sons of Israel on the mountain
Sina by the hand of Moyses.

27 And the Lord spoke to Moyses, saying:
2 Speak to the sons of Israel, and you shall
say to them: A person who vows a vow to the Lord,
for instance the value of his life, the value for a
male shall be: from twenty to sixty years of age the
value shall be fifty didrachmas of silver by the
sanctuary standard. 4 But for a female the valuation
shall be thirty didrachmas. 5 Now if it is from five
to twenty years of age, the value of a male shall be
twenty didrachmas and of a female, ten didrach-
mas. 6 And from one month to five years, the value
of a male shall be five didrachmas of silver, but of
a female, three didrachmas. 7 But if from sixty years
and over, if the person is a male—the value shall
be fifteen didrachmas of silver, but in the case of a
female ten didrachmas. 8 And if he is base with re-
gard to the value, he shall stand before the priest,
and the priest shall assess him; in accordance with
the strength of the hand of the one making the
vow, the priest shall assess him.

9 But if a gift to the Lord be from the animals,
from those that are being offered, if he gives from
these to the Lord, it shall be holy. 10 He shall not
exchange it, either good for bad or bad for good.
But if by exchanging he exchanges it, animal for
animal, both that one and its substitute shall be
holy. 11 But if a gift to the Lord is any unclean ani-
mal, from those that are not brought, he shall set
the animal before the priest. 12 And the priest shall
assess it; between good and between bad, as the
priest sets the value, so it shall stand. 13 But if by re-
deeming, he redeems it, he shall add one-fifth to
its value.

14 If a person consecrates his house holy to the
Lord, then the priest shall assess it: whether be-
tween good and between bad; as the priest values
it, so it shall be fixed. 15 But if the one who conse-
crates it redeems his house, he shall add to it one-
fifth of the money of its value, and it shall be his.

16 Now if a person consecrates to the Lord
some of the field of his holding, then its value
shall be in accordance with its seed: fifty didrach-
mas of silver to a kor of barley seed. 17 But if he
consecrates his field from the year of release,
according to its assessment it shall stand, 18 but if he
consecrates his field later, after the release, the
priest shall compute the price for it according to
the years that remain until the year of release, and
there shall be a deduction made from its assess-
ment. 19 Now if the one who consecrates it re-
deems the field, then he shall add one-fifth of the
money to its value, and it shall be his, 20 but
should he not redeem the field and should sell the
field to another person, he shall no longer redeem
it. 21 But when the release has expired, the field
shall be holy to the Lord as the land that has been
set aside; it shall be the priest’s holding. 22 Now if
someone consecrates to the Lord part of the field
that he has purchased, which is not a part of the
field of his holding, 23 the priest shall assign to it
the full amount of the value from the year of re-
lease, and he shall pay the value on that day, some-
thing sacred to the Lord. 24 And in the year of re-
lease the field shall be given back to the person
from whom he bought it, whose land-holding it
had been. 25 And every assessment shall be by holy
weights: twenty obols shall make a didrachma.

26 And every firstling that may be born among
your animals shall belong to the Lord, and no one
shall consecrate it; whether calf or sheep, it is the
Lord’s. 27 But if it is of unclean quadrupeds, he
shall make an alteration according to its assess-
ment and add one-fifth to it. And it shall be his.
But if he does not redeem, it shall be sold at its as-
essed value.

28 But nothing dedicated that a person may
dedicate to the Lord, which he owns, from human
to animal and from his field of holding, shall be
sold or redeemed; every devoted thing shall be
holy of holies to the Lord. 29 And nothing that has
been dedicated of human beings shall be re-
deemed, but by death it shall be put to death.

30 Every tithe of the land from the seed of the
ground and of tree-fruit is the Lord’s; it is holy to
the Lord. 31 But if a person should by redeeming re-
deem his tithe, he shall add one-fifth to it, and it
shall be his. 32 And every tithe of cows and sheep,
and everything that may come into the count
under the rod—the tithe shall be holy to the Lord.
33 You shall not exchange good for bad. But if by
exchanging you exchange it, then its substitute
shall be holy; it shall not be redeemed.

34 These are the commandments that the Lord
commanded Moyses for the sons of Israel on the
mountain Sina.

---

*A didrachma is the rough equivalent of two days’ wages
 Heb 1 kor = 220 liters  
*I.e. the tithe*
Edition of the Greek Text

The New English Translation of the Septuagint (NETS) version of Numbers is based on the critical edition prepared by John William Wevers (Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum III.1: Numeri [Göttingen: Vandenhoeck & Ruprecht, 1982]). In addition, several of the thirty-five changes to the critical text later proposed by Wevers in his Notes on the Greek Text of Numbers ([SBLSCS 46; Atlanta: Scholars Press, 1998] 608–609) have been incorporated into NETS Numbers where these alterations affect the English translation. In such cases, differences between the critical edition (Weed) and the emended text of Wevers’ Notes (WeN) are evident in the footnotes to NETS. For example, in Num 21.11 the translation reads “and camped in bAchel Gaib,” although the edition has “and camped in Achelgai.” The correction of the Notes is cited at the foot of the page as follows: bAchelgai = Weed.

Translation Profile of the Greek

Character of the Translation

LXX Numbers may be described as quite a literal reproduction of the Hebrew that is often wooden. The translator is at times careless or inaccurate, but he can also be skillful in carrying out his task, with successful attempts to achieve consistency and to harmonize passages he is rendering.

In his 1851 analysis of LXX Numbers as a translation,1 Zacharias Frankel came to the conclusion that it is a chance amalgam without an overall plan or purpose. However, in his Notes on the Greek Text of Numbers, which constitutes the most thorough study of LXX Numbers in modern times, Wevers offers a more balanced assessment.

On the one hand, Wevers considers the Greek translation of Numbers as “without a doubt by far the weakest volume in the Greek Pentateuch” (Notes, p. ix), with numerous examples of incompetence evidenced by gross failures to follow the rules of grammar. On the other, he also views LXX Numbers as the product of “a mind at work, making judgments at times quite astute in its approach to the task of translating holy writ” (Notes, p. xv). Despite his flaws, the translator is actively engaged in the interpretation of Scripture, making strong efforts to clarify obscure passages and sometimes even to correct what he perceives as factual errors or contradictions in the parent text.

Carelessness and Grammatical Inconsistencies

There are many apparent careless renditions and grammatical inconsistencies on the part of the translator.

A striking example of carelessness on the translator’s part is at Num 9.22–23, where he omitted two pieces of the text due to homoioteleuton (i.e., his eye skipping from one Hebrew word to the same word later in the text, resulting in the omission of the words in between). In the MT, 9.22 ends with “[the Israelites] would not set out; but when it [i.e., the cloud] lifted they would set out,” (וְלֹא תָבַעְנָה בְּנֵי-יִשְׂרָאֵל הִיוּ מְצַמחִיתוּ נַח) , and v. 23 continues: “At the command of the LORD (לְיוָהוֹ יְהוָה הֲלֹא תָבַעְנָה בְּנֵי-יִשְׂרָאֵל הִיוּ מְצַמחִיתוּ נַח) they would camp, and at the command of the LORD (לְיוָהוֹ יְהוָה הֲלֹא תָבַעְנָה בְּנֵי-יִשְׂרָאֵל הִיוּ מְצַמחִיתוּ נַח) they would set out.” LXX Numbers, however, simply reads “[the sons of Israel] . . . shall certainly not set out (καὶ οὐ μὴ ἐπάρωσιν).” (23) For at the ordinance of the Lord they shall set out) (δότι διὰ προστάγματος κυρίου αἱ παροῦσιν). In these two verses, the translator’s eye most likely skipped from the first “[they] would set out” to the second, resulting in loss of the intervening text (“but when it lifted” in the MT). In similar fashion, his eye seems to have skipped from the first “at the command of the Lord” to the second, resulting in loss of the intervening text (“they would camp” in the MT).

Another example of carelessness is at Num 3.25, where the translator unfortunately uses σκηνῆς for both רֵאשׁ הָעָרֹב and קְרוֹשׁ, which gives rise to confusion, since the Hebrew here uses them coordinately: “And
the guard duty of the sons of Gedson in the tent (τῆς σκηνῆς) of witness is the tent (i.e., the tabernacle) (ἡ σκηνή) and the screen.

Several grammatical inconsistencies are also evident. For example, we find cases where no grammatically fitting antecedent can be found in the context. Thus at 11.10 we read “and before Moyses it was evil,” although there is no neuter singular word nearby. We can only presume that Moyses found it evil to hear the people weeping in their divisions, each one at his door. At 22.5 Balak sent ambassadors to Balaam son of Beor “of Pathoura, which is on the river.” The translator presumably regards Pathoura as the name of a city, which would normally be feminine. However, he then refers to this noun with a relative neuter pronoun (ὁ ἐστὶν, “which is”).

Formulaic Patterns

A more positive view of the translator arises when other aspects of his technique are taken into account. In Num 1.2–46, for example, he shows his preference for rigidly following formulaic patterns, regardless of changes in the parent text: “according to their families, according to their divisions, according to their paternal houses, according to the number of their names, according to their head, every male from twenty years and above, everyone who goes out in the force.”

On occasion, a mini-pattern emerges when the translator’s work is compared with the Hebrew of the MT. Num 4.41, for example, ends with a phrase: “(whom Moyses and Aaron enrolled by the voice of the Lord) by the hand of Moyses.” Although not found in the MT, “by the hand of Moyses” has apparently been added in conformity to formulas found elsewhere in this chapter (cf. vv. 37, 45, 49).

Consistency and Harmonization

On numerous occasions, the translator’s attempts to achieve consistency are evident. At Num 21.3, for example, he makes the account consistent with v. 2, which read: “And Israel vowed a vow to the Lord and said: ‘If you deliver to me this people as subject, I will anathematize it and its towns. ‘” In the MT, however, v. 3 reads: “and they utterly destroyed them and their towns.” LXX Numbers makes this verse consistent with the vow in v. 2 by stating: “and he anathematized him and his cities to destruction.” The translator also tries to level the text by the use of harmonizations. In Num 27.18, for example, Moyses is ordered to take Iesous as his successor, “and you shall lay your hands (ταῦτα χείρα σου) upon him”—the Hebrew here has the singular “your hand” (כְּחֵיָרָא σוֹ). A few verses later, this command is carried out when Moyses “laid his hands (יִנְתָּה רָא) upon him.” In the earlier verse the translator used the plural “your hands” in order to harmonize the readings in vv. 18 and 23. Thus, while attempting to translate the Hebrew parent text faithfully, the Greek translator did not hesitate to change specific details in order to achieve consistency and harmonization.

Standard Equivalents and Calques

As is the case for many other books of the Septuagint, LXX Numbers presents several standard equivalents for Hebrew terms. Some examples evident in LXX Numbers are found elsewhere in the Pentateuch; for example: διοθήκη (“covenant”) for תּוֹנה and ψυχή (“soul/ spirit”) for בּוֹל. More specific to Numbers are προσκυνέω (“bow down/worship”) for προσκύνησις; παραβολή (“illustration”) for παραβολή; υἱοί (“sons”) for בֶּן (construct state in chapter 26); χίμαιρον ἐξ ἀγωνὸν (“male goat from the goats”) for βιβλίον ἵμαιρον; ἀποσκευή (“chattel”) for αὐτης; and δύναμις (“army/force”) for לִחְכ.

Another feature of LXX Numbers is the translator’s use of calques, i.e., Greek words with Hebrew meanings, or which at least incorporate meanings from the Hebrew parent text (see “TO THE READER OF NETS”). One prominent example of a calque is κύριος (“LORD”) for the Hebrew הוהי. Another is διοθήκη (“covenant”) for תּוֹנה, which is also classified as a standard equivalent (see above).

Translation of Difficult Terms

In several cases, the translator of LXX Numbers was faced with difficult or baffling Hebrew terms, and he did his best to render them in an intelligible manner. Five examples are presented here.

Even today there is some disagreement among scholars as to the precise meaning of תּוֹנה in Num 11.8; our translator simply contextualized by rendering γάλακτος (“cake”).

The puzzling words רְשָׁאָה, כֹּה—possibly meaning “my displeasure”—are found in Num 14.34 (see also Iob 33.10). Here LXX Numbers gives a contextualized translation, τὸν θυμὸν τῆς ὀργῆς μου (“the wrath of my anger”), which makes good contextual sense.

The Hebrew term גָּבוֹת (“high places”) was apparently not understood as an idolatrous place of wor-
TO THE READER OF NUMBERS

ship at Alexandria when the translator did his work. In Numbers it is rendered by στήλαι ("steles") at 21.28; 22.41; 33.52 (thus also Leu 26.20).

In Num 23.14 the Hebrew text tells us that Balak brought Balaam בֶּלֶךְ לֵבַע ("to the field of Zophim"). Sinceֶלֶךְ לֵבַע literally means "watchers," the translator rendered the phrase by εἰς ἄγγελον σκοπίαν ("to a look-out [or, watchtower] of a field").

In Num 32.33 the land of Og is called בָּלָע כְּרֵסָר ("the land and its towns, with the territories of the surrounding towns") is compared with the more literal Authorized Version ("the land, with the cities thereof in the coasts, even the cities of the country round about"). The Greek translator made reasonable sense of the Hebrew by rendering τὴν γῆν καὶ τῶν πόλεων συν τοῖς ὀρίοις αὐτῶν, πόλεις τῆς γῆς κύκλῳ ("the land and the cities, together with its borders, cities of the land round about").

Major Differences in Arrangement or Structure

When LXX Numbers is compared with the MT, several variations in arrangement or structure are evident. Besides affecting verse numbering, which complicates a synoptic reading with the MT, such differences affect exegesis of the sections in which they are found, and in some cases they might affect our understanding of the textual development of the book of Numbers.

First, in the pedigree (MT “census”) of Israel found in Numbers 1, vv. 20–37 deal with the descendants of Jacob’s twelve sons in the following order: Ruben, Symeon, Judah, Issachar, Zabulon, Ephraim (Joseph’s son), Manasse (Joseph’s son), Benjamin, Gad, Dan, Aser, and Naftali. In contrast, the MT covers them in the order of: Ruben, Simeon, Gad, Judah, Issachar, Zebulun, Ephraim (Joseph’s son), Manasseh (Joseph’s son), Benjamin, Dan, Asher, and Naftali. The effect of the sequence in the LXX is to bring Gad into proximity with Aser (ninth and eleventh, respectively), whereas in the MT they are far apart (third and eleventh). This phenomenon is even more striking in the pedigree detailed in Num 26.5–50, where in the MT Gad is third and Asher seventh. In LXX Numbers, however, Gad is sixth and Asher is seventh. An explanation or motivation for the close proximity of Gad and Aser in the two LXX pedigrees is to be found in the list of Num 1.5–15, where Aser is tenth and Gad is eleventh (in both the MT and LXX).

Second, the arrangement of the Priestly Benediction in Num 6.22–27 differs from that in the MT: (22) And the Lord spoke to Moyses, saying: (23) Speak to Aaron and his sons, saying: Thus you shall bless the sons of Israel, saying to them—24(27 MT) and they shall put my name on the sons of Israel, and I the Lord will bless them—25(24 MT) May the Lord bless you and keep you; 26(25 MT) may the Lord make his face shine upon you and show mercy to you—27(26 MT) may the Lord lift up his face upon you and give you peace.

The final passage involves another pedigree (MT “census”), this time of the new generation who will live on to conquer the Promised Land. In the Greek, 26.15–47 mention the following descendants of nine of Jacob’s sons: Judah, Issachar, Zabulon, Gad, Aser, Manasse (Joseph’s son), Ephraim (Joseph’s son), Benjamin, and Dan. In the MT, however, the order is somewhat different (equivalent to 26.19–27, 15–18, 44–47, 28–43 in the LXX): Gad, Judah, Issachar, Zebulun, Manasseh (Joseph’s son), Ephraim (Joseph’s son), Benjamin, Dan, and Asher.

THE NETS TRANSLATION OF NUMBERS

Policy on Gender Language and Translating in a Literal Manner

NETS generally follows the gender language policy adopted by the NRSV with respect to human beings. However, departures from the NRSV in this regard are quite common in NETS Numbers, for two main reasons. First, the translation presented here is quite literal, in an attempt to reflect the Greek relationship to its source. Second, in accordance with its stated goal with respect to gender, the NRSV sometimes avoids terms that are clearly masculine in the Hebrew, substituting instead ones that are more neutral. This course has generally not been followed in the NETS translation.

The challenges presented and decisions made are illustrated in Num 1.2. Here NETS reads: “Take a sum total of the whole congregation of the sons of Israel (NRSV: “of Israelites”), according to their families, according to their paternal houses (NRSV: “by ancestral houses”).” The Greek translator rendered ἄρσει Ἰσραήλ with ὑπὸ Ἰσραήλ (“the sons of Israel”) and ἄρσει Ἰσραήλ with κατ’ ὀίκοις πατριωτῶν αὐτῶν (“according the houses of their paternal families”). While the more literal renderings given here do not accord with the NRSV’s policy with respect to gender neutral language, for this verse and many like it the NETS Numbers is based on the overriding principle of translating what the Greek actually says.
And the Lord spoke to Moyses in the wilderness of Sina, in the tent of witness, on the first of the second month of the second year after they had come out of the land of Egypt, saying: 2 Take a sum total of the whole congregation of the sons of Israel, according to their families, according to their paternal houses, according to number by their names, according to their head—3 every male from twenty years and above, everyone who goes out in Israel's force. Enroll them with their force; you and Aaron are to enroll them. 4 And with you shall be each of the rulers, according to the tribe of each. They shall be according to paternal houses. 5 And these are the names of the men who shall be present with you:

From those of Rouben, Elisour son of Sediour.
From those of Symeon, Salamiel son of Sourisadai.
From those of Ioudas, Naasson son of Aminadab.
From those of Issachar, Nathanael son of Sogar.
From those of Zaboulon, Eliab son of Chailon.
From those of Dan, Achierez son of Amisadai.
From those of Aser, Phagaiel son of Echran.
From those of Gad, Elisaph son of Ragouel.
From those of Nephthali, Achiere son of Ainam.

6 These were the ones designated from the congregation, rulers of the tribes according to their paternal family; they were officers of thousands of Israel.

17 And Moyses and Aaron took these men who had been designated by name, 18 and on the first of the month of the second year they assembled the whole congregation. And they tabulated according to their birth, according to their paternal family, according to the number of their names from twenty years and above, every male, according to their head, 19 in the manner the Lord had instructed Moyses. And they were numbered in the wilderness of Sina.

20 And there were the sons of Rouben, Israel's firstborn, according to their families, according to their divisions, according to their paternal houses, according to the number of their names, according to their head, every male from twenty years and above, everyone who goes out in the force; 21 their numbering from the tribe of Rouben was forty-six thousand and five hundred.

22 For the sons of Symeon, according to their families, according to their divisions, according to their paternal houses, according to the number of their names, according to their head, every male from twenty years and above, everyone who goes out in the force: 23 their enrollment from the tribe of Symeon was fifty-nine thousand and three hundred.

24(26) For the sons of Ioudas, according to their families, according to their divisions, according to their paternal houses, according to the number of their names, according to their head, every male from twenty years and above, everyone who goes out in the force: 25(27) their enrollment from the tribe of Ioudas was sixty-two thousand and three hundred.

110 TO THE READER OF NUMBERS

BIBLIOGRAPHICAL NOTE
As indicated above, the New English Translation of the Septuagint (NETS) version of Numbers is based on John W. Wevers' critical edition with frequent reference to his Notes on the Greek Text of Numbers. I have also consulted the earlier edition by Alfred Rahlfs (1935). A most helpful research tool has been the Accordance Software for Biblical Studies program (produced by OakTree Software, Inc.). The standard English translation by Brenton has provided many valuable insights. Various scholarly articles in the BIOSCS and some chapters in the Congress volumes of the IOSCS have also provided relevant information and cogent insights.

Personal discussions and interactions with other NETS translators—especially those translating the other four books of the Pentateuch—have been instructive and illuminating.

I especially acknowledge the expert help and input of Albert Pietersma, co-editor (with Benjamin Wright) of the NETS project. By publishing the first translation in the NETS project (The Psalms) as well as the NETS Manual, Professor Pietersma has produced a paradigm and a roadmap for the other translators to follow, each, of course, with his or her own adaptations. Above all, I am most grateful to this leader and mentor in our field for providing detailed communications with me and the other translators as we worked and for helping me avoid several pitfalls by checking this translation with care and in detail.

PETER W. FLINT
the tribe of Loudas was seventy-four thousand and six hundred.

26(28) For the sons of Issachar, according to their families, according to their divisions, according to their paternal houses, according to the number of their names, according to their head, every male from twenty years and above, everyone who goes out in the force: 27(29) their enrollment from the tribe of Issachar was fifty-four thousand and four hundred.

28(30) For the sons of Zaboulon, according to their families, according to their divisions, according to their paternal houses, according to the number of their names, according to their head, every male from twenty years and above, everyone who goes out in the force: 29(31) their enrollment from the tribe of Zaboulon was fifty-seven thousand and four hundred.

30(32) For the sons of Joseph: the sons of Ephraim, according to their families, according to their divisions, according to their paternal houses, according to the number of their names, according to their head, every male from twenty years and above, everyone who goes out in the force: 31(33) their enrollment from the tribe of Ephraim was forty thousand and five hundred; 32(34) for the sons of Manasse, according to their families, according to their divisions, according to their paternal houses, according to the number of their names, according to their head, every male from twenty years and above, everyone who goes out in the force: 33(35) their enrollment from the tribe of Manasse was thirty-two thousand and two hundred.

34(36) For the sons of Benjamin, according to their families, according to their divisions, according to their paternal houses, according to the number of their names, according to their head, every male from twenty years and above, everyone who goes out in the force: 35(37) their enrollment from the tribe of Benjamin was thirty-five thousand and four hundred.

36(24) For the sons of Gad, according to their families, according to their divisions, according to their paternal houses, according to the number of their names, according to their head, every male from twenty years and above, everyone who goes out in the force: 37(25) their enrollment from the tribe of Gad was forty-five thousand and six hundred and fifty.

38 For the sons of Dan, according to their families, according to their divisions, according to their paternal houses, according to the number of their names, according to their head, every male from twenty years and above, everyone who goes out in the force: 39 their enrollment from the tribe of Dan was sixty-two thousand and seven hundred.

40 For the sons of Aser, according to their families, according to their divisions, according to their paternal houses, according to the number of their names, according to their head, every male from twenty years and above, everyone who goes out in the force: 41 their enrollment from the tribe of Aser was forty-one thousand and five hundred.

42 For the sons of Nephtali, according to their families, according to their divisions, according to their paternal houses, according to the number of their names, according to their head, every male from twenty years and above, everyone who goes out in the force: 43 their enrollment from the tribe of Nephtali was fifty-three thousand and four hundred.

44 This is the enrollment which Moyses and Aaron and the rulers of Israel, twelve men, enrolled—one man for one tribe, according to the tribe of their paternal houses. 45 And the whole enrollment of the sons of Israel with their force from twenty years and above, everyone who would go out to do battle in Israel was 46 six hundred three thousand and five hundred fifty. 47 But the Leuites from their paternal tribe were not enrolled among the sons of Israel.

48 And the Lord had spoken to Moyses, saying: 49 See to it that you do not enroll the tribe of Leui and that you do not take their number amidst the sons of Israel. 50 And you shall appoint the Leuites over the tent of witness and over all its furnishings and over all the things that are in it; they shall carry the tent and all its furnishings, and they shall minister in it, and they shall encamp around the tent. 51 And when the tent sets out, the Leuites shall take it down, and when the tent encamps, they shall erect it. And let the alien who comes near die. 52 And the sons of Israel shall encamp, a man in his own unit and a man according to his own rank, together with their force, 53 but let the Leuites encamp opposite, around the tent of witness, and there shall be no offense among the sons of Israel. And the Leuites themselves shall keep guard duty over the tent of witness. 54 And the sons of Israel did according to all that the Lord commanded Moyses and Aaron; so they did.

2 And the Lord spoke to Moyses and Aaron, saying: 2 Let the sons of Israel encamp—a person next to him, according to unit, according to ensigns, according to their paternal houses—opposite round about the tent of witness let the sons of Israel encamp. 3 And those who encamp first towards the east: the unit of the camp of Loudas with their force. And the ruler of the sons of Loudas: Naasson son of Aminadab; 4 his force, those enrolled: seventy-four thousand and six hundred. 5 And those who encamp next: the tribe of Issachar. And the ruler of the sons of Issachar: Nathanael son of Sogar; 6 his force, those enrolled: fifty-four thousand and four hundred. 7 And those who encamp next: the tribe of Zaboulon. And the ruler of the sons of Zaboulon: Eliab son of Chailon; 8 his force, those enrolled: fifty-seven thousand and four hundred. 9 All those enrolled from the camp of Loudas: one hundred eighty-six thousand and four hundred with their force. They shall set out first.

9I.e. one next to the other
10 The unit of the camp of Rouben towards the southwest with their force. And the ruler of the sons of Rouben: Elisour son of Sedieor; 11his force, those enrolled: forty-six thousand and five hundred. 12And those who encamp next to him: the tribe of Symeon. And the ruler of the sons of Symeon: Salamiel son of Soursadai; 13his force, those enrolled: fifty-nine thousand and three hundred. 14And those who encamp next to him: the tribe of Gad. And the ruler of the sons of Gad: Elisaph son of Ragouel; 15his force, those enrolled: forty-five thousand, six hundred fifty. 16All those enrolled of the camp of Rouben: one hundred fifty-one thousand and six hundred fifty. 17They shall set out second.

18 The unit of the camp of Ephraim by the sea with their force. And the ruler of the sons of Ephraim: Elisama son of Emiou; 19his force, those enrolled: forty thousand and five hundred. 20And those who encamp next: the tribe of Manasse. And the ruler of the sons of Manasse: Gamaelie son of Phadasour; 21his force, those enrolled: thirty-two thousand and two hundred. 22And those who encamp next to him: the tribe of Benjamin. And the ruler of the sons of Benjamin: Abidan son of Gadeoni; 23his force, those enrolled: thirty-five thousand and four hundred. 24All those enrolled of the camp of Ephraim: one hundred and eight thousand and one hundred with their force. They shall set out third.

25 The unit of the camp of Dan towards the north with their force. And the ruler of the sons of Dan: Achierez son of Amisadai; 26his force, those enrolled: sixty-two thousand and seven hundred. 27And those who encamp next to him: the tribe of Aser. And the ruler of the sons of Aser: Phagail son of Echran; 28his force, those enrolled: forty-one thousand and five hundred. 29And those who encamp next to him: the tribe of Naphtali. And the ruler of the sons of Naphtali: Achier son of Ainian; 30his force, those enrolled: fifty-three thousand and four hundred. 31All those enrolled of the camp of Dan: one hundred and fifty-seven thousand and one hundred with their force. They shall set out last, according their unit.

32 This was the enrollment of the sons of Israel according to their paternal houses; the total enrollment of the camps with their forces: six hundred and three thousand, five hundred fifty. 33But the Leuites were not enrolled among them, just as the Lord had commanded Moyses. 34And the sons of Israel did everything that the Lord had instructed Moyses. So they encamped according to their unit, and so they set out, each in order according to their divisions, according to their paternal houses.

3 And these are the generations of Aaron and Moyses in the day when the Lord spoke to Moyses in Mount Sina. 1These are the names of the sons of Aaron, the anointed priests, whose hands they had validated to serve as priests. 2And Nadab and Abioud died before the Lord, when they offered strange fire before the Lord in the wilderness of Sina. But they had no children, and Eleazar and Ithamar served as priests with Aaron their father.

5 And the Lord spoke to Moyses, saying: 6Take the tribe of Leui, and you shall place them before Aaron the priest, and they shall minister to him, 7and they shall keep his guard duties and the guard duties of the sons of Israel before the tent of witness to perform the works of the tent. 8And they shall keep all the furnishings of the tent of witness, and the guard duties of the sons of Israel according to all the works of the tent. 9And you shall give the Leuites to Aaron and to his sons the priests; these have been given as a gift to me from the sons of Israel. 10And you shall appoint Aaron and his sons over the tent of witness, and they shall keep guard of their priesthood and all the things pertaining to the based-altar and within the veil, but the alien who touches them shall die.

11 And the Lord spoke to Moyses, saying: 12And, behold, I have taken the Leuites from the midst of the sons of Israel in place of every firstborn that opens the womb among the sons of Israel. They shall be their ransom, and the Leuites shall be mine. 13For every firstborn is mine; in the day when I struck every firstborn in the land of Egypt, I consecrated to me every firstborn in Israel from human to animal; they shall be mine. I am the Lord.

14 And the Lord spoke to Moyses in the wilderness of Sina, saying: 15Enroll the sons of Leui according to their paternal houses, according to their divisions, according to their families; every male from a month and above, you shall enroll them. 16And Moyses and Aaron enrolled them by the voice of the Lord, in which manner the Lord had instructed them. 17And these were the sons of Leui, by their names: Gedson, Kaath and Merari. 18And these are the names of the sons of Gedson according to their divisions: Lobeni and Simei. 19And the sons of Kaath according to their divisions: Amram and Issaar, Chebron and Ozziel. 20And the sons of Merari according to their divisions: Mooli and Mousi. These are the divisions of Leui according to their paternal houses.

21 For Gedson, the division of Lobeni and the division of Simei; these are the divisions of Gedson. 22Their enrollment according to the number of every male from a month and above; their enrollment is seven thousand and five hundred. 23And these sons of Gedson shall encamp behind the tent by the sea. 24And the ruler of the paternal house of the division of Gedson is Elisaph son of Lael. 25And the guard duty of the sons of Gedson in the tent of witness is the tent and the screen and the covering of the door of the tent of witness and the curtains of the court and the veil for the gate of the court, which is by the tent, and the rest of all its tasks.
27 For Kaath, the Amramis division and the Issarits division and the Chebronim division and the Ozielis division; these were the divisions of Kaath. 28According to number, every male from a month and above were eight thousand and six hundred, keeping guard duty over the holy things. 29The divisions of the sons of Kaath shall encamp to the side of the tent towards the southwest. 30And the ruler of the paternal house of the divisions of Kaath is Elisaphan son of Ozrie. 31And their guard duty is the ark and the table and the lampstand and the altars and the furnishings of the holy place with which they shall minister and the covering and all their tasks. 32And the ruler over the rulers of the Levites is Eleazar son of Aaron the priest, having been appointed to keep guard duties over the holy things.

33 For Merari, the Mooli division and the Mousi division; these are the divisions of Merari. 34Their enrollment according to number, every male from a month old and above, is six thousand and fifty. 35And the ruler of the paternal house of the division of Merari is Zouriel son of Abichail; they shall encamp to the side of the tent towards the north. 36The oversight, the guard duty of the sons of Merari, is the capitals of the tent and its bars and its pillars and its bases and all their furniture and their works 37and the pillars of the court all around and their bases and their pegs and their cords.

38 And those encamping before the tent of witness on the east are Moyse and Aaron and his sons, keeping guard duty over the holy place, for the guard duties of the sons of Israel, but the alien who touches it shall die. 39The total enrollment of the Levites, whom Moyse and Aaron enrolled by the voice of the Lord according to their divisions, every male from a month old and above, is twenty-two thousand.

40 And the Lord spoke to Moyse, saying: Enroll every firstborn male of the sons of Israel from a month old and above, and take their number by name. 41But you shall take the Levites for me—I am the Lord—in place of all the firstborn of the sons of Israel, and the flocks of the Levites in place of all the firstborn in the flocks of the sons of Israel. 42And Moyse enrolled, in which manner the Lord had commanded, every firstborn among the sons of Israel. 43And all the firstborn males from a month old and above were eight thousand and six hundred, keeping guard duty over the holy things. 44And the Lord spoke to Moyse, saying: Take the Levites in place of all the firstborn of the sons of Israel from amidst the sons of Levi, according to their divisions, according to their paternal houses, from twenty-five years and above until fifty years, everyone who enters in to minister, to perform all the tasks in the tent of witness. 45And these are the tasks of the sons of Kaath in the tent of witness, the holy of holies.

4 And the Lord spoke to Moyse and Aaron, saying: 2Take the sum total of the sons of Kaath from amidst the sons of Levi, according to their divisions, according to their paternal houses, from twenty-five years and above until fifty years, everyone who enters in to minister, to perform all the tasks in the tent of witness. 3And these are the tasks of the sons of Kaath in the tent of witness, the holy of holies.

5 And Aaron and his sons shall go in, whenever the camp sets out, and shall take down the shadowy veil and cover it with the ark of witness, 6and they shall put on it a covering of blue leather and throw on it a wholly blue cloth above and insert the carrying-poles. 7And over the presentation table they shall throw over it a wholly purple cloth, and the bowls and the censers and the lades and the libation cups, with which he libates, and the perpetual loaves shall be on it. 8And they shall put over it a scarlet cloth and cover it with a covering of blue leather and insert the carrying-poles through it. 9And they shall take a blue cloth and cover the lampstand, which gives light, and its lamps and its snuffers and its pouring vessels and all the vessels of oil with which they minister. 10And they shall put it and all of its implements into a covering of blue leather and place it upon carrying-poles. 11And over the golden altar they shall cover a blue cloth and cover it with a covering of blue leather and insert its carrying-poles.

12 And they shall take all the ministry implements with which they minister in the sanctuary and put them into a blue cloth and cover them with a covering of blue leather and put them on carrying-poles, 13and he shall put the cover upon the altar, and they shall cover it with a wholly purple cloth. 14And they shall put on it all the implements, with as many as they minister with them, and the firepans and the meat hooks and the saucers and the cover and all the implements of the altar, and they shall put on it a cover of blue leather and insert its carrying-poles. And they shall take purple cloth and cover up the washbasin and its base, and they shall put them into a covering of blue leather and place them on poles. 15And Aaron and his sons shall finish covering the sanctuary and all the holy implements, when the camp sets out, and after this the sons of Kaath shall enter to carry them, but they shall not touch the holy things, lest
they die. These things in the tent of witness the sons of Kaath shall carry.

16 The overseer is Eleazar son of Aaron the priest—the oil of the light and the incense of the mixture and the daily sacrifice and the anointing oil—the oversight of the entire tent and as many things that are in it in the holy place, in all the works.

17 And the Lord spoke to Moyses, saying: 18You shall not destroy from the tribe the division of Kaath from the midst of the Leuites.
19You shall do this for them, and they will live and surely not die, when they approach the holy of holies: let Aaron and his sons come forward, and they shall appoint them, each according to his office of bearing—and they shall by no means enter in suddenly to see the holy things and die.

21 And the Lord spoke to Moyses, saying:
22Take the sum total of the sons of Gedson and those according to their paternal houses, according to their divisions; 23from twenty-five years and above to fifty years enroll them, everyone who goes out to minister and perform his tasks in the tent of witness. 24This is the ministry of the division of Gedson, to minister and to carry, 25and it shall be as many as those with which they minister. 26And the mouth of Aaron and his sons shall be the ministry of the sons of Gedson, in all their services and in all the things borne by them.
27According to the mouth of Aaron and his sons shall carry the skins of the tent, both the tent of witness and its veil and the blue veil which is upon it above and the veil of the door of the tent of witness and the curtains of the court, as many as were upon the tent of witness, and the remaining items and all the ministry implements, and they shall handle as many as those with which they minister. 28This is the ministry of the division of Kaath, everyone who was ministering in the tent of witness, and their guard duty shall be in the hand of Ithamar son of Aaron the priest.

29 As for the sons of Merari, according to their divisions, according to their paternal houses, enroll them; 30from twenty-five years and above to fifty years, enroll them—everyone going in to minister in the tasks of the tent of witness. 31And these are the requirements of the things borne by them according to all their tasks in the tent of witness: the capitals of the tent and its bars and its pillars and its bases and the pillars of the court all around and their bases and the pillars of the veil for the gate of the court and their bases and their pegs and their cords and all their implements and all their objects used in worship—enroll them by name, and all the implements of the guard duty of the things borne by them. 32This is the ministry of the division of Merari’s sons in all their tasks in the tent of witness, by the hand of Ithamar son of Aaron the priest.

34 And Moyses and Aaron and the rulers of Israel enrolled the sons of Kaath according to their divisions, according to their paternal houses, 35from twenty-five years and above to fifty years—everyone going in to minister and to perform tasks in the tent of witness, and their enrollment, according to their divisions, was two thousand seven hundred fifty. 37This was the enrollment of the division of Kaath, everyone who was ministering in the tent of witness, just as Moyses and Aaron enrolled by the voice of the Lord by the hand of Moyses.

38 And the sons of Gedson were enrolled according to their divisions, according to their paternal houses, 39from twenty-five years and above to fifty years, everyone going in to minister and perform the tasks in the tent of witness. 40And their enrollment, according to their divisions, according to their paternal houses, was two thousand six hundred thirty. 41This was the enrollment of the division of the sons of Gedson, everyone who was ministering in the tent of witness, whom Moyses and Aaron enrolled by the voice of the Lord by the hand of Moyses.

42 And there were enrolled also the division of the sons of Merari according to their divisions, according to their paternal houses, 43from twenty-five years and above to fifty years, everyone going in to minister, for the tasks of the tent of witness. 44And their enrollment, according to their divisions, according to their paternal houses, was three thousand and two hundred. 45This was the enrollment of the division of Merari’s sons, whom Moyses and Aaron enrolled by the voice of the Lord by the hand of Moyses.

46 All those who were enrolled, whom Moyses and Aaron and the rulers of Israel enrolled—the Leuites according to their divisions, according to their paternal houses, 47from twenty-five years and above to fifty years—everyone who was going in for the task of the works and for the tasks that were done in the tent of witness, and those enrolled were eight thousand five hundred eighty. 49He enrolled them by the voice of the Lord by the hand of Moyses, man by man with regard to their tasks and with regard to the things they were bearing. And they were enrolled, in which manner the Lord had instructed Moyses.

5 And the Lord spoke to Moyses, saying: 2Order the sons of Israel, and let them send away from the camp everyone who is leprous and everyone who has a discharge and everyone who is an unclean person regarding a soul. 3From male to female you shall send away outside the camp, and they shall not defile their camps in which I dwell among them. 4And the sons of Israel did so and sent them away outside the camp; just as the Lord spoke to Moyses, so the sons of Israel did.

5 And the Lord spoke to Moyses, saying: 6Speak to the sons of Israel, saying: Man or woman, if anyone commits one of the human sins and in disregarding disregards and that individual commits an offense, he shall confess the sin which he has committed, and he shall pay back the full sum for the error, and a fifth part of it shall he add to it,
And he shall pay the one whom he wronged. But if the person has no near relative to compensate him for the error to him, the error compensated to the Lord shall be for the priest, except for the ram of atonement through which he shall make atonement by it for him. And every first fruit with respect to all the sanctified things among the sons of Israel, whatever they offer to the Lord for the priest shall be his. And the sanctified things of each shall be his, and if a man gives to the priest, it shall belong to him.

11 And the Lord spoke to Moyses, saying: Speak to the sons of Israel, and you shall say to them: Man by man—if his wife goes astray and disregards him, despising him, 13and if anyone sleeps with her in a union of seed and escapes the notice of her husband's eyes and she conceals it—although she is defiled—and there is no witness with her and she has not been caught and if a spirit of jealousy comes upon him, and he becomes jealous of his wife but she has defiled herself or if a spirit of jealousy comes upon him and he becomes jealous of his wife but she is not defiled, 15then the man shall bring his wife to the priest, and he shall offer the gift concerning her: one-tenth of an ephah of barley flour. He shall pour no oil upon it, nor shall he put frankincense upon it, for it is a sacrifice of jealousy, a sacrifice of remembrance, recalling an offense.

16 And the priest shall bring her forward and place her before the Lord. 17And the priest shall take pure, living water in an earthen vessel and take some of the dust that is on the floor of the tent of witness and shall set the water before the Lord. 18And the priest shall set the woman before the Lord and uncover the woman's head and place upon her hands the sacrifice of remembrance, the sacrifice of jealousy—but in the priest's hand shall be the water of this reproof that brings the curse. 19And the priest shall make her take an oath by the oaths of this curse, and the curse-bringing water of reproof shall enter her. 20But if you have gone astray being under your own husband, be innocent from the water of this reproof that brings the curse. 21Then the priest shall make the woman take an oath by the oaths of this curse, and the priest shall say to the woman, "May the Lord make you as a curse and bound by oath in the midst of your people, when the Lord makes your thigh fall to pieces and your womb swell, and this water that brings the curse shall enter your belly, to swell the belly and make your thigh fall to pieces." And the woman shall say, "May it be; may it be!" 22And the priest shall write these curses on a scroll and shall wipe them out into the water of reproof that brings the curse, and the curse-bringing water of reproof shall enter her. 23And the priest shall take from the woman's hand the sacrifice of jealousy, and he shall place the sacrifice before the Lord and bring it to the altar. 24And from the sacrifice the priest shall take a handful as its memorial and offer it upon the altar, and afterwards he shall have the woman drink the water. 25And it shall be, if she is defiled and has escaped her husband's notice by stealth, then the water of reproof that brings the curse shall enter her, and she shall be swelled up in her belly, and her thigh shall fall to pieces, and the woman shall become a curse among her people. 26But if the woman was not defiled and is pure, then she shall be innocent and shall tseed seed.

29 This is the law of jealousy, in case a woman who is under her husband goes astray and is defiled or in case a man on whom a spirit of jealousy comes and he becomes jealous of his wife. And he shall place his wife before the Lord, and the priest shall apply this entire law to her. And the man shall be innocent of sin, but that woman shall bear her sin.

6 And the Lord spoke to Moyses, saying: Speak to the sons of Israel, and you shall say to them: Man or woman, whoever especially vows a pure vow to the Lord to purify himself 3 from wine and sikera, he shall be purified from wine, and vinegar from wine and vinegar from sikera he shall not drink. And whatever is prepared from the grape he shall not drink, and he shall not eat fresh grapes and raisins. All the days of his vow, of all the things that come from the vine, wine from pressed grapes to grape-stone seed he shall not consume.

5 All the days of his vow of purification a razor shall not come upon his head until the days be fulfilled, as many as he vowed to the Lord; he shall be holy, letting the hair of his head grow into a mane.

6 All the days of the vow to the Lord, he shall not enter for any dead souls, nor for mother and for brother and for sister; he shall not be defiled for them when they have died, because a vow of his god is upon him, upon his head. For all the days of his vow, he shall be holy to the Lord.

9 Now if someone dies suddenly nearby him, at once the head of his vow shall be defiled, and he shall shave his head on whatever day he be cleansed; on the seventh day he shall be shaved. 10And on the eighth day he shall bring two turtle-doves or two young doves to the priest at the entrance of the tent of witness. And the priest shall offer one for sin and one for a whole burnt offering and the priest shall make atonement on his behalf for the things in which he sinned concerning the souls, and he shall sanctify his head on that day on which he was consecrated to the Lord for the days of the vow, and he shall bring a year-old male lamb for error, and the previous days shall

---

4 l.e. Any man 5 l.e. has sexual intercourse with her 6 Heb 1 ephah = 22 liters 7 l.e. had sexual intercourse 8 l.e. produce offspring 9 Aram = strong drink 10 l.e. departed soul tantamount to corpse
not be reckoned, because the head of his vow was defiled.

13 And this is the rule for the one who has taken a vow. On whatever day he fulfills the days of his vow, he shall personally bring an offering to the entrance of the tent of witness, 14 and he shall bring his gift to the Lord: one year-old male lamb without blemish for a whole burnt offering and one year-old ewe lamb without blemish for sin and one ram without blemish for deliverance 15 and a basket of unleavened bread of fine flour, loaves mixed with oil and unleavened cakes anointed with oil and their sacrifice and their libation. 16 And the priest shall bring an offering before the Lord, and he shall do his victim for sin and his whole burnt offering. 17 And he shall make the ram an offering for deliverance to the Lord, along with the basket of unleavened bread, and the priest shall do his sacrifice and his libation. 18 And the one who made a vow shall shave the head of his vow at the entrance of the tent of witness, and he shall place the hair upon the fire, which is under the sacrifice of deliverance. 19 And the priest shall take the boiled shoulder from the ram and one unleavened loaf from the basket and one unleavened cake, and he shall place them upon the hands of the one who had made a vow, after he has his vow shaved. 20 And the priest shall offer them as an addition before the Lord; it shall be holy for the priest beside the breast of the addition and beside the shoulder of the advance deduction; after this, the one who has made a vow shall drink wine. 21 This is the rule for the one who makes a vow, whoever vows his gift to the Lord, concerning his vow, apart from what his hand might find, according to the strength of his vow, which he vows according to the law of purity.

22 And the Lord spoke to Moyses, saying:
23 Speak to Aaron and his sons, saying: Thus you shall bless the sons of Israel, saying to them—
24 (27) and they shall put my name on the sons of Israel, and I the Lord will bless them—
25 (24) May the Lord bless you and keep you;
26 (25) may the Lord make his face shine upon you and show mercy to you;
27 (26) may the Lord lift up his face upon you and give you peace.

And it came to pass on the day in which Moyses finished so as to set up the tent, and he anointed it and consecrated it and all its furnishings and the altar and all its utensils, and he anointed them and consecrated them. 2 And the rulers of Israel, twelve rulers of their paternal houses, offered. These were rulers of the tribes; these were the ones who presided over the overseeing. 3 And they brought their gift before the Lord: six covered wagons and twelve cattle, a wagon from two rulers and a calf from each, and they advanced before the tent. 4 And the Lord said to Moyses, saying: 5 Take from them, and they shall be for the ministry tasks of the tent of witness, and you shall give them to the Leuites, to each one according to his service. 6 And Moyses took the wagons and the cattle and gave them to the Leuites. 7 Two wagons and four cattle he gave to the sons of Gedson according to their ministries, 8 and four wagons and eight cattle he gave to the sons of Merari according to their ministries, through Ithamar son of Aaron the priest. 9 And to the sons of Kaath he did not give, because they have the objects used in worship of the holy place; they shall carry them upon their shoulders.

10 And the rulers offered for the dedication of the altar in the day on which he anointed it, and the rulers offered their gift before the altar. 11 And the Lord said to Moyses: One ruler each day, a ruler each day, they shall offer their gift for the dedication of the altar.

12 And the one offering his gift on the first day was Naasson son of Aminadab, ruler of the tribe of Loudas. 13 And he offered his gift: one silver bowl, its weight one hundred and thirty, one silver saucer, seventy shekels according to the holy shekel, both full of fine flour mixed with oil, for a sacrifice, one censer of ten gold pieces, full of incense, one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering and one male goat from the goats for sin, and for an offering of deliverance two heifers, five rams, five male goats, five year-old ewe lambs. This was the gift of Naasson son of Aminadab.

18 On the second day Nathanael son of Sogar, ruler of the tribe of Issachar, offered. 19 And he offered his gift: one silver bowl, its weight one hundred and thirty, one silver saucer, seventy shekels according to the holy shekel, both full of fine flour mixed with oil, for a sacrifice, one censer of ten gold pieces, full of incense, one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering and one male goat from the goats for sin, and for an offering of deliverance two heifers, five rams, five male goats, five year-old ewe lambs. This was the gift of Nathanael son of Sogar.

24 On the third day, as ruler of the sons of Zaboulon, Eliab son of Chailon. 25 His gift: one silver bowl, its weight one hundred and thirty, one silver pan, seventy shekels according to the holy shekel, both full of fine flour mixed with oil, for a sacrifice, one censer of ten gold pieces, full of incense, one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering and one male goat from the goats for sin, and for an offering of deliverance two heifers, five rams, five male goats, five year-old ewe lambs. This was the gift of Eliab son of Chailon.

30 On the fourth day, as ruler of the sons of Rouben, Elisour son of Sedior. 31 His gift: one silver bowl, its weight one hundred and thirty, one silver saucer, seventy shekels according to the holy shekel, both full of fine flour mixed with oil, for a sacrifice, one censer of ten gold pieces, full of incense, one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering and one male goat from the goats for sin, and for an offering of deliverance two heifers, five rams, five male goats, five year-old ewe lambs. This was the gift of Elisour son of Sedior.
36 On the fifth day, as ruler of the sons of Symeon, Salamiel son of Sourisadai. 37 His gift:
one silver bowl, its weight one hundred and thirty, one silver pan, seventy shekels according to
the holy shekel, both full of fine flour mixed with oil, for a sacrifice, 38one censer of ten gold pieces, full
of incense, 39one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering
40and one male goat from the goats for sin, 41and for an offering of deliverance two heifers, five
rams, five male goats, five year-old ewe lambs. This was the gift of Salamiel son of Sourisadai.
42 On the sixth day, as ruler of the sons of Gad, Elisaph son of Ragouel. 43 His gift: one silver bowl,
its weight one hundred and thirty, one silver saucer, seventy shekels according to the holy
shekel, both full of fine flour mixed with oil, for a sacrifice, 44one censer of ten gold pieces, full of incense,
45one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering
46and one male goat from the goats for sin, 47and for an offering of deliverance two heifers, five
rams, five male goats, five year-old ewe lambs. This was the gift of Elisaph son of Ragouel.
48 On the seventh day, as ruler of the sons of Ephraim, Elisama son of Emioud. 49 His gift: one silver bowl,
its weight one hundred and thirty, one silver saucer, seventy shekels according to the holy
shekel, both full of fine flour mixed with oil, for a sacrifice, 50one censer of ten gold pieces, full of incense,
51one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering
52and one male goat from the goats for sin, 53and for an offering of deliverance two heifers, five
rams, five male goats, five year-old ewe lambs. This was the gift of Elisama son of Emioud.
54 On the eighth day, as ruler of the sons of Manassim, Gamaliel son of Phadasour. 55 His gift:
one silver bowl, its weight one hundred and thirty, one silver saucer, seventy shekels according to the holy
shekel, both full of fine flour mixed with oil, for a sacrifice, 56one censer of ten gold pieces, full of incense,
57one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering
58and one male goat from the goats for sin, 59and for an offering of deliverance two heifers, five
rams, five male goats, five year-old ewe lambs. This was the gift of Gamaliel son of Phadasour.
60 On the ninth day, as ruler of the sons of Benjamin, Abidan son of Gadeoni. 61 His gift: one silver bowl,
its weight one hundred and thirty, one silver saucer, seventy shekels according to the holy
shekel, both full of fine flour mixed with oil, for a sacrifice, 62one censer of ten golden (shekels), full
of incense, 63one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering
64and one male goat from the goats for sin, 65and for an offering of deliverance two heifers, five
rams, five male goats, five year-old ewe lambs. This was the gift of Abidan son of Gadeoni.
66 On the tenth day, as ruler of the sons of Dan, Achiezer son of Amisadai. 67 His gift: one sil-
ver bowl, its weight one hundred and thirty, one silver saucer, seventy shekels according to the holy
shekel, both full of fine flour mixed with oil, for a sacrifice, 68one censer of ten gold pieces, full of incense,
69one bull calf from the cows, one ram, one year-old male lamb for a whole burnt offering
70and one male goat from the goats for sin, 71and for an offering of deliverance two heifers, five
rams, five male goats, five year-old ewe lambs. This was the gift of Achiezer son of Amisadai.
72 On the eleventh day, as ruler of the sons of Aser, Phagaiel son of Echran. 73 His gift: one silver bowl,
its weight one hundred and thirty, one silver saucer, seventy shekels according to the holy
shekel, both full of fine flour mixed with oil, for a sacrifice, 74one censer of ten gold pieces, full of incense,
75one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering
76and one male goat from the goats for sin, 77and for an offering of deliverance two heifers, five
rams, five male goats, five year-old ewe lambs. This was the gift of Phagaiel son of Echran.
78 On the twelfth day, as ruler of the sons of Nephthali, Achire son of Ainan. 79 His gift: one silver
bowl, its weight one hundred and thirty, one silver saucer, seventy shekels according to the holy
shekel, both full of fine flour mixed with oil, for a sacrifice, 80one censer of ten gold pieces, full of incense,
81one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering
82and one male goat from the goats for sin, 83and for an offering of deliverance two heifers, five
rams, five male goats, five year-old ewe lambs. This was the gift of Achire son of Ainan.
84 This was the dedication of the altar, on the day on which he anointed it, from the rulers of the sons
of Israel: twelve silver bowls, twelve silver saucers, twelve golden censers, 85each bowl a hun-
dred thirty shekels and each saucer seventy shekels—all the silver of the vessels two thousand
and four hundred shekels by the shekel of the holy things, 86twelve golden censers full of incense—all
the gold of the censers, a hundred twenty gold pieces, 87all the cattle for a whole burnt offering,
twelve calves, twelve rams, twelve male goats, their sacrifices and their libations and
twelve male goats from the goats for sin, 88all the cattle for the offering of deliverance, heifers twen-
ty-four, rams sixty, male goats sixty, year-old ewe lambs without blemish sixty. This was the dedica-
tion of the altar, after he filled his hands and after he anointed him.
89 When Moyses went into the tent of witness to speak with him, then he heard the voice of the
Lord speaking to him from above the propitiatory, which is upon the ark of witness, between the two
cherubim, and he was speaking to him.

And the Lord spoke to Moyses, saying:
2Speak to Aaron, and you shall say to him:
When you set up the lamps, the seven lamps shall give light from the side in front of the lamp-
stand. 4And Aaron did so; from the one side fac-
ing the lampstand he lit its lamps, just as the
Lord instructed Moyses. 5And this is the con-
struction of the lampstand: solid golden, its stem
and its lilies, totally solid; according to the pat-
tern that the Lord showed Moyses, so he made
the lampstand.

5 And the Lord spoke to Moyses, saying: 6Take
the Leuites from amidst the sons of Israel, and you
shall purify them. 7And thus you shall carry out for
them their purification; you shall sprinkle them
with water of purification, and a razor shall come
upon all of their body, and they shall wash their
clothes, and they shall be clean. 8And they shall
take one calf from the cattle and its sacrifice of fine
flour mixed with oil, and you shall take a year-old
bull calf from the cattle for sin. 9And you shall
bring the Leuites before the tent of witness, and you
shall gather all the congregation of Israel’s sons,
you shall bring the Leuites before the Lord, and the sons of Israel shall place their hands
on the Leuites. 11And Aaron shall set apart the
Leuites as a restitution before the Lord from the
sons of Israel, and they shall be so as to perform
the works of the Lord. 12Now the Leuites shall lay
their hands on the heads of the calves, and he shall
do the one for sin and the one as a whole burnt
offering to the Lord in order to make atonement
for them. 13And you shall stand the Leuites before
the Lord and before Aaron and before his sons,
and you shall give them back as a restitution be-
fore the Lord.

14 And you shall separate the Leuites from
amidst the sons of Israel, and they shall be mine.
15And afterwards the Leuites shall enter to perform
the tasks of the tent of witness, and you shall
cleanse them and give them back before the Lord,
and you shall give them as a restitution, given to Aaron and to his sons
for them. 17And these have been given back to me as a resti-
tution from amidst Israel’s sons. In place of all the
firstborn of the sons of Israel that open every
womb, I have taken them for myself. 17For every
firstborn among Israel’s sons is mine, from human
to animal; on the day when I struck every firstborn
in the land of Egypt, I consecrated them to me,
18and I took the Leuites in place of every firstborn
among Israel’s sons. 19And I gave back the Leuites
as a restitution, given to Aaron and to his sons
from amidst Israel’s sons, to perform the tasks of
the sons of Israel in the tent of witness and to
make atonement for the sons of Israel, and there
shall be none among the sons of Israel who draws
near to the holy things.

20 And Moyses and Aaron and all the congre-
gation of Israel’s sons did to the Leuites just as the
Lord commanded Moyses concerning the Leuites;
thus the sons of Israel did to them. 21And the
Leuites purified themselves and washed their
clothes, and Aaron delivered them up as a restitu-
tion before the Lord, and Aaron made atonement
for them to purify them. 22And afterwards the
Leuites entered to minister in their ministry in the
tent of witness before Aaron and before his sons;
just as the Lord instructed Moyses concerning
the Leuites, so they did to them.

23 And the Lord spoke to Moyses, saying:
24This is what concerns the Leuites: from twenty-
five years and above, they shall enter to minister
in the ministry in the tent of witness. 25And from fifty
years old, he shall depart from the ministry, and
he shall not perform any longer. 26And his broth-
er shall minister in the tent of witness to keep
ward duties, but he shall not perform tasks. Thus
you shall do to the Leuites in their guard duties.

9 And the Lord spoke to Moyses in the wilder-
ness of Sina, in the second year after they went
out of the land of Egypt, in the first month, saying:
2Speak, and let the sons of Israel keep the pascha
according to its season. 3On the fourteenth day of
the first month towards evening, you shall keep it
according to appointed times; according to its law
and according to its interpretation you shall keep it.
4And Moyses told the sons of Israel to keep the pascha.
5When the month began, on the four-
teenth day, in the wilderness of Sina, just as the Lord
instructed Moyses, so the sons of Israel did.
6And the men came near, who were unclean re-
garding a human soul; and they were not able to
keep the pascha in that day, and they came before
Moyses and Aaron in that day. 7And those men
said to him, “We are unclean regarding a human
soul. Surely, then, we are not to fail to offer the
gift to the Lord according to its appointed time in
the midst of Israel’s sons?” 8And Moyses spoke to
them, “Stand here, and I shall hear what the Lord
shall command concerning you.”

9 And the Lord spoke to Moyses, saying:
10Speak to the sons of Israel, saying: 11Person by
person—whoever is unclean regarding a human
soul or is on a journey far off to you or among
your families shall also keep the pascha to the
Lord. 11In the second month, on the fourteenth
day, towards evening they shall keep it; with un-
leavened bread and bitter herbs they shall eat it.
12They shall leave none of it until morning, and
they shall not break a bone from it; according to
the law of the pascha they shall keep it. 13And a
person who is pure and is not on a journey far off
and fails to keep the pascha, that soul shall be to-
tally destroyed from his people; because he did not
offer his gift to the Lord according to its appointed
time, that person shall receive his sin. 14Now if a
guest comes to you in your land, he also shall keep
the pascha to the Lord; according to the law of the
pascha and according to its organization, so shall
he keep it; there shall be one law for you and for
the guest and for the native of the land.

15 And on the day on which the tent was set
up, the cloud covered the tent, the house of wit-
ness, and in the evening upon the tent it was like
the appearance of fire until morning. 16So it was
all the time; the cloud covered it by day, and the
appearance of fire during the night. 17And when
the cloud rose up from the tent, after that also the
sons of Israel departed, and in the place where the cloud stood, there the sons of Israel encamped. 

18And at the ordinance of the Lord the sons of Israel shall encamp, and at the ordinance of the Lord they shall set out; all the days in which the cloud casts a shadow over the tent, the sons of Israel shall encamp. 19And when the cloud is drawn over the tent for many days, also the sons of Israel shall keep the guard duty of God, and they shall certainly not set out. 20And it shall be, when the cloud casts a shadow over the tent for days in number, at the voice of the Lord they shall encamp, and at the ordinance of the Lord they shall set out. 21And it shall be, when the cloud occurs from evening until morning and the cloud rises up in the morning, then they shall set out by day or by night, and when the cloud rises up, they shall set out. 22In a day or a month—as a day prolongs from evening until morning and the cloud rises up in the morning, then they shall set out by day or by night, and when the cloud rises up, they shall set out. 23For at the ordinance of the Lord they shall set out. They kept the guard duty of the Lord at the ordinance of the Lord by the hand of Moyses.

10 And the Lord spoke to Moyses, saying:

2Make for yourself two silver trumpets; you shall make them beaten, and they shall be for you to summon the congregation and to remove the camps. 3And you shall trumpet with them, and all the congregation shall be gathered together at the door of the tent of witness. 4But if they trumpet with one, all the rulers shall come to you, chiefs of Israel. 5And you shall trumpet a signal, and the tents of the Levites shall set out. 6And you shall trumpet a second signal, and the camps encamping on the east shall set out. 7And whenever you gather the congregation, you shall trumpet, but not with a signal. 8And the sons of Aaron, the priests, shall trumpet with the trumpets, and it shall be to you a perpetual precept for your generations. 9And if you go out to war in your land against the adversaries who oppose you, you shall also give a signal with the trumpets, and you shall be remembered before the Lord, and you shall escape to safety from your enemies. 10And in the days of your gladness and at your feasts and at your new moons, you shall trumpet with the trumpets over the whole burnt offerings and over your sacrifices of deliverance, and it shall be for you a reminder before your God. I am the Lord your God. 11And it happened in the second year, in the second month, on the twentieth of the month, the cloud rose up from the tent of witness. 12And the sons of Israel set out with their equipment in the wilderness of Sina, and the cloud stood in the wilderness of Pharan. 13And the first ones set out by the voice of the Lord, by the hand of Moyses. 14And a camp unit of Lous’ sons were the first to set out together with their force, and over their force was Naasson son of Aminadab, 15and over the force of the tribe of Issachar’s sons was Nathanael son of Sogar, 16and over the force of the tribe of Zaboulon’s sons was Eliab son of Chailon. 17And they shall take down the tent, and the sons of Gedson and the sons of Merari shall set out, carrying the tent. 18And a camp unit of Rouben set out together with their force, and over their force was Elisour son of Sediour, 19and over the force of the tribe of Symeon’s sons was Salamiel son of Sourisadai, 20and over the force of the tribe of Gad’s sons was Elisaph the son of Ragouel.

21 And the sons of Kaath shall set out, carrying the holy things, and they shall set up the tent before they arrive. 22And a camp unit of Ephraim shall set out together with their force and over their force, Achiezzer the son of Amisadai, 23and over the force of the tribe of Manasse, Gamaliel the son of Phadasdour, 24and over the force of the tribe of Benjamin’s sons, Abidan the son of Gadeoni.

25 And a camp unit of Dan’s sons shall set out, last of all the camps, together with their force, and over their force, Achiezer the son of Amisadai, 26and over the force of the tribe of Aser’s sons, Phagaieel son of Echran, 27and over the force of the tribe of Nephtali’s sons, Achire the son of Ainan.

29 And Moyses said to Hobab son of Ragouel the Madianite, Moyses’ brother-in-law, "We are setting out for the place of which the Lord said, ‘This I will give to you. Come with us, and we will treat you well, for the Lord has spoken fine things concerning Israel.’" 30But he said to him, "I will not go; rather, I will go to my land and to my kindred." 31And he said, "Do not leave us, on account of the fact that you were with us in the wilderness, and you will be an elder among us. 32And it shall be, if you go with us and those good things shall occur with which the Lord benefits us, we will also treat you well."

33 And they set out from the mountain of the Lord on a journey of three days, and the ark of the covenant of the Lord went ahead before them on a journey of three days, and the ark of the covenant of the Lord benefited us, we will also treat you well."

34(35) And it happened when the ark set out, then Moyses said: "Be aroused, O Lord, let your enemies be scattered; let all those who hate you flee!"

35(36)And when it came to rest he said, "Turn, O Lord, the thousands, the myriads in Israel."

36(34)And the cloud came, overshadowing them by day, when they set out from the camp.

11 And the people were muttering wicked things before the Lord, and the Lord heard...
and was angered with wrath. And fire was kindled among them from the Lord, and it devoured a certain part of the camp. 2 And the people cried out to Moyses, and Moyses prayed to the Lord, and the fire abated. 3 And the name of that place was called Burning, because fire was kindled among them from the Lord.

4 And the rabble among them craved with desire, and after they sat down, they wept—also the sons of Israel—and said, "Who shall feed us with meat? 5 We remembered the fish that we used to eat in Egypt, for nothing, and the cucumbers and the melons and the leeks and the onions and the garlic. 6 But now our soul is parched; our eyes are towards nothing except the manna."

7 Now the manna was like coriander seed, and its appearance was the appearance of rock-crystal. 8 And the people would go through and collect and grind it in the mill or crush it in the mortar, and they would boil it in the pot and make it into cakes, and its flavor was like the taste of a cake made with oil. 9 And when the dew descended upon the camp by night, the manna would descend on it.

10 And Moyses heard them weeping in their divisions, each one at his door. And the Lord was greatly angered with wrath, and before Moyses it was evil. 11 And Moyses said to the Lord, "Why have you mistreated your attendant, and why have I not found favor before you, to lay the onslaught of this people upon me? 12 Was it I who carried in the womb all this people, or was it I who gave birth to them, that you are saying to me, 'Take them to your bosom, as a nurse might take up the sucking child,' into the land, which you swore to their fathers? 13 From where do I get meat to give to all this people, or was it I who gave birth to them? Was I the one who bore this people alone, because this thing is too heavy for me. 15 But if this is how you are going to treat me, kill me by slaying if I have found mercy with you so that I may not see my suffering."

16 And the Lord said to Moyses, "Gather for me seventy men from the elders of Israel, whom you personally know that they are elders of the people and are their scribes, and you shall lead them to the tent of witness, and they shall stand there with you. 17 And I will come down and speak to him, and I will remove some of the spirit that is upon you, and I will place it upon them, and they shall assist you with the onslaught of the people, and you will not bear them alone. 18 And you shall say to the people: Purify yourselves for tomorrow, and you shall eat meat; for you wept before the Lord, saying, 'Who shall feed us with meat? For it was well for us in Egypt,' and the Lord will give you meat to eat, and you shall eat meat. 19 You shall not eat one day, nor two, nor five days, nor ten days, nor twenty days—up to a month of days you shall eat until it comes out of your nostrils and shall become as cholera to you, because you disobeyed the Lord who is among you and you wept before him, saying, 'What did we do, to come out of Egypt?' " 21 And Moyses said, "The people whom I am among are six hundred thousand on foot—and you said, 'Meat I will give them, and they will eat for a month of days!' 22 Shall sheep and cattle really be slain for them, and will this be enough for them? Or shall all the food of the sea be gathered together for them, and will this be enough for them?" 23 And the Lord said to Moyses, "Will the Lord's hand not be sufficient? Now you shall know whether my word will overtake you or not."

24 And Moyses went out and spoke to the people the words of the Lord, and he gathered seventy men from the elders of the people, and he placed them around the tent. 25 And the Lord came down in a cloud and spoke to him and took away some of the spirit that was upon him and put it upon the seventy men who were elders. Now as the spirit rested upon them, they also prophesied, and they no longer added.

26 And two men were left in the camp, the name of the one Eldad and the name of the second Modad, and the spirit rested upon them. And these were among the ones who had been registered, and they did not go to the tent, and they prophesied in the camp. 27 And the young man ran out and reported to Moyses and spoke, saying, "Eldad and Modad are prophesying in the camp." 28 And lesous the son of Naue, the one who stood by Moyses, the chosen one, said, "O Sir Moyses—stop them!" 29 And Moyses said to him, "Are you really jealous for me? And who might grant that all the Lord's people be prophets, when the Lord grants his spirit upon them?" 30 And Moyses departed into the camp, he and the elders of Israel.

31 And a wind went out from the Lord, and it brought quail from the sea, and it cast them upon the camp, a day's journey on this side and a day's journey on the other side, all around the camp, about two cubits in height from the ground. 32 And the people rose up all the day and all the night and the next day and gathered the quail. He who gathered little gathered ten kors, and they dried them for themselves with dryings around the camp. 33 The meat was still between their teeth before it expired, and the Lord became angry against the people, and the Lord struck among the people with a very great plague. 34 And the name of that place was called Tombs of Craving, because there they buried the people that craved. 35 From Tombs of Craving the people set out for Haseroth, and the people were in Haseroth.

12 And Mariam and Aaron spoke against Moyses on account of the Ethiopian woman whom Moyses had taken, because he had taken an Ethiopian woman. 2 And they said, "The Lord has not spoken only to Moyses, has he? Did he not also speak to us?" And the Lord listened.
3And the man Moyses was very meek, more than all the people who were upon the earth. 4And the Lord said at once to Moyses and Mariam and Aaron, "Come out, you three, to the tent of witness." 5And the three came out to the tent of witness. And the Lord descended in a pillar of cloud and stood at the door of the tent of witness. And Aaron and Mariam were called, and they both came out. 6And he said to them, "Hear my words: If there is a prophet of you for the Lord, in a vision I will be known to him, and in sleep I will speak to him.

7Not so my attendant Moyses: in my whole house he is faithful.

8Mouth to mouth I will speak to him, in visible form and not through riddles. And he has seen the glory of the Lord. And why were you not afraid to speak against my attendant Moyses?" 9And the anger of the Lord's wrath was against them, and he departed.

10And the cloud withdrew from the tent, and behold, Mariam was leprous like snow, and Aaron looked upon Mariam, and look, she was leprous. 11And Aaron said to Moyses, "I beg you, Sir, do not lay extra sin upon us, because we were ignorant in that we sinned. 12Do not let her be like unto death, like a miscarriage coming out of a mother's womb, and it devours half her flesh." 13And Moyses cried out to the Lord, saying, "O God, I beg you, heal her!" 14And the Lord said to Moyses, "If her father when spitting had spat in her face, would she not be put to shame for seven days? Let her be separated for seven days outside the camp, and afterwards she shall enter." 15And Mariam was kept apart outside the camp for seven days, and the people did not set out until Mariam was cleansed.

13 (12.16)And after this the people set out from Haseiroth and encamped in the wilderness of Pharan.

1(1)And the Lord spoke to Moyses, saying, 2Send out for yourself men, and let them spy out the land of the Chananites, which I am giving to the sons of Israel as a possession: one man per tribe, according to their paternal divisions you shall send them off, everyone of them a chief." 3(3)And Moyses sent them out from the wilderness of Pharan by the voice of the Lord; all these men were chiefs of Israel. 4(4)And these are their names: Of the tribe of Rouben, Samou son of Zacchour; 6(5)of the tribe of Symeon, Saphat son of Houri; 7(6)of the tribe of Ioudas, Chaleb son of Lephonhe; 8(7)of the tribe of Issachar, Igal son of Joseph; 9(8)of the tribe of Ephraim, Hause son of Naue; 10(9)of the tribe of Benjamin, Phalti son of Raphou; 11(10)of the tribe of Zaboulon, Goudiel son of Soudi; 12(11)of the tribe of Joseph (of the sons of Manasse), Gaddi son of Soui; 13(12)of the tribe of Dan, Amiel son of Gamali; 14(13)of the tribe of Aser, Sathour son of Michael; 15(14)of the tribe of Nephthali, Nabi son of Iabi; 16(15)of the tribe of Gad, Goudiel son of Macchi. 17(16)These are the names of the men whom Moyses sent to spy out the land. And Moyses named Hause son of Naue, Iesous.

18(17)And Moyses sent them to spy out the land of Chanaan and said to them, "Go up by this wilderness, and you shall go up to the mountain. 19(18)And you shall see the land, what it is and the people who dwell upon it, if they are rather strong or weak, if they are few or many, 20(19)and what the land is, which they dwell on, whether it is good or bad, and what the cities are which they live in, whether they are walled or unwalled, 21(20)and what the land is, if it is rich or untended, if there are trees in it or not. And you shall perceive and take some of the fruit of the land." And the days were days of spring, forerunners of the grape.

22(21)And they went up and spied out the land from the wilderness of Sin as far as Raab, as people enter Hemath. 23(22)And they went up by the wilderness and came as far as Chebron, and Achiman and Sesi and Thelamin were there, generations of Enak, and Chebron was built seven years before Tanis of Egypt. 24(23)And they came as far as Cluster Ravine, and they spied it out, and they cut down from there a branch and one cluster of grapes upon it, and they lifted it up on carrying-poles, and some of the pomegranates and some of the figs. 25(24)That place they named Cluster Ravine, because of the cluster that the sons of Israel cut down from there.

26(25)And they turned back from there, having spied out the land, after forty days. 27(26)And they went and came to Moyses and Aaron and to all the congregation of Israel’s sons, to the wilderness of Pharan Kades, and they brought back word to them and to all the congregation, and they showed the fruit of the land. 28(27)And they explained to him and said, "We came into the land, into which you sent us, a land flowing with milk and honey—and this is its fruit. 29(28)Except that the nation that is inhabiting the land is bold, and the cities are strong, walled and very large, and we have seen the generation of Enak there. 30(29)And Amalek lives in the land that is towards the south, and the Chettite and the Heuite and the Iebousite and the Amorrite are living in the hill country, and the Chananite lives by the sea and by the Jordan river.

31(30)And Chaleb silenced the people towards Moyses and said to him, "No, but when we go up we shall go up, and we shall obtain it as an inheritance, because being powerful we shall prevail against them." 32(31)But the men who went up together with him said, "We are not going up, because by no means will we be able to go up against the nation, because they are much stronger than we." 33(32)And they brought about consternation for the land that they had spied out, to the sons of Israel, saying, "The land that we passed through to spy it out—it is a land that devours those who live

<sup>a</sup> upon it = Weed
upon it. All the people that we saw in it are very tall men, 34(33) and we have seen the giants there, and we were before them like grasshoppers—indeed even so we were before them."

14 And all the congregation lifted up and gave voice, the people also kept weeping that whole night. 2And all the sons of Israel were complaining against Moyses and Aaron, and all the congregation said to them, "Would that we had died in the land of Egypt! Or if we had died in this wilderness! 3And why is the Lord bringing us into this land to fall in war? Our wives and children will become plunder! Now then, it is better for us to turn back into Egypt." 4And they said one to the other, "Let us assign a chief and turn back into Egypt."

5 And Moyses and Aaron fell face down before all the congregation of Israel's sons. 6But Iesous son of Naue and Chaleb son of Iephonne, of those who had spied out the land, ripped their clothes, 7and they said to all the congregation of Israel's sons, saying, "The land, that which we spied out, is very, very good. 8If the Lord is choosing, 9Only do not become deserters from the Lord. But as for you, do not fear the people of the land, since they are food for us; for the right time has departed from them, but the Lord is among us. Do not fear them."

10 And all the congregation said that they would stone them with stones. And the glory of the Lord appeared in a cloud upon the tent of witness among all the sons of Israel. 11And the Lord said to Moyses, "How long is this people going to provoke me, and how long are they not going to believe me amidst all the signs that I have performed among them? 12I will strike them with death, and I will destroy them, and I will make you and your father's house into a great nation and more numerous than this."

13 And Moyses said to the Lord, "And Egypt will hear that you brought up this people by your might from them. 14But also, all those who dwell upon this land have heard that you are Lord among this people—you who are seen with eyes by eyes, O Lord, and your cloud has stood over them, and you go in front of them in a pillar of cloud during the day and in a pillar of fire during the night. 15And you shall wipe out this people as one person, and the nations, as many as have heard your name, shall speak, saying. 16Because the Lord was not able to bring this people into the land, which he swore to them, he strewed them in it. 17And now let your strength be exalted, O Lord, in the manner that you spoke, saying, "The Lord is long-suffering and very merciful and true, removing acts of lawlessness and injustice and sin."

And by cleansing he will not cleanse the guilty, repaying sins of fathers upon children until the third and fourth."

19Forgive this people their sin according to your great mercy, just as you were gracious to them from Egypt until the present."

20 And the Lord said to Moyses, "I am merciful to them according to your word. 21But I live, and my name is living; the glory of the Lord shall also fill all the earth. 22For all the men who saw my glory and the signs that I performed in Egypt and in this wilderness and tested me this tenth time and did not listen to my voice, surely they shall not see the land that I swore to their fathers. Instead, their children who are with me here, as many as do not know good nor evil, every inexperienced younger person—to these I will give the land, but all those who provoked me shall not see it. 24But as for my servant Chaleb, because there was another spirit in him and he followed me, I too will bring him into the land, there where he entered, and his offspring shall inherit it. 25But Amalek and the Chanahite are living in the valley; tomorrow, as for you, return, and set out for the wilderness, by way of the Red Sea."

26 And the Lord said to Moyses and Aaron, saying: 27How long—this wicked congregation? I have heard what they yourselves are complaining against me, the complaint of the sons of Israel, which they have complained concerning you. 28Say to them, "I live," says the Lord, "surely in the way you have spoken in my ears, so I will do to you. 29In this wilderness your limbs shall fall, even your entire tally, and those of you who were enumerated from twenty years and above, as many as complained against me. 30If you shall enter into the land upon which I stretched out my hand to make you encamp upon it—except for Chaleb son of Iephonne and Iesous son of Naue 31And as for the children who you said would be as plunder—I will lead them into the land, and they shall inherit the land, that which you turned away from. 32And your limbs shall fall in this wilderness. 33But your sons shall be feeding in the wilderness for forty years, and they shall bear your fornication until your limbs are wasted in the wilderness. 34According to the number of the days, as many as you spied out the land—forty days, a day per year—you shall bear your sins for forty years, and you shall know the wrath of my anger. 35I the Lord have spoken; surely I will do thus to this evil congregation that has banded together against me. In this wilderness they shall be utterly consumed, and there they shall die.

36 And as for the men whom Moyses sent to spy out the land and when they arrived complained against it to the congregation in order to bring about evil words concerning the land— 37the men who were saying bad things against the land also died by a blow before the Lord. 38And Iesous son of Naue and Chaleb son of Iephonne
lived on of those men who had gone to spy out the land.

39 And Moyses spoke these words to all sons of Israel, and the people mourned very much. 40 And early in the morning they went up to the top of the mountain, saying, "Behold, we here will go up to the place which the Lord has said, because we have sinned." 41 And Moyses said, "Why are you transgressing the word of the Lord? It will not be easy going for you. 42 Do not go up, for the Lord is not with you, and you will fall before your enemies. 43 For Amalek and the Chananite are there before you, and you shall fall by dagger; because you have turned away by disobeying the Lord, the Lord will also not be among you." 44 And they acted forcefully and went up to the top of the mountain, but the ark of the covenant of the Lord and Moyses did not move from the camp. 45 And Amalek came down and the Chananite, who was lying in ambush in that mountain, and they routed them and cut them down as far as Herma, and they turned back to the camp.

15 And the Lord spoke to Moyses, saying:

2 Speak to the sons of Israel, and you shall say to them: When you come into the land of your dwelling, which I am giving you, 3 and you will make an offering to the Lord: a whole burnt offering or a sacrifice to magnify a vow or voluntarily or to make an odor of fragrance to the Lord at your feasts, whether from the cattle or from the sheep, 4 he who presents his gift to the Lord shall also present a sacrifice of fine flour, one-tenth of an ephahb mixed in oil, with a fourth part of a hin. 5 And you shall do wine as a libation, the fourth part of a hin, upon the whole burnt offering or upon the sacrifice; for the one lamb you shall make so much as an offering, an odor of fragrance to the Lord. 6 And for the rain, when you do it as a whole burnt offering or as a sacrifice, you shall make a sacrifice of two-tenths of fine flour, mixed in oil, the third part of a hin. 7 And you shall present wine as a libation, the third part of a hin, as an odor of fragrance to the Lord. 8 But if you offer one of the cattle as a whole burnt offering or as a sacrifice to magnify a vow or for deliverance to the Lord, 9 he shall also present upon the bull calf a sacrifice of fine flour, three-tenths mixed in oil, half a hin, 10 and wine as a libation, half a hin, as an offering, an odor of fragrance to the Lord.

11 Thus you shall do to the one bull calf or to the one ram or to the one lamb from the sheep or from the goats: 12 according to the number of what you might offer, so you shall do to the one, according to their number. 13 Every native shall do such things so, to present offerings as an odor of fragrance to the Lord. 14 But if there is a guest among you in your land or one who is born among you in your generations and he makes an offering, an odor of fragrance to the Lord—in the manner you yourselves do, so (15) the congregation shall do for the Lord. 15 One law shall be for you and for the guests who associate themselves among you, an everlasting law for your generations; as you are, also the guest shall be before the Lord. 16 There shall be one law and one statute for you and for the guest who attaches himself to you.

17 And the Lord spoke to Moyses, saying:

18 Speak to the sons of Israel, and you shall say to them: When you enter into the land, there where I am bringing you into, 19 and it shall be, when you eat from the loaves of the land, you shall remove an advance deduction as something set apart for the Lord, 20 as the first fruit of your dough, a loaf. As an advance deduction you shall set it apart: as an advance deduction from the threshing floor, so you shall remove it, 21 as the first fruit of your dough, and you shall give to the Lord an advance deduction for your generations.

22 But when you fail utterly and do not perform all these commandments that the Lord spoke to Moyses—23 just as the Lord instructed you by the hand of Moyses, from the day on which the Lord instructed you, and beyond throughout your generations—24 and it shall be, if it happens unintentionally outside the eyes of the congregation, all the congregation shall also do one unblemished calf from the cattle as a whole burnt offering, as an odor of fragrance to the Lord, and the sacrifice of this and its libation according to instruction and one male goat from the goats for sin. 25 And the priest shall make atonement for all the congregation of Israel’s sons, and it shall be forgiven them because it is unintentional. And they themselves have brought their gift as an offering to the Lord for their sin before the Lord, for their unintentional sins. 26 And it shall be forgiven with respect to all the congregation of Israel’s sons and for the guest who attaches himself to you, because for all the people it is unintentional.

27 Now if one soul sins unintentionally, he shall bring forward one year-old female goat for sin. 28 And the priest shall make atonement concerning the soul that acts unintentionally and sins unintentionally before the Lord, to make atonement for him. 29 For the local inhabitant among Israel’s sons and for the guest who associates himself among them, there shall be one law for them, whoever might have acted unintentionally. 30 And a soul that shall act with a hand of arrogance, from the natives or from the guests, this one provokes God; that soul shall be completely destroyed from his people, 31 because he despised the word of the Lord and scattered his commandments. That soul shall be wiped out with a wiping; his sin is in him.

32 And the sons of Israel were in the wilderness, and they found a man gathering sticks on the day of the sabbaths. 33 And those who found him gathering sticks brought him to Moyses and Aaron and to all the congregation of Israel’s sons. 34 And they placed him in custody, for they did not decide what they should do to him. 35 And the Lord spoke to Moyses, saying, “Let the man by death be put to death; stone him with stones—all the congregation—}
And the Lord spoke to Moyses, saying: 

And Kore son of Issar son of Kaath son of Leui spoke, and Dathan and Abiron sons of Eliab and Aun son of Phaleth son of Rouben, and they rose up against Moyses, and two hundred and fifty men of the sons of Israel, chiefs of the congregation, summoned for council and renowned men, stood together against Moyses and Aaron, and said, "Enough with you, because the whole congregation—all are holy, and the Lord is among them. And why do you rise up against the congregation of the Lord?" And when Moyses heard it, he fell face down, and he spoke to Kore and to all his congregation, saying, "God has enrolled, and he recognized the ones who are his and who are holy, and he brought them to himself, and those whom he chose for himself he brought to himself. This do: Take for yourselves fire-pan, Kore and all his congregation, and put fire on them, and put incense on them before the Lord tomorrow. And Kore son of Issar son of Kaath son of Leui, and Aaron, and all their congregation—all are holy, and the Lord is among them. And why do you rise up against the congregation of the Lord?" And when Moyses heard it, he fell face down, and he spoke to Kore and to all his congregation, saying, "God has enrolled, and he recognized the ones who are his and who are holy, and he brought them to himself, and those whom he chose for himself he brought to himself. This do: Take for yourselves fire-pan, Kore and all his congregation, and put fire on them, and put incense on them before the Lord tomorrow. And it shall be, the man whom the Lord chooses, he shall be holy; let it be sufficient for you, sons of Leui!" And Moyses said to Kore, "Listen to me, sons of Leui! This is not a small thing for you, is it, that the God of Israel has separated you from the congregation of Israel and brought you to himself to minister in the services of the tent of the Lord and to stand by before the congregation to serve them? And as for Aaron—who is he that you are complaining against him?"

15 And Moyses was extremely indignant and said to the Lord, "Pay no attention to their sacrifice; I have not taken what was desired from any one of them, nor did I harm any one of them."

16 And Moyses said to Kore, "Sanctify your congregation, and be ready before the Lord, you and they and Aaron, tomorrow. And take, each one, his fire-pan, and you shall put incense upon them, and you shall bring forward, each one, his fire-pan before the Lord, two hundred and fifty fire-pans; you also and Aaron, each his fire-pan." And each man took his fire-pan, and they placed upon them fire, and they laid upon them incense, and they stood near the entrance of the tent of witness, Moyses and Aaron. And Kore banded together against them all his congregation by the door of the tent of witness, and the glory of the Lord appeared to all the congregation.

20 And the Lord spoke to Moyses and Aaron, saying: Be separated from the midst of this congregation, and I will utterly destroy them once and for all. And they fell upon their face and said, "O God, God of the spirits and of all flesh, if one person sinned, is the anger of the Lord upon all the congregation?"

23 And the Lord spoke to Moyses, saying: Speak to the congregation, saying: Depart from around the congregation of Kore. And Moyses arose and went to Dathan and Abiron, and all the elders of Israel went together with him. And he spoke to the congregation, saying, "Be separated from the tents of these stubborn men, and do not touch anything of all that is theirs, lest you too perish in all their sin." And they departed from around the tent of Kore, and Dathan and Abiron came out, and they stood by the doors of their tents, and their wives and their children and their chattel. And Moyses said, "By this you shall know that the Lord has sent me to do all these works, because it is not of my own accord. If these are to die according to death of all people, if also their visitation is to be according to the visitation of all people, the Lord has not sent me. But if the Lord will show forth by an omen and the earth opens its mouth and swallows them down and their households and their tents and all that belongs to them and they go down alive into Hades, then you shall know that these men provoked the Lord."

31 Now as he stopped speaking all these words, the earth underneath them was split apart. And the earth was opened and swallowed them down, and their households and all the men who were with Kore and their cattle. And they went down, they and as much as was theirs, alive into Hades, and the earth covered them, and they perished from the midst of the congregation. And all Israel who were around them fled from the sound of them, for they were saying, "Lest the earth swallow us down!" And fire went out from the Lord and consumed the two hundred and fifty men who were offering the incense.
36 And the Lord spoke to Moyses and Eleazar the priest the son of Aaron: Take away the bronze fire-pan from the midst of those who have been burned up, and scatter this strange fire there, for they sanctified the fire-pan of these sinners with their lives. And make them into hammed plates, a covering for the altar, because they were brought forward before the Lord and were sanctified and became a sign to the sons of Israel. And Eleazar son of Aaron the priest took the bronze fire-pan, as many as those who had been burned up brought forward, and they added them as a covering for the altar; a reminder to the sons of Israel so that not one alien should draw near who is not of the offspring of Aaron, to place incense before the Lord. And it shall not be like Kore and his insurrection, just as the Lord spoke by the hand of Moyses, “You have killed the people of the Lord.” And it came to pass, when the congregation ganged up against Moyses and Aaron, then they rushed headlong to the tent of witness, and this—the cloud covered it and the glory of the Lord appeared. And Moyses and Aaron went in, in front of the tent of witness. And the Lord spoke to Moyses and Aaron, saying, “Depart from the midst of this congregation, and I will utterly destroy them once and for all.” And they fell upon their face. And Moyses said to Aaron, “Take the fire-pan and place on it fire from the altar, and throw incense on it, and carry it away quickly to the camp, and make atonement for them, for anger has gone out from before the Lord, and it has begun to shatter the people.” And Aaron took it, just as Moyses spoke to him, and he ran into the congregation. And already the shattering had begun among the people, and he threw the incense and made atonement for the people. And he stood between the dead and the living, and the shattering abated. And the dead in the shattering were fourteen thousand and seven hundred, apart from those who had died on account of Kore. And Aaron returned to Moyses at the door of the tent of witness, and the shattering abated.

17 And the Lord spoke to Moyses, saying: Speak to the sons of Israel, and take from them a rod, a rod according to the paternal houses from all their rulers, according to their paternal houses, twelve rods, and of each one inscribe his name upon his rod. And inscribe Aaron’s name upon the rod of Levi, for there is one rod; according to the tribe of their paternal house they shall give. And you shall place them in the tent of witness opposite the witness, where I shall be made known to you. And it shall be: the person, if I choose him, his rod shall sprout forth, and I will strip away from me the complaining of the sons of Israel, which things are themselves complaining against you. And Moyses spoke to the sons of Israel, and all their rulers gave to him a rod, a rod for one ruler, according to ruler, according to their paternal houses, twelve rods, and the rod of Aaron was among their rods. And Moyses deposited the rods before the Lord in the tent of the witness.

8 And it came to pass on the next day that Moyses and Aaron went into the tent of witness, and behold, the rod of Aaron for Levi’s house had sprouted, and it had produced a bud and had blossomed flowers and had sprouted almonds. And Moyses brought out all the rods from before the Lord to all of Israel’s sons, and they looked and they took, each his rod. And the Lord said to Moyses, “Deposit the rod of Aaron before the witnesses for safekeeping, as a sign to the sons of the disobedient ones, and let their complaining cease from me, and they will certainly not die.” And Moyses did—and Aaron—just as the Lord instructed Moyses, so they did.

12 And the sons of Israel spoke to Moyses, saying, “Behold, we have been completely destroyed; we are lost; we are totally ruined. Everyone who touches the tent of the Lord dies—are we to die totally?”

18 And the Lord spoke to Aaron: And I, behold, I have given to you the safekeeping of the first fruits of all the things consecrated to me by the sons of Israel; to you I have given them as an honor and to your sons with you as a perpetual precept. And let this be for you, from the holy things that are consecrated, the offerings, from all their gifts and from all their sacrifices and from every error of theirs and from all their sins, as many as they give back to me from all the holy things—
they shall be for you and for your sons. 10 In the holy of holies you shall eat them; every male shall eat them, you and your sons; they shall be holy to you. 11 And this shall be for you a first fruit of their gifts, from all the additions of the sons of Israel; to you I have given them and to your sons and to your daughters with you, as a perpetual precept. Every clean person in your house shall eat them. 12 Every first fruit of oil and every first fruit of wine and of grain, their first fruit, as much as they may give to the Lord, to you I have given them. 13 All the first products, as many as are in their land, as many as they may bring to the Lord, shall be yours; everyone who is clean in your house shall eat them. 14 Everything anathematized among Israel’s sons shall be yours. 15 And everything that opens the womb from all flesh, which they offer to the Lord, from human to animal, shall be yours, but the firstborn of people shall be redeemed with a ransom, and the firstborn of the unclean animals you shall redeem. 16 And its redemption is from a month old; its evaluation is five shekels, according to the holy shekel; twenty obols there are. 17 But firstborn of calves and firstborn of sheep and firstborn of flocks you shall not redeem. And you shall pour out their blood against the altar, and the fat you shall offer up as an offering for an odor of fragrance to the Lord, 18 but the meat shall be for you, just as also the breast of the addition and just as the right shoulder shall be for you. 19 Every advance deduction of the holy things, as many as the sons of Israel may deduct for the Lord, I have given to you and to your sons and to your daughters with you, as a perpetual precept; it is a covenant of perpetual salt before the Lord, for you and for your offspring after you. 20 And the Lord spoke to Aaron: You shall have no inheritance in their land, and there shall not be a portion for you among them, for I am your portion and your inheritance in the midst of the sons of Israel. 21 And to the sons of Levi, behold, I have given every tithe in Israel as an allotment for their ministries, as much as they minister in the ministry in the tent of witness. 22 And the sons of Israel shall no longer go up into the tent of witness—to incur purification. 23 And the Levite himself shall minister in the ministry of the tent of witness, and they shall bear their sins as a perpetual precept for their generations, and in the midst of Israel’s sons they shall not inherit an inheritance, 24 because I have given the tithes of the sons of Israel, which they set apart as an advance deduction, to the Levites as an allotment. Therefore I have said to them: In the midst of Israel’s sons they shall not inherit an allotment.

25 And the Lord spoke to Moyses, saying: 26 And you shall speak to the Levites, and you shall say to them: If you receive from the sons of Israel the tithe that I have given to you from them as an allotment, you shall also deduct from it an advance deduction to the Lord, a tithe from the tithe. 27 And your advance deductions shall be reckoned to you as grain from a threshing floor and as an advance deduction from a wine press. 28 So you too shall deduct from the advance deductions of the Lord, from all your tithes, as much as you receive from the sons of Israel, and from them you shall give an advance deduction to the Lord, to Aaron the priest. 29 From all your gifts you shall deduct an advance deduction to the Lord, or from all the first fruits the sanctified part of it. 30 And you shall say to them: When you deduct the first fruit from it, it shall also be reckoned to the Levites as produce from a threshing floor and as produce from a wine press. 31 And you shall eat it in every place, you and your households, because this is a wage for you for your ministries in the tent of witness. 32 And you shall not bear sin because of it, when you deduct the first fruit from it, and you shall not profane the holy things of the sons of Israel so that you might not die.

19 And the Lord spoke to Moyses and Aaron, saying: 2 This is the requirement of the law, inasmuch as the Lord instructed, saying: Speak to the sons of Israel, and let them take to you an unblemished red heifer, which does not have a blemish on it and which no yoke was put upon. 3 And you shall give it to Eleazar the priest, and they shall lead it outside the camp to a clean place, and they shall slaughter it before him. 4 And Eleazar shall take some of its blood and sprinkle some of its blood seven times opposite the face of the tent of witness. 5 And they shall burn it up before him, and the skin and its flesh and its blood, together with its dung, shall be burned up. 6 And the priest shall take cedar wood and hyssop and scarlet, and they shall cast them into the midst of the burning of the heifer. 7 And the priest shall wash his clothes and bathe his body with water, and afterwards he shall enter into the camp, and the priest shall be unclean until evening. 8 And the one who burns it up shall wash his clothes and bathe his body, and he shall be unclean until evening. 9 And a clean person shall collect the ashes of the heifer and deposit them outside the camp into a clean place, and they shall be for the congregation of Israel’s sons for safekeeping, water for sprinkling. It is a purification. 10 And the one who gathers the ashes of the heifer shall wash his clothes and shall be unclean until evening.

And it shall be a perpetual precept for the sons of Israel and for the guests who associate themselves. 11 The one who touches the dead of any human soul shall be unclean for seven days. 12 He shall be purified on the third day and on the seventh day, and he shall be clean, but if he is not purified on the third day and on the seventh day, he shall not be clean. 13 Everyone who touches the dead from a human soul—if he died and was not purified—has defiled the tent of the Lord. That soul shall be wiped out from Israel; because water for sprinkling was not sprinkled upon him, he is unclean; his uncleanness is still in him.

14 And this is the law: a person, if he dies in a house, everyone who enters into the house and as many things as are in the house shall be unclean for seven days. 15 And every open vessel, as many as
do not have a band tied on it, are unclean. 16 And everyone who, on the surface of the plain, might touch a slain person or a corpse or a human bone or a grave, for seven days he shall be unclean. 17 And they shall take for the unclean some of the burnt ashes of purification, and they shall pour out upon them living water into a vessel. 18 And a clean man shall take hyssop and dip it into the water and sprinkle it upon the house and upon the furnishings and upon the souls, as many as are there, and upon the one who touched the human bone or the slain person or the dead person or the grave. 19 And the clean one shall sprinkle upon the unclean one on the third day and on the seventh day, and he shall be purified on the seventh day. And he shall wash his clothes and bathe himself with water, and he shall be unclean until evening.

20 And a person who is defiled and is not purified, that soul shall be completely destroyed from amidst the congregation, because he defiled the holy things of the Lord; because the water for sprinkling was not sprinkled upon him, he is unclean.

21 And it shall be for you a perpetual precept, and the one who sprinkles the water for sprinkling shall wash his clothes, and the one who touches the water for the sprinkling shall be unclean until evening. 22 And everything the unclean one touches shall be unclean, and the soul who touches it shall be unclean until evening.

20 And the sons of Israel, the whole congregation, came into the wilderness of Sin in the first month, and the people stayed in Kades, and Mariam died there and was buried there.

2 And there was no water for the congregation, and they were gathered together against Moyses and Aaron. 3 And the people were reviling Moyses, saying, “If only we had died in the destruction of this evil place, for nothing is there to drink.” 4 And Moyses went, and Moyses went, and Aaron, from before the congregation to the door of the tent of witness, and they fell face down, and the glory of the Lord appeared to them. 5 And the Lord spoke to Moyses, saying: 6 “Take the rod, and hold an assembly of the congregation, you and your brother Aaron, and speak to the rock before them, and it shall give forth its waters. And you shall bring water out from the rock for them, and you shall provide drink for the congregation and their animals.

9 And Moyses took the rod that was before the Lord, just as the Lord instructed. 10 And Moyses and Aaron held an assembly of the congregation before the rock, and he said to them, “Listen to me, you disobedient people; we shall not bring forth water from this rock for you, shall we?” 11 And Moyses lifted up his hand and struck the rock twice with the rod, and much water came out, and the congregation drank, and their animals. 12 And the Lord said to Moyses and Aaron, “Because you did not believe, to sanctify me before Israel’s sons, therefore, you yourselves shall not lead this congregation into the land that I have given to them.” 13 And this is a water of dispute, because the sons of Israel reviled before the Lord, and he was sanctified in them.

14 And Moyses sent messengers from Kades to the king of Edom, saying, “This is what your brother Israel says: You understand about all the trouble that has found us, and our fathers went down into Egypt, and we lived as sojourners in Egypt for rather many days, and the Egyptians mistreated us and our fathers. 16 And we cried out to the Lord, and the Lord listened to our voice, and having sent an angel he led us out of Egypt, and now we are in Kades, a town on the edge of your borders. 17 We shall pass through your land; we shall not traverse fields or vineyards, nor shall we drink water from your cistern. We will travel by the Royal Road; we will not turn aside to the right nor to the left until we have passed through your borders.”

18 And Edom said to him, “You shall not traverse me, and if otherwise, I will come out in war to meet you.” 19 And the sons of Israel were saying to him, “We will pass along the mountain, but if we drink of your water, both I and the animals, I will pay you a price. But the matter is nothing; we will pass along the mountain.” 20 But he said, “You shall not traverse me.” And Edom went out to meet him with a heavily armed crowd and with a strong hand. 21 And Edom did not want to grant Israel to go through his borders, and Israel turned away from him.

22 And they departed from Kades, and the sons of Israel, all the congregation, arrived at Hor the mountain. 23 And the Lord said to Moyses and Aaron in Hor the mountain, on the borders of the land of Edom, saying, 24 “Let Aaron be added to his people. For you shall not enter into the land that I have given to the sons of Israel, because you provoked me at the water of reviling.” 25 Take Aaron and Eleazar his son, and make them go up to Hor the mountain before all the congregation. 26 And strip Aaron of his cloak, and put it on Eleazar his son, and when Aaron has been added let him die there.” 27 And Moyses did just as the Lord instructed, and he brought them up to Hor the mountain before all the congregation. 28 And he stripped Aaron of his clothes and put them on Eleazar his son. And Aaron died on the top of the mountain, and Moyses and Eleazar came down from the mountain. 29 And all the congregation saw that Aaron had departed, and they wept for Aaron for thirty days, all the house of Israel.
and carried off a body of captives of them. And Israel vowed a vow to the Lord and said, "If you deliver to me this people as subject, I will anathematize it and its towns to destruction." And the Lord listened to the voice of Israel and handed over Chananis as subject to him, and he anathematized him and his cities. And they called the name of that place Anathema.

4 And they set out from Hor the mountain by way to the Red Sea, and they went around the land of Edom. And the people became faint-hearted on the way. And the people railed against God and against Moyses, saying, "Why have you brought us up out of Egypt to kill us in the wilderness? For there is no bread and no water, and our soul has become weary by this empty food." And the Lord sent bread and no water, and our soul has become weary of Egypt to kill us in the wilderness?

5 And the people railed at God and against Moyses, saying, "Why have you brought us up out of Egypt to kill us in the wilderness? For there is no bread and no water, and our soul has become weary by this empty food." And the Lord sent bread and no water, and our soul has become weary of Egypt to kill us in the wilderness?

6 And the Lord sent bread and no water, and our soul has become weary of Egypt to kill us in the wilderness?

7 And the people came to Moyses and said, "We have sinned, for we have railed against the Lord. Ask him to remove the snake from us." And Moyses prayed to the Lord for the people. And the Lord said to Moyses, "Make for yourself a snake, and set it on a sign. And it shall be that if a snake bites a person, everyone who is bitten when he looks at it shall live." And Moyses made a snake of bronze and put it upon a sign, and it came to pass that if a snake bites a person, everyone who is bitten when he looks at it shall live.

8 And Moyses made a snake of bronze and put it upon a sign, and it came to pass that when a snake bit a person, he looked at the bronze snake, then he lived.

9 And the sons of Israel set out and camped in Oboth. And they departed from Oboth and camped in Achel Gaib, on the farther side in the wilderness, which is opposite Moab toward sunrise. From there they set out and camped in the ravine of Zared. And from there they set out and camped on the farther side of Arnon in the wilderness, which is opposite Moab toward sunrise. From there they set out and camped in the ravine of Zared. And from there they set out and camped on the farther side of Arnon in the wilderness, which is opposite Moab toward sunrise.

10 And the sons of Israel set out and camped in Oboth. And they departed from Oboth and camped in Achel Gaib, on the farther side in the wilderness, which is opposite Moab toward sunrise. From there they set out and camped in the ravine of Zared. And from there they set out and camped on the farther side of Arnon in the wilderness, which is opposite Moab toward sunrise.

11 And from there they set out and camped in the ravine of Zared. And from there they set out and camped on the farther side of Arnon in the wilderness, which is opposite Moab toward sunrise. From there they set out and camped in the ravine of Zared. And from there they set out and camped on the farther side of Arnon in the wilderness, which is opposite Moab toward sunrise.

12 From there they set out and camped in the ravine of Zared. And from there they set out and camped on the farther side of Arnon in the wilderness, which is opposite Moab toward sunrise. From there they set out and camped in the ravine of Zared. And from there they set out and camped on the farther side of Arnon in the wilderness, which is opposite Moab toward sunrise.

13 Then Israel sang this song over the well:

"Take the lead for it!
O Well—rulers dig it;
kings of nations heewed it out
in their kingdom, when they were in control of them."

And from the well to Manthanain and from Manthanain to Naaliel and from Naaliel to Bamoth and from Bamoth to a valley, which is in the plain of Moab, from the top of the Hewn —that which looks down towards the wilderness.

21 And Moyses sent ambassadors to Seon king of the Amorrites with peaceful words, saying, "We shall pass through your land; we will travel by the road; we shall not divert into field or vineyard, nor shall we drink water from your well. We will travel by the Royal Road until we have passed through your borders. And Seon did not grant Israel to pass through his borders. And Seon gathered together all his people and went out to array his army for battle against Israel into the wilderness, and he came to Iasad and arrayed his army against Israel. And Israel struck him with a slaughter of dagger and won complete control of his land, from Arnon to Iabok, as far as Amman's sons, for Lazer is the borders of Amman's sons.

25 And Israel took all these cities, and Israel settled in all the cities of the Amorrites, in Hesebon and in all those contiguous to it. For Hesebon is a city of Seon, the king of the Amorrites, and he waged war previously against the king of Moab, and they took all his land from Aron as far as Arnon. Therefore, those who speak riddles will say, "Come to Hesebon so that Seon's city may be built and prepared.

For a fire came out from Hesebon, a flame from Seon's city, and it devoured as far as Moab and swallowed up the steles of Arnon.

Woe to you, O Moab! You were ruined, O people of Chamos! Their sons were given over to escape, and their daughters are captives to the king of the Amorrites, to Seon. And their offspring shall perish—Hesebon as far as Daibon, and the women yet further ignited a fire against Moab."

31 And Israel settled in all the cities of the Amorrites. And Moyses sent to spy out Lazer, and they captured it and its villages, and they cast out the Amorrite who was there.

33 And they turned about and went up the road to Basan. And Og, king of Basan, came out for an engagement with them, and all his people, for war to Edrain. And the Lord said to Moyses, "Do not be afraid of him, for into your hands I have delivered him and all his people and all his land. And you shall do to him as you did to Seon, king of the Amorrites, who dwelt in Hesebon." And he struck him and his sons and all his people until he left none of his as live captives, and they inherited their land.

22 And the sons of Israel set out and encamped on the west of Moab by the Jordan opposite Jericho. And when Balak son of Sepphor saw all that Israel had done to the Amorrite, also Moab feared the people very much, because they were many, and Moab was vexed because of the presence of Israel's sons. And Moab said to the council of elders of Madiam, "Now this gathering will lick up all those who are around us, as the bull calf might lick up the greenery of the plain." And
Balak, son of Sepphor, was king of Moab at that time. And he sent ambassadors to Balaam, son of Beor of Pethor, which is on the river of the land of the Amorites, with the word in his hand, to call him, saying, “Behold, a people has come out of Egypt, and their number is vast and hard to count. 2And now come, curse me this people, as I have done to you, and I will cast them out from the land. For I know that whomever you bless are blessed, and whomever you curse are cursed.” 3And the council of elders of Moab went, and the council of elders of Midian, and the instruments of divination were in their hands, and they came to Balaam and said to him the words of Balak. 4And he said to them, “Lodge here tonight, and I will answer you the word the Lord may speak to me.” And the rulers of Moab stayed with Balaam. 5And God came to Balaam and said to him, “What are these people with you?” 6And Balaam said to God, “Balak son of Sepphor, king of Moab, sent them to me, saying, 7‘Behold, a people has come out of Egypt, and behold, it has covered the sight of the earth, and it is lying in wait next to me. 8And now come, curse me this people, as I have done to you, and I will cast them out from the land. For I know that whomever you bless are blessed, and whomever you curse are cursed.’” 9And God said to Balaam, “You shall not go with them, nor shall you curse the people, for it is not in any way pleasing to me.” 10And God said to Balaam, “Shall I not bless you? For I will bless the one I bless, and I will curse him that I curse.” 11And the rulers of Moab arose and went to Balak, and said to him, “What are these people with you? 12And God said to Balaam, “You shall not go with them, nor shall you curse the people, for it is not pleasing to me.” 13And Balaam rose up in the morning and said to the rulers of Balak, “Run off to your homesteads, a fence here and a fence there. 14And the rulers of Moab arose and went to Balak and said, “Balaam does not want to go with us.” 15And Balak added again to send rulers, more numerous and more distinguished than these. 16And they came to Balaam and said to him, “This is what Balak son of Sepphor says, ‘I beg you, do not hesitate to come to me. 17For I will honor you honorably, and whatever things you say I will do for you. And come, curse me this people.’” 18And Balaam answered and said to the rulers of Balak, “If Balak gives me his house full of silver and gold, I shall not be able to transgress the word that God puts into my mouth, whether small or great in my mind. 19And now remain here, you too, this night, and I will know what the Lord will add to speak to me.” 20And God came to Balaam by night and said to him, “If these people are here to call you, rise up, and follow them, but the word that I speak to you—this you shall do.” 21And Balaam rose up in the morning and saddled his donkey and went with the rulers of Moab. 22And God was angry with wrath, because he went, and the angel of the Lord rose up to oppose him. And he himself was sitting on his donkey, and his two servants were with him. 23And when the donkey saw the angel of God standing opposed in the road, she turned away from the road and the sword drawn in her hand, the donkey turned away from the road and kept going into the plain. And he struck the donkey with his rod to direct it in the road. 24And the angel of God stood in the furrows of the vineyards, a fence here and a fence there. 25And when the donkey saw the angel of God, it pressed itself against the wall and squeezed Balaam’s foot, and he added to whip it again. 26And the angel of God proceeded and went on and stood still in a narrow place in which it was not possible to turn right or left. 27And when the donkey saw the angel of God, it settled down under Balaam, and Balaam was angered and kept beating the donkey with the rod. 28And God opened the mouth of the donkey, and it said to Balaam, “What have I done to you that you have struck me this third time?” 29And Balaam said to the donkey, “Because you have mocked me! And if I had a dagger in my hand, I would already have stabbed you!” 30And the donkey says to Balaam, “Am I not your donkey on which you would ride from your youth to this very day? Disregarding with disregard—I have not done so to you, have I?” And he said, “No!” 31Now God uncovered the eyes of Balaam, and he saw the angel of God standing opposed in the road and the dagger drawn in his hand, and he bowed down and did obeisance to his face. 32And he said, “No! I did not do so to you, have I?” 33And when the donkey saw me, it turned away from me this third time. And if it had not turned away, now surely I would have killed you but kept it alive.” 34And Balaam said to the angel of the Lord, “I have sinned, for I did not understand that you stood opposed to me on the road for a meeting. And now, if it is not pleasing to you, I will turn back.” 35And the angel of God said to Balaam, “Go with the men, but the word that I say to you, this you shall take heed to speak.” 36And when Balak heard that Balaam had come, he went out to meet him, to a city of Moab, which is on the borders of Arnon, which is on the edge of the borders. 37And Balak said to Balaam, “Did I not send to you to call you? Why did you not come to me? Really, shall I not be able to honor you?” 38And Balaam said to Balak, “Behold, I have come to you. Shall I now be able to speak anything? The word that God puts into my mouth, this I shall speak.” 39And Balaam went with Balak, and they came to cities of quarters. 40And Balak sacrificed sheep and calves and sent them to Balaam and to the rulers who were with him. 41And it became morning, and Balak took along Balaam and brought him up to the steeple of Baal, and he showed him from there a part of the people.

23And Balaam said to Balak, “Build for me here seven altars, and prepare for me here seven calves and seven rams.” And Balak did in the manner Balaam told him, and Balak and Balaam offered up a calf and a ram on the altar. 3And Balaam said to Balak, “Stand beside your sacrifice, but as for me I will go, if God will appear.

---

aOr at  bOr accuse  cOr homesteads  dGk = bômos  eAnd = We transliterate
to me in a meeting. And whatever word he shows me I will report to you.” And Balak stood beside his sacrifice, and Balaam went to inquire of God, and he went straight ahead.

4 And God appeared to Balaam, and Balaam said to him, “I prepared the seven altars, and I brought up a calf and a ram on the altar.” 5 And God put a word into Balaam’s mouth and said, “When you return to Balak, thus you shall speak.” 6 And he returned to him, and the latter stood over his whole burnt offerings, and all the rulers of Moab with him. 7 And a divine spirit was upon him. (7) And he took up his parable and said:

“Out of Mesopotamia Balak sent for me, Moab’s king from mountains on the east, saying:

‘Come, curse Iakob for me, and come, call down curses upon Israel for me!’

8 How shall I curse whom the Lord does not curse? Or how shall I call down curses on whom God does not call down curses?

9 For from a top of mountains I shall see him, and from hills I shall observe him. Behold, a people shall dwell alone, and shall not be reckoned among nations!

10 Who has accurately counted the offspring of Iakob, and who shall number Israel’s divisions? May my soul die among souls of righteous ones, and may my offspring be as their offspring!”

11 And Balak said to Balaam, “What have you done to me? For cursing my enemies have I called you—and behold, you have blessed them with a blessing.” 12 And Balaam said to Balak, “No, as much as God puts into my mouth, shall I beware of speaking it.”

13 And Balak said to him, “Come yet with me to another place, from there where you shall not see it; rather, some part of it you shall see, but all you shall not see. And curse it for me from there.” 14 And he took him to a lookout place of a field, on the top of Hewn. And he built there seven altars and brought up a calf and a ram on the altar.

15 And Balaam said to Balak, “Stand beside your sacrifice, but I will go to inquire of God.” 16 And God met with Balaam, and he put a word into his mouth and said, “Turn back to Balak, and this is what you shall speak.” 17 And he turned back to him, and the latter stood beside his whole burnt offering, and all the rulers of Moab with him. And Balak said to him, “What did the Lord speak?” 18 And he took up his parable and said, “Rise up, Balak, and hear; give ear as a witness, O son of Sepphor:

19 God is not to be put upon like man, nor is he to be threatened like a son of man.

When he himself has said, shall he not do? Shall he speak and not make good? Behold, I have been taken hold of to bless; I will bless, and I will not turn away.

There shall be no trouble in Iakob, nor shall hardship be seen in Israel. The Lord his God is with him; the glories of rulers are in him.

22 God was the one who brought them out of Egypt; like a unicorn’s glory he was to him. For there is no omen in Iakob nor divination in Israel; opportune it shall be told to Iakob and to Israel what God shall accomplish.

23 Behold, a people shall rise up like a whelp and shall bear itself proudly like a lion! It will not lie down until it eats prey and will drink blood of mortally wounded.”

24 And Balak said to Balaam, “You shall not curse them with curses for me, nor, when blessing, shall you bless them.” 25 And Balaam answered and said to Balak, “Did I not speak to you, saying The word that God speaks, this I shall do?”

And Balak said to Balaam, “Come, let me take you to another place, if it shall please God, and curse it for me from there.” 27 And Balak took Balaam to the top of Phogor, which extends into the wilderness. 28 And Balaam said to Balak, “Build me here seven altars, and prepare for me here seven calves and seven rams.” 29 And Balak did just as Balaam told him, and he offered a calf and a ram on the altar.

24 And when Balaam saw that it was good before the Lord to bless Israel, he did not go, according to his custom, to meet the omens but turned his face toward the wilderness. 2 And when Balaam raised his eyes, he looked down upon Israel encamped tribe by tribe. And a divine spirit came upon him, 3 and he took up his parable and said:

“Says Balaam son of Beor; says the man who truly sees.

4 Says one who hears divine oracles, who saw a divine vision, in sleep when his eyes had been uncovered:

5 How beautiful are your dwellings, O Iakob, your tents, O Israel!

6 Like wooded valleys giving shade and like orchards by rivers and like tents that the Lord pitched, like cedar trees beside waters.

7 A person will come forth from his offspring, and he shall rule over many nations, and reign of him shall be exalted beyond Gog, and his reign shall be increased.

8 A god guided him out of Egypt;
like a unicorn’s glory he was to him. He shall devour his enemies’ nations and de-marrow their stoutnessa and shall shoot down an enemy with his missiles.

9 He lay down and rested like a lion and like a whelp. Who will raise him up? Blessed are those who bless you, and cursed are those who curse you.”

10 And Balak became infuriated with Balaam, and he clapped his hands together. And Balak said to Balaam, “I have summoned you to curse my enemy, and behold, in blessing you have blessed him this third time. 11 Now then be off to your place! I said, ‘I will honor you,’ but now the Lord has deprived you of glory.”

12 And Balaam said to Balak, “No, even to your messengers whom you sent to me I spoke, saying, 13 ‘If Balak gives me his place! I will honor you,’ but now the Lord has deprived you of glory.”

14 And now, behold, I am going off to the tent of witness. 7 And when Phinees son of El-azar son of Aaron the priest saw it, he arose from the midst of the congregation. And he took a barbed lance in his hand, 8 and he went in after the Israelite man into the alcove and pierced both of them, both the Israelite man and the woman through her womb. And the blowc from Israel’s sons. 9 And those that died in the blowc were twenty-four thousand.

15 And when he saw Amalek and took up his parable, he said:

“Rule of nations is Amalek, and shall shoot down an enemy with his missiles. 9 He lay down and rested like a lion and like a whelp. Who will raise him up? Blessed are those who bless you, and cursed are those who curse you.”

16 And Edom will be an inheritance, and he shall crush the chiefs of Moab, and he shall plunder all Seth’s sons.

17 And one shall arise out of Iakob, and he shall destroy one being saved from a city.

18 And when he saw Og and took up his parable, he said:

“Strong is your dwelling place; even if you set your nest in a rock, even if a nest of cleverness accrues to Beor, Assyrians shall take you away captive.”

19 And when he saw Og and took up his parable, he said:

“Says Balaam son of Beor; says the man who truly sees, one who hears divine oracles, and one who sees a divine vision, in sleep when his eyes had been uncovered:

17 I will point to him, and not now; I deem him happy, but he is not at hand. A star shall dawn out of Iakob, and a person shall rise up out of Israel, and he shall crush the chiefs of Moab, and he shall plunder all Seth’s sons.

20 And when he saw Amalek and took up his parable, he said:

“Rule of nations is Amalek, but their offspring will perish.”

21 And when he saw the Keniteb and took up his parable, he said:

“Speak to the sons of Israel, saying. 17 ‘Be at enmity with the Madianeans, and strike them. 18 For they are at enmity with you in deceitfulness, as much as they deceived you on account of Phogor and on account of Chasbi daughter of a ruler of Madi-an, their sister, who was slain on the day of the blowc on account of Phogor.’ ”

22 And when Balak became infuriated with Balaam, and he clapped his hands together. And Balak said to Balaam, “I have summoned you to curse my enemy, and behold, in blessing you have blessed him this third time. 11 Now then be off to your place! I said, ‘I will honor you,’ but now the Lord has deprived you of glory.”

23 And when he saw Og and took up his parable, he said:

“Alas, alas, who shall live when God ordains these things?”

24 And one shall go forth from the hand of Kitieans, and shall harm Assour, and they shall harm Ebreans, and they too shall perish together.”

25 And Balaam got up and went away as he returned to his place; Balak too went home.

26 And Israel stayed in Sattim, and the people were profaned by whoring after the daughters of Moab. 4 And they invited them to the sacrifices of their idols, and the people ate of their sacrifices and did obeisance to their idols. 3 And Israel was initiated to Beel-Phegor, and the Lord was angry with wrath against Israel. 4 And the Lord said to Moyses, “Take the chiefs of the people, and make an example of them to the Lord before the sun, and the anger of the Lord’s wrath shall be turned away from Israel.” 5 And Moyses said to the tribes of Israel, “Each of you kill his family-member who has been initiated to Beel-Phegor.”

6 And behold, a man of the sons of Israel came and brought his brother to the Madianeans, and struck them. 18 For they are at enmity with you in deceitfulness, as much as they deceived you on account of Phogor and on account of Chasbi daughter of a ruler of Madian, their sister, who was slain on the day of the blowc on account of Phogor.”

7 And when Phinees son of Eleazar son of Aaron the priest saw it, he arose from the midst of the congregation. And he took a barbed lance in his hand, 8 and he went in after the Israelite man into the alcove and pierced both of them, both the Israelite man and the woman through her womb. And the blowc stopped from Israel’s sons. 9 And those that died in the blowc were twenty-four thousand.

10 And the Lord spoke to Moyses, saying, 11 “Phinees son of Eleazar son of Aaron the priest has put a stop to my wrath from Israel’s sons when I was jealous with jealousy among them, and I did not utterly destroy the sons of Israel in my jealousy. 12 Thus I said, ‘Behold, I am giving him a covenant of peace. 13 And there shall be for him and for his offspring after him an everlasting covenant of priesthood, because he was zealous for his God and made atonement for the sons of Israel.’ ”

14 Now the name of the slain Israelite man who was slain together with the Madianeans woman was Zambri son of Salo, ruler of a paternal house of those of Symeon. 15 And the name of the Madianeans woman who was slain was Chasbi daughter of a ruler of Ommoth; he was of a paternal house of those of Madian.

16 And the Lord spoke to Moyses, saying, “Speak to the sons of Israel, saying, 17 ‘Be at enmity with the Madianeans, and strike them. 18 For they are at enmity with you in deceitfulness, as much as they deceived you on account of Phogor and on account of Chasbi daughter of a ruler of Madi-an, their sister, who was slain on the day of the blowc on account of Phogor.’ ”

a a whelp. b Kainite = Weed c Or plague d i.e. Ommoth
priest, saying, 2“Take the sum total of the whole congregation of the Israelites, from twenty years and above, according to their paternal houses—everyone who goes out to do battle in Israel.” 3And Moyses and Eleazar the priest spoke with them in Arboth of Moab near the Jordan opposite Jericho, saying, 4“From twenty years old and above,” in the manner that the Lord instructed Moyses.

And the sons of Israel who came out of Egypt were:

5 Rouben, firstborn of Israel. Now Rouben’s sons: Henoch and a division of Henoch; to Phal- lou, a division of Phallou; 6to Hasron, a division of Hasroni; to Charmi, a division of Charmi.

These are divisions of Rouben and their enrollment was forty-three thousand and seven hundred and thirty. 8And sons of Phallou: Eliab. 9And sons of Eliab: Namouel and Dathan and Abiron. These were designated ones of the congregation; these were those who banded together against Moyses and Aaron in the gathering of Kore, in the insurrection against the Lord. 10And the earth opened its mouth and swallowed up them and Kore in the death of his gathering, when the fire devoured the two hundred and fifty, and they became for a sign. 11But the sons of Kore did not die.

12 And the sons of Symeon—the division of the sons of Symeon: to Namouel, the Namoueli division; to Iamin, the Iamini division; to Iachin, the Iachi division; 13to Zara, the Zarai division; to Iamin, the Iamini division; to Iachin, the Iachi division; to Selon, the Seloni division; 14to Zara, the Zarai division; to Phares, the Pharesi division; to Iamin, the Iamini division; to Charmi, the Charmi division.

These are divisions of Symeon from their enrollment: twenty-two thousand and two hundred.

15(19) Now Ioudas’ sons: Er and Aunan, and Er and Aunan died in the land of Chanaan.

16(20) Now the sons of Ioudas according to their divisions: to Selon, the Seloni division; to Phares, the Pharesi division; to Zara, the Zarai division.

17(21) And Phares’ sons: to Hasron, the Hasroni division; to Iamouel, the Iamoueli division.

18(22) These are divisions for Ioudas according to their enrollment: seventy-six thousand and five hundred.

19(23) And Issachar’s sons according to their divisions: to Thola, the Tholai division; to Phoua, the Phouai division; 20(24) to Iasoub, the Iasoubi division; to Samram, the Samrami division.

21(25) These are divisions of Issachar from their enrollment: sixty-four thousand and three hundred.

22(26) Zaboulon’s sons according to their divisions: to Sared, the Sareddi division; to Alon, the Alloi division; to Asiel, the Asiel division.

23(27) These are divisions of Zaboulon from their enrollment: sixty thousand and five hundred.

24(15) The sons of Gad according to their divisions: to Zaphon, the Zaphoni division; to Haggi, the Haggi division; to Souni, the Souni division; 25(16) to Azeni, the Azeni division; to Addi, the Addi division; 26(17) to Aroadi, the Aroadi division; to Ariel, the Ariei division.

27(18) These are divisions of Gad’s sons from their enrollment: forty thousand and five hundred.

28(44) Aser’s sons according to their divisions: to laman, the Iamini division; to Lesou, the Lesou division; to Baria, the Barai division; 29(45) to Chober, the Choberi division; to Melchiel, the Melchieli division. 30(46) And the name of Asher’s daughter: Sara. 31(47) These are divisions of Aser from their enrollment: fifty-three thousand and four hundred.

32(28) Joseph’s sons according to their divisions: Manasse and Ephraim. 33(29) Manasse’s sons: to Machir, the Machiri division, and Machir was the father of Galaad; to Galaad, the Galaadi division. 34(30) These are Galaad’s sons: to Achizier, the Achziezeri division; to Chelek, the Cheleki division; 35(31) to Esriel, the Esrieli division; to Sycem, the Sycemmi division; 36(32) to Symaer, the Symaeri division, and to Hophier, the Hophieri division.

37(33) And to Salpaad son of Hopher there were no sons to him but daughters, and these are the names of the daughters of Salpaad: Maala and Noua and Hegla and Melcha and Thersa. 38(34) These are divisions of Manasse from their enrollment: fifty-two thousand and seven hundred.

39(35) And these are Ephraim’s sons: to Soutala, the Soutalai division; to Tanach, the Tanachi division. 40(36) These are the sons of Soutala; to Eden, the Edeni division.

41(37) These are divisions of Ephraim from their enrollment: thirty-two thousand and five hundred. These are divisions of Joseph’s sons according to their divisions.

42(38) Benjamin’s sons according to their divisions: to Bale, the Balei division; to Asyber, the Asyberi division; to Achiran, the Achirani division. 43(39) To Sophan, the Sophani division. 44(40) And the sons of Bale were Adar and Noeman: to Noeman, the Noemani division.

46(42) And Dan’s sons according to their divisions: to Sami, the Sami division. These are divisions of Dan according to their divisions. 47(43) All the divisions of Sami according to their enrollment: sixty-four thousand and four hundred.

48 The sons of Nephtali according to their divisions: to Asiel, the Asieli division; to Gauni, the Gauni division; 49 to Ieser, the Iesi division; to Sellem, the Sellemi division. 50(46) These are divisions of Nephtali from their enrollment: forty-five thousand and seven hundred.

51 This is the enrollment of Israel’s sons: six hundred and one thousand and seven hundred and thirty.

52 And the Lord spoke to Moyses, saying: 53 To these the land shall be apportioned in order to inherit, based on number of names. 54 To more you shall increase the inheritance, and to less you shall decrease their inheritance; to each one, as they were enrolled, their inheritance shall be given. 55 The land shall be apportioned by lots. By the names, according to their paternal tribes, they shall inherit. 56 Based on the lot, you shall apportion their inheritance by between many and few.

57 And Levi’s sons according to their divisions: to Gedson, the Gedsoni division; to Kaath, the Kaathi division; to Merari, the Merari division. 58 These are divisions of Levi’s sons: the Lobeni di-
vision, the Chebron division, the Kore division and the Mousi division. And Kaath fathered Amram. 59 And the name of the wife of Amram was lochabe daughter of Leui, who bore these to Leui in Egypt, and she bore to Amram: Aaron and Moyses and Mariam their sister. 60 And to Aaron were born both Nadab and Abioud and Eleazar and Ithamar. 61 And Nadab and Abioud died when they offered strange fire before the Lord in the wilderness of Sina. 62 And there were from their enrollment twenty-three thousand, every male from a month old and above; for they were not enrolled in the midst of Israel's sons, because no allotment is given to them in the midst of Israel's sons.

63 And this is the enrollment of Moyses and Eleazar the priest, who enrolled the sons of Israel in Arabor of Moab near the Jordan opposite Jericho.

64 And among these there was not a person of those enrolled by Moyses and Aaron whom—the sons of Israel—they enrolled in the wilderness of Sina. 65 For the Lord said to them, "They shall die by death in the wilderness." And there was not left one even of them, except for Chaleb son of lephon and Iesous son of Naue.

27 And when the daughters of Salpaad son of Hophar son of Galaad son of Machir of the division of Manasse of the sons of Joseph came forward—and these were their names: Maala and Noua and Helga and Melcha and Thersa—and when they stood before Moyses and before Eleazar the priest and before the rulers and before all the congregation, at the door of the tent of witness, they said, "Our father died in the wilderness, and he was not in the midst of the gathering that conspired against the Lord in the gathering of Kor, for he died for his sin, and he had no sons. 4 Let the name of our father not be wiped out from the midst of his division because he had no son. Give to us a possession in the midst of our father's brothers.

5 And Moyses brought their case before the Lord. 6 And the Lord spoke to Moyses, saying: 7 Salpaad's daughters have spoken correctly. You shall give to them as a gift a possession of inheritance in the midst of their father's brothers, and you shall confer the allotment of their father on them. 8 And you shall speak to the sons of Israel, saying, "If a person dies, and he has no son, you shall confer his inheritance on his daughter. 9 Now if he has no daughter, you shall give the inheritance to his brother. 10 Now if he has no brothers, you shall give the inheritance to his father's brother. 11 Now if there are no brothers of his father, you shall give the inheritance to his nearest relative from his tribe; he shall inherit what is his. And this shall be for the sons of Israel a requirement of judgment, just as the Lord instructed Moyses."

12 And the Lord said to Moyses, "Go up into the mountain that is on the other side (this Mount Nabau), and see and the land Chanaan, which I am giving to the sons of Israel for a possession. 13 And you shall see it, and you too shall be added to your people, just as your brother Aaron was added in Hor the mountain. 14 Because you transgressed my word in the wilderness of Sin, when the congregation resisted to sanctify me. You did not sanctify me at the water before them." (This is water of dispute of Kades in the wilderness of Sin.) 15 And Moyses said to the Lord, 16 "Let the Lord, the God of the spirits and of all flesh, consider a person over this congregation, 17 who shall go out before them and who shall come in before them and who shall bring them out and who shall bring them in, and the congregation of the Lord shall not be like sheep that have no shepherd." 18 And the Lord spoke to Moyses, saying, "Take to yourself Iesous son of Naue, a person who has a spirit in him, and you shall lay your hands upon him, 19 and you shall have him stand before Eleazar the priest, and you shall command him before all the congregation, and you shall give authorization concerning him before them. 20 And you shall give over some of your glory upon him so that the sons of Israel may listen to him. 21 And before Eleazar the priest he shall stand, and they shall inquire of him before the Lord. At his mouth they shall go out, and at his mouth they shall come in, in and all the sons of Israel of one accord and all the congregation." 22 And Moyses did just as the Lord commanded him. And he took Iesous and had him stand before Eleazar the priest and before all the congregation, 23 and he laid his hands upon him and introduced him—just as the Lord instructed Moyses.

28 And the Lord spoke to Moyses, saying:

2 Command the sons of Israel, and you shall say to them, saying: My gifts, my presents, my offerings as an odor of fragrance you shall take heed to offer to me at my feasts. 3 And you shall say to them, These are the offerings, as many as you shall bring to the Lord: two lambs, a year old without blemish, daily, as a whole burnt offering, perpetually. 4 The one lamb you shall do in the morning, and the second lamb you shall do towards evening. 5 And you shall do a tenth of an ophar, fine flour for a sacrifice, mixed with oil, with a fourth of a hin. 6 It is a whole burnt offering of perpetuity, the sacrifice that was done at Mount Sinai, as an odor of fragrance to the Lord. 7 And its libation, a fourth of a hin for the one lamb, you shall pour it out, in the holy place, as a libation, sikeret to the Lord. 8 And the second lamb you shall do towards evening. According to its sacrifice and according to its libation you shall do it as an odor of fragrance to the Lord.

9 And on the day of the sabbaths you shall bring forward two lambs, a year old without blemish, and two tenths of fine flour mixed with oil, for a sacrifice and a libation—10 it is a whole burnt offering of sabbaths on the sabbaths, apart from the continual whole burnt offering and its libation.

---

41.e. Eleazar  bPossibly explaining devices  cHeb 1 ephah = 22 liters  dHeb 1 hin = 4 liters  eLacking in Gk  fAram = strong drink
11 And at the new moons you shall bring forward whole burnt offerings to the Lord: two calves of the cattle and one ram, seven lambs, a year old without blemish, 12three-tenths of fine flour mixed in oil for the one bull calf and two-tenths of fine flour mixed with oil for the one ram, 13a tenth, a tenth of fine flour mixed with oil for the one lamb, as a sacrifice, an odor of fragrance, an offering to the Lord. 14Their libation shall be half a hin\(^4\) for the one bull calf and the third of a hin\(^4\) for the one ram and the fourth of a hin\(^4\) of wine for the one lamb. This is the whole burnt offering month after month up to the months of the year—and one male goat from the goats for sin to the Lord—on top of the continual whole burnt offering it shall be done, and its libation.

16 And in the first month, on the fourteenth day of the month, it is pascha to the Lord. 17And on the fifteenth day of this month is a feast; seven days you shall eat unleavened bread. 18And the first day shall be designated, holy for you. You shall not do any work of service. 19And you shall bring whole burnt offerings as an offering to the Lord: two calves from the cattle, one ram, seven lambs, a year old; they shall be to you without blemish. 20And their sacrifice shall be fine flour mixed with oil, three-tenths for the one bull calf, and you shall do two-tenths for the one ram; 21a tenth, a tenth you shall do for the one lamb, for the seven lambs, 22and one male goat from the goats for sin to make atonement for you, 23apart from the continual whole burnt offering of the morning, which is a whole burnt offering of perpetuity. 24These you shall do daily, in the same way, for the seven days as a gift, an offering as an odor of fragrance to the Lord. On top of the continual whole burnt offering you shall do its libations according to their interpretation, as an odor of fragrance, an offering to the Lord.

26 And on the day of the new things\(^b\) when you offer a new sacrifice to the Lord, 27of the weeks—it shall be designated, holy to you. You shall not do any work of service. 28And you shall bring forward whole burnt offerings, as an odor of fragrance to the Lord: two calves from the herd, one ram, seven lambs, a year old without blemish. 29Their sacrifice: fine flour mixed with oil, three-tenths for the one bull calf and two-tenths for the one ram, 30a tenth, a tenth for the one lamb, for the seven lambs—31and one male goat from the goats for sin, to make atonement for you. 32Apart from the whole burnt offerings of the new moon and their sacrifices and their libations and the continual whole burnt offering and their sacrifices and their libations according to their interpretation, as an odor of fragrance to the Lord.

7 And on the tenth of this\(^c\) month there shall be a designated, holy one\(^d\) for you, and you shall afflict your souls, and you shall not do any work. 8And you shall bring forward whole burnt offerings as an odor of fragrance, offerings to the Lord: one bull calf from the cattle, one ram, seven lambs of a year old. They shall be for you without blemish. 9Their sacrifice: fine flour mixed with oil, three-tenths for the one bull calf and two-tenths for the one ram, 10a tenth, a tenth for the one lamb, for the seven lambs—11and one male goat from the goats for sin to make atonement for you. 12And you shall bring forward whole burnt offerings, an offering as an odor of fragrance to the Lord. On the first day: thirteen calves from the cattle, two rams, fourteen lambs, a year old. They shall be without blemish. 13Their sacrifices and their libations shall be for the one bull calf for sin, apart from the continual whole burnt offering, their sacrifices and their libations.

29 And in the seventh month, on the first of the month, there shall be a designated, holy one\(^d\) for you; you shall not do any work of service. It shall be for you a day of giving signals, and you shall do whole burnt offerings, as an odor of fragrance to the Lord: one bull calf of the cattle, one ram, seven lambs, a year old without blemish. 3Their sacrifice: fine flour mixed with oil, three-tenths for the one bull calf and two-tenths for the one ram, 4a tenth, a tenth for each lamb for the seven lambs—5and one male goat from the goats for sin, to make atonement for you. 6Apart from the whole burnt offerings of the new moon and their sacrifices and their libations and the continual whole burnt offering and their sacrifices and their libations according to their interpretation, as an odor of fragrance to the Lord.

17 On the second day: twelve calves, two rams, fourteen lambs, a year old without blemish. 18Their sacrifice and their libation shall be for the bull calves and for the rams and for the lambs, according to their number, according to their interpretation—19and one male goat from the goats for sin, apart from the continual whole burnt offering, their sacrifices and their libations.

20 On the third day: eleven calves, two rams, fourteen lambs, a year old without blemish. 21Their sacrifice and their libation shall be for the bull calves and for the rams and for the lambs, according to their number, according to their interpretation—22and one male goat from the goats for sin, apart from the continual whole burnt offering, their sacrifices and their libations.

23 On the fourth day: ten calves, two rams, fourteen lambs, a year old without blemish. 24Their sacrifices and their libations shall be for the bull calves and for the rams and for the lambs,

---

\(^{a}\)Heb 1 hin = 4 liters  \(^{b}\)I.e. growths  \(^{c}\)Perhaps for  \(^{d}\)I.e. day  \(^{e}\)I.e. the seventh  \(^{f}\)Lacking in Gk
according to their number, according to their interpretation—

25 And one male goat from the goats for sin, apart from the continual whole burnt offering, their sacrifices and their libations.

26 On the fifth day: nine calves, two rams, fourteen lambs, a year old without blemish. Their sacrifices and their libations shall be for the bull calves and for the rams and for the lambs, according to their number, according to their interpretation—

28 And one male goat from the goats for sin, apart from the continual whole burnt offering, their sacrifices and their libations.

29 On the sixth day: eight calves, two rams, fourteen lambs, a year old without blemish. Their sacrifices and their libations shall be for the bull calves and for the rams and for the lambs, according to their number, according to their interpretation—

31 And one male goat from the goats for sin, apart from the continual whole burnt offering, their sacrifices and their libations.

32 On the seventh day: seven calves, two rams, fourteen lambs, a year old without blemish. Their sacrifices and their libations shall be for the bull calves and for the rams and for the lambs, according to their number, according to their interpretation—

34 And one male goat from the goats for sin, apart from the continual whole burnt offering, their sacrifices and their libations.

35 And on the eighth day there shall be for you a finale. You shall not do any work of service on it. And you shall bring forward whole burnt offerings as an odor of fragrance, an offering to the Lord: one bull calf, one ram, seven lambs, a year old without blemish. Their sacrifices and their libations shall be for the bull calf and for the ram and for the lambs, according to their number, according to their interpretation—

37 Their sacrifices and their libations shall be for the bull calf and for the ram and for the lambs, according to their number, according to their interpretation—

38 And one male goat from the goats for sin, apart from the continual whole burnt offering, their sacrifices and their libations.

39 These you shall do for the Lord at your feasts, apart from your vows and your freewill gifts and your whole burnt offerings and your sacrifices and your libations and your gifts for deliverance.

40 And Moyses spoke to the sons of Israel according to everything that the Lord commanded Moyses.

2(30.1) And Moyses spoke to the rulers of the tribes of Israel, saying: This is the word that the Lord ordered: Person by person—if he vows a vow to the Lord or swears an oath or determines for himself with determination about his soul, he shall not profane his word; everything that proceeds out of his mouth he shall do.

4(3) Now if a woman vows a vow to the Lord or determines for herself a determination in her father’s house in her youth and if her father hears of her vows and her determinations that she determined against her soul and her father makes no mention to her, then all her vows shall stand, and her determinations that she determined against her soul shall remain for her. But if her father in withholding consent withholds consent from her on the day when he hears of all her vows and the determinations that she determined against her soul, they shall not stand, and the Lord will clear her, because her father withheld consent.

7 But if, when she grows up, she becomes a man’s and her vows are upon her according to the parting of her lips, as many things as she determined for herself against her soul and if her husband hears and says nothing to her on the day when he hears, then thereby all her vows shall stand, and her determinations that she determined for herself against her soul—they shall stand.

9 But if her husband in withholding consent withholds consent from her on the day when he hears, all her vows and her determinations that she determined for herself against her soul shall not remain, because her husband withheld consent from her, and the Lord will clear her.

10 And if her vow was in her husband’s house or her determination against her soul was with an oath and if her husband hears and says nothing to her and does not withhold consent to her, then all her vows shall stand, and all her determinations which she determined for herself against her soul—they shall stand. But if her husband in canceling cancels them on the day when he hears, all the things that proceed out of her lips regarding her vows and regarding her determination that are against her soul shall not remain for her. Her husband canceled them, and the Lord will clear her.

14 Every vow and every oath for binding, to afflict the soul, her husband shall establish for her, and her husband shall cancel. But if her husband is silent and says nothing to her from day to day, then he shall establish for her the all her vows, and he shall establish for her the determinations that are upon her, because he kept silent to her on the day when he heard. But if in canceling he cancels after the day that he heard, then he shall bear his sin.

17 These are the statutes, as many as the Lord commanded Moyses, between a man and his wife and between a father and his daughter in youth, in her father’s house.

31 And the Lord spoke to Moyses, saying, Exact the vengeance of the sons of Israel against the Midianites, and at last you shall be added to your people. And Moyses spoke to the people, saying, Fully arm men from you to do battle before the Lord against Midian, to requite vengeance on Midian from the Lord. Send a thousand from a tribe by a thousand from a tribe from all the tribes of Israel to do battle. And they numbered from the thousands of Israel, a thousand from a tribe, twelve thousand armed for battle. And Moyses sent them off, a thousand from a tribe by a tribe.

4 I.e. concluding feast day  5 I.e. Any person whom(pl) = Wed  6 I.e. a thousand from each tribe  7 I.e. occurred  8 I.e. a thousand from each tribe  9 I.e. divorced  10 I.e. concluding feast day
thousand from a tribe, with their force, and Phineas son of Eleazar son of Aaron the priest. And the holy vessels and the signal trumpets were in their hands. And they did battle against Midian, just as the Lord had commanded Moyses, and they killed every male. And the kings of Midian they killed together with their slain: even Euis and Sour and Rokom and Hour and Robok, five kings of Midian. And Balaam son of Beor they killed with a sword together with their slain. And the Israelites plundered the women of Midian and their chattel and their cattle and all their possessions, and they plundered their army. And all their cities, those in their settlements, and their quarters, they burned with fire. And they took all the plunder and all their spoils, from human to animal, you and Eleazar the priest and the rulers of the paternal families of the congregation. And you shall divide the spoils between all the congregation. And you shall remove as a levy to the Lord, from the men, the warriors who went out into the battle line, one soul out of five hundred from the humans and from the animals and from the cattle and from the sheep and from the donkeys. And you shall take from their half, and you shall give Eleazar the priest the first fruits of the Lord. And from the half of the sons of Israel you shall take one out of fifty, from the humans and from the cattle and from the sheep and from the donkeys and from all the animals, and you shall give them to the Levites who keep the guard duties in the tent of the Lord. And Moyses and Eleazar the priest did just as the Lord instructed Moyses. And the abundance of the plunder that the warriors had plundered was: of the sheep six hundred and seventy-five thousand, and cattle, seventy-two thousand, and donkeys, sixty-one thousand, and human souls of the women who did not know a man's bed, all souls thirty-two thousand. And the halved part, the portion of those who went out to war was: from the number of the sheep, three hundred and thirty-seven thousand and five hundred, and the levy to the Lord was: from the sheep, six hundred and seventy-five, and cattle, thirty-six thousand, and the levy to the Lord, seventy-two, and donkeys, thirty thousand and five hundred, and the levy to the Lord, sixty-one, and human souls, sixteen thousand, and their levy to the Lord, thirty-two souls. And Moyses gave the levy to the Lord, the advance deduction of God to Eleazar the priest, just as the Lord instructed Moyses, from the halved part of the sons of Israel, which Moyses separated from the warriors.

And the halved part of the congregation: from the sheep was three hundred and thirty-seven thousand and five hundred, forty and cattle, thirty-six thousand, forty and donkeys, thirty thousand and five hundred, and human souls, sixteen thousand. And Moyses took from the halved part of the sons of Israel the one out of fifty, from the humans and from the animals, and he gave them to the Levites who were keeping the guard duties of the tent of the Lord, in the manner that the Lord instructed Moyses.

And there came to Moyses all those in charge of the thousands of the force, officers of thousands and officers of hundreds, and they said to Moyses, "Your servants have received the sum total of the warriors that are with us, and not even one of them is missing. And we have brought forward the gift to the Lord, a man what golden object he found: an ankletc and a bracelet and a ring and an armlet for the right arm and a hair-clasp, to make atonement for ourselves before the Lord." And Moyses and Eleazar the priest took the gold from them, every wrought article. And all the gold, the advance deduction that they removed for the Lord: sixteen thousand and
And the sons of Rouben and the sons of Gad had a multitude, a great multitude, of cattle. And they saw the country of Iazer and the country of Galaad and the place was a place for cattle. And when the sons of Rouben and the sons of Gad came forward, they said to Moyses and to Eleazar the priest and to the rulers of the congregation, saying, “Ataroth and Daibon and Iazer and Nambra and Hesebon and Eleale and Sebama and Nabau and Baian—the land that the Lord delivered before the sons of Israel—is cattle rearing land and your servants possess cattle.” And they were saying, “If we found favor before you, let this land be given to your domestic for a possession, and do not make us cross the Jordan.”

And Moyses said to the sons of Gad and to the sons of Rouben, “Shall your brothers go to war and you will sit here? And why are you perverting the minds of the sons of Israel not to cross over into the land that the Lord is giving to them? Did your fathers not do so, when I sent them from Kades Barne to observe the land? And they went up to Cluster Ravine and observed the land, and they turned aside the heart of the sons of Israel not to go into the land that the Lord gave them. And the Lord was angry with wrath on that day, and he swore, saying, “If these people who came up out of Egypt, from twenty years and above, who know evil and good, shall see the land that I swore to Abraam and Isaak and Jakob, for they have not followed along after me. On the other hand, there are Chaleb son of lepbonne, who had separated himself, and Iesen the son of Naue, for he followed along after the Lord.’ And the Lord was angry with wrath against Israel, and he made them roam about in the wilderness for forty years until the entire generation, those who were doing evil things before the Lord, was utterly consumed. Behold, you rose up in place of your fathers, as a band of sinful persons, to add further to the wrath of the Lord’s anger against Israel, because you will turn away from him to add further to abandon him in the wilderness, and you will act lawlessly against this whole congregation.”

And they came forward to him and kept saying, “Let us build quarters for sheep here, for our animals and cities, for our chateels, and, having taken up arms, let us be a vanguard ahead of the sons of Israel until we bring them to their place. And our chateel will settle in walled cities, because of those that inhabit the land. We will not turn back to our homes until all the sons of Israel have been apportioned, each one to his inheritance.

And let us no longer inherit among them from the other side of the Jordan and beyond, because we have our allotments on the other side of the Jordan in the east.”

And Moyses said to them, “If you do according to this word—if you arm yourselves before the Lord for war, then every armed soldier of you shall pass the Jordan before the Lord until his enemy is wiped out from before him and the land is dominated before the Lord. And after this you shall turn back, and you shall be innocent before the Lord and from Israel, and this land shall be to you as a possession before the Lord. But if you will not do so, you will sin against the Lord, and you will know your sin when misfortunes overtake you. And you shall build for yourselves cities for your chateel and quarters for your animals, and what proceeds from your mouth, you shall do.”

And Moyses brought together Eleazar the priest and Iesous the son of Naue, for he followed along after the Lord, and the sons of Rouben and the sons of Gad said to Moyses, saying, “Your servants will do just as our lord commands. And our chateel and our wives and all our animals shall be in the cities of Galaad. But your servants will pass by, all armed and arrayed before the Lord for the war, just as our lord says.”

And Moyses brought together Eleazar the priest and Iesous the son of Naue and the rulers of the patriarchal tribes of Israel. And Moyses said to them, “If the sons of Rouben and the sons of Gad and half the tribe of Manasse of Ioseph’s sons—the kingdom of Seon king of the Amorrites and the kingdom of Og king of Basan, the land and the cities, together with its borders, cities of the land round about. And the sons of Gad built Daibon and Ataroth and Aror and Sophar and Iazer, and they raised them up, and Nambra and Baitharan, strong cities and quarters for sheep. And the sons of Rouben built Hesebon and Eleale and Kariathaim and Nabau and Beelmeon encircled and Sebama, and they named the names of the cities they built after their own names. And a son of Machir son of Manasse went to Galaad and took it, and he destroyed the Amorite who was living in it. And Moyses gave Galaad to Machir son of Manasse, and

Possibly kept himself apart  Possibly the Lord  Om = We
he settled there. 41 And Iair, the son of Manasseh, went and took their homesteads and named them Iair’s Homesteads. 42 And Nabau went and took Kanath and its villages and named them Naboth after his name.

And these are stations of the sons of Israel as they went out of the land of Egypt together with their force by the hand of Moyses and Aaron. 2 And Moyses wrote down their departures and their stations, through the word of the Lord, and these are stations of their journey. 3 They set out from Rameses in the first month, on the fifteenth day of the first month; on the day after the pascha the sons of Israel went out with a high hand before all the Egyptians, and the Egyptians were burying all those of them who had died, whom the Lord struck down, every firstborn in the land of Egypt. And among their gods the Lord executed vengeance.

5 And when the sons of Israel set out from Rameses, they encamped at Sokchoth. 6 And they set out from Sokchoth and encamped at Bouthan, which is some part of the wilderness. 7 And they set out from Bouthan and encamped at Heiroth’s mouth, which is opposite Beelsephon, and they encamped opposite Magdolos. 8 And they set out from before Heiroth and crossed through the middle of the sea into the wilderness, and they went a journey of three days through the wilderness, and they encamped at Bitternesses. 9 And they set out from Bitternesses and came to Ailim, and in Ailim there were twelve springs of water and seventy date palm trunks, and they encamped there beside the water. 10 And they set out from Ailim and encamped by the Red Sea. 11 And they set out from the Red Sea and encamped in the wilderness of Sin. 12 And they set out from the wilderness of Sin and encamped at Raphaka. 13 And they set out from Raphaka and encamped in Ailous. 14 And they set out from Ailous and encamped in Raphidin, and there was no water for the people to drink there. 15 And they set out from Raphidin and encamped in the wilderness of Sinai. 16 And they set out from the wilderness of Sinai and encamped in Tombs of Craving. 17 And they set out from Tombs of Craving and encamped in Haseroth. 18 And they set out from Haseroth and encamped in Rathama. 19 And they set out from Rathama and encamped in Remmon Phares. 20 And they set out from Remmon Phares and encamped in Lebona. 21 And they set out from Lebona and encamped at Dessa. 22 And they set out from Dessa and encamped at Makelath. 23 And they set out from Makelath and encamped at Saphar. 24 And they set out from Saphar and encamped at Charadath. 25 And they set out from Charadath and encamped at Makeloth. 26 And they set out from Makeloth and encamped at Kataath. 27 And they set out from Kataath and encamped at Tarath. 28 And they set out from Tarath and encamped at Matekka. 29 And they set out from Matekka and encamped at Haselmona. 30 And they set out from Haselmona and encamped at Masourouth. 31 And they set out from Masourouth and encamped at Banaikan. 32 And they set out from Banaikan and encamped at the mountain of Gadgad. 33 And they set out from the mountain of Gadgad and encamped at Etebatha. 34 And they set out from Etebatha and encamped at Ebronah. 35 And they set out from Ebronah and encamped at Gesion Gaber. 36 And they set out from Gesion Gaber and encamped in the wilderness of Sin. And they set out from the wilderness of Sin and encamped in the wilderness of Pharan; this is Kades. 37 And they set out from Kades and encamped at Hor, the mountain near the land of Edom.

38 And Aaron the priest went up by the ordinance of the Lord and died there in the fortieth year of the departure of the sons of Israel from the land of Egypt, in the fifth month, on the first day of the month. 39 And Aaron was a hundred and twenty-three years old when he died on Hor the mountain.

40 And Chananis, king of Arad (and he was living in the land of Chanaan), heard when the sons of Israel were coming in.

41 And they set out from Hor the mountain and encamped at Selmona. 42 And they set out from Selmona and encamped at Phino. 43 And they set out from Phino and encamped at Oboth. 44 And they set out from Oboth and encamped in Gai, on the other side, on the borders of Moab. 45 And they set out from Gai and encamped at Daibon Gad. 46 And they set out from Daibon Gad and encamped in Gelmon Deblathaim. 47 And they set out from Gelmon Deblathaim and encamped on the mountains of Abarim, opposite Nabau. 48 And they set out from the mountains of Abarim and encamped to the west of Moab by the Jordan opposite Iericho, 49 and they encamped by the Jordan between Haisimoth as far as Belsattim to the west of Moab.

50 And the Lord spoke to Moyses at the west of Moab by the Jordan opposite Iericho, saying: 51 Speak to the sons of Israel, and you shall say to them: As for you, you are crossing the Jordan into the land of Chanaan, 52 and you shall destroy all those who live in the land before you, and you shall remove their lookouts, and as for all their molten idols you shall destroy them, and all their steles you shall remove. 53 And you shall destroy the inhabitants of the land, and you shall settle in it, for to you I have given their land as an allotment. 54 And you shall obtain their land as a possession by lot according to your tribes; to the more numerous ones you shall increase their possession, and to the less numerous ones you shall decrease their possession. 55 To what his name goes out therewithal, his shall it be. According to your paternal tribes you shall inherit. 56 But if you do not destroy those living on the land from before you, then it shall be that whomever of them you leave shall be thorns in your eyes and missiles in your sides, and

aOr quarters  bOr watch-towers  cPr all WeEd  dI.e. For whatever piece of land a person’s name is drawn.
the Mediterranean
×
Mount Hor
×
the mountains
×
Gk = pl.
×
Or environs
×
tribal holdings
×
avenging the blood of a next of kin
×
place of refuge

34 And the Lord spoke to Moses, saying:
2 Command the sons of Israel, and you shall say to them: As for you, you are entering into the land of Canaan (this shall be to you for an inheritance, the land of Canaan together with its borders). 3 And the side that is to the southwest shall be for you from the wilderness of Sin as far as next to Edom, and the borders to the southwest shall be for you from the part of the Salt Sea on the east. 4 And your borders shall go around you from the southwest to the ascent of Akrabin, and they shall pass along Senna, and its outlet shall be to the steading of Arad, and it shall go out from Arad to the wide expanse of the sea of Chinnereth from the east, 12 and the borders shall go down from Bela at the wide expanse of the sea of Chinnereth from the east, 12 and the borders shall descend to the Jordan, and its outlet shall be the Salt Sea. This shall be the land which you shall measure for yourselves along
b the mountain, the mountain
b you shall measure for them, as they enter into Hemath, and its outlet shall be the borders of Sarada. 9 And the borders shall go out to Deprona, and its outlet shall be Hasernain; this shall be for you the borders from the north. 10 And you shall measure out for yourselves the borders of the east from Hasernain to Sepphama, 11 and the borders shall go down from Seppham to Harbela from the east to springs, and the borders shall descend to the Jordan, and its outlet shall be the Salt Sea. This shall be the land for you, and its borders all around. 11 And Moses commanded the sons of Israel, saying: This is the land that you shall obtain as a possession by lot, in the manner that the Lord instructed Moses to give it to the nine tribes and to the half-tribe of Manasse. 12 For Reuben's sons' tribe and Gad's sons' tribe received according to their paternal houses, and the half-tribe of Manasse accepted their allotments; 13 twelve tribes of the half-tribe received their allotments beyond the Jordan opposite Jericho from the south, towards the east. 14 And the Lord spoke to Moses, saying: These are the names of the men who shall inherit the land for you: the priest Eleazar and lesous the son of Naue. 15 And you shall take one ruler from a tribe to obtain for you the land as a possession. 16 And these are the names of the men: Of the tribe of Lousas, Chabeb son of lephonhe. 20 Of the tribe of Symeon, Salamiel son of Emioud.

21 Of the tribe of Benjamin, Eldad son of Haschlon. 22 Of the tribe of Dan, a ruler, Bakchir son of Egli. 23 Of the sons of Joseph: of Manasse's sons' tribe, a ruler, Haniel son of Ouphid, 24 of the tribe of Ephraim's sons, a ruler, Kamouel son of Sabatha. 25 Of the tribe of Zaboulon, a ruler, Elisaphan son of Pharnach. 26 Of the tribe of Issachar's sons, a ruler, Phaltiel son of Oza. 27 Of the tribe of Aser's sons, a ruler, Achior son of Selami. 28 Of the tribe of Neptali, a ruler, Phadeel son of Benammiad. 29 These are the ones whom the Lord commanded to make the distribution for the sons of Israel in the land of Canaan.

35 And the Lord spoke to Moses to the west of Moab, by the Jordan opposite Jericho, saying: 2 Instruct the sons of Israel, and they shall give to the Leuites from the allotments of their possession cities to live in, and the suburbs of the cities around them they shall give to the Leuites—3 and the cities shall be for them to live in, and their areas set apart shall be for their cattle and for all their quadrupeds. 4 And the areas adjoining the cities that you shall give to the Leuites shall be from the city wall and outwards, two thousand cubits all around. 5 And you shall measure outside the city, the side towards the east, two thousand cubits, and the side towards the southwest, two thousand cubits, and the side towards the Sea, two thousand cubits, and the side towards the north, two thousand cubits, and the city in the midst of this shall be for you, and the contiguous areas of the cities—6 even the cities that you shall give to the Leuites, the six cities of places of refuge that you shall give to the murderer to flee there, and in addition to these, forty-two cities; 7 all the cities that you shall give to the Leuites are forty-eight cities—them and their suburbs; 8 even the cities that you shall give from the possession of Israel's sons, many from those with many and fewer from those with fewer. They shall give of their cities to the Leuites, each one according to his inheritance that they shall inherit.

9 And the Lord spoke to Moses, saying: 10 Speak to the sons of Israel, and you shall say to them: As for you, you are crossing the Jordan into the land of Canaan, 11 and you shall set aside for yourselves cities; they shall be places of refuge for you for the murderer to flee there, everyone who strikes a soul unintentionally. 12 And the cities shall be for you places of refuge from one doing the relative's blood duty, and the one that commits murder will not die until he stands before the congregation for judgment.

13 And the cities that you give as the six cities shall be places of refuge for you. 14 Three cities you shall give beyond the Jordan, and three cities you shall give in the land of Canaan. 15 They shall be an asylum for the sons of Israel and for the guest and for the resident alien among you. These cities shall be a place of refuge for everyone to flee there when he strikes a soul unintentionally.
16 But if he strikes him with an iron instrument and he dies, he is a murderer; let the murderer be put to death by death. 17 Now if he strikes him with a stone out of hand—by which he may die—and he dies, he is a murderer; let the murderer be put to death by death. 18 Now if he strikes him with a wooden instrument out of hand—from which he may die—and he dies, he is a murderer; let the murderer be put to death by death. 19 As for the one doing the relative's blood duty, he shall kill the one that committed murder; when he meets up with him, he shall kill him. 20 Now if out of enmity he pushes him and hurls at him any object from an ambush and he dies 21 or out of rage he struck him with the hand and he dies, let the one who struck be put to death by death—he is a murderer; let the murderer be put to death by death; the one doing the relative's blood duty shall strike the one that committed murder when he meets him.

22 But if he pushes him suddenly, not out of enmity, or throws at him any object not from an ambush 23 or with any stone—by which he may die—unknowingly, and it falls upon him and he dies but he was not his enemy nor was he seeking to harm him, 24 then the congregation shall judge between the striker and between the one doing the relative's blood duty, according to these judgments, 25 and the congregation shall rescue the one that committed murder from the one doing the relative's blood duty. And the congregation shall restore him to the city of his place of refuge, where he fled for refuge. And he shall live there until the great priest dies, him whom they anointed with the holy oil. 26 But if he that commits murder by an exit leaves the bounds of the city, there where he fled for refuge, and he dies outside the bounds of the city, 27 and the one adoing the relative's blood duty finds him outside the bounds of the city, in the place of his refuge, and he hurls at him a wooden instrument out of hand—from which he may die, he is a murderer; let the murderer be put to death by death; the one doing the relative's blood duty shall strike the one that committed murder when he meets him.

28 For let him live in the city of refuge until the great priests die, and after the great priests die, he that committed murder shall return to the land of his possession.

29 And these things shall be for you a requirement of judgment for your generations in all your settlements.

30 Every one, when he strikes a soul, through witnesses you shall kill the murderer, and one witness shall not bear witness against a soul that he should die. 31 And you shall not receive ransom for a soul from the one that committed murder, liable to be killed, for he shall be put to death by death. 32 And you shall not receive ransom to flee to a city of places of refuge to live again on the land until the great priests die. 33 And you shall not kill by murder the land on which you live. For this blood killsb the land by murder, and the land shall not be atoned for from the blood that was shed upon it, except by the blood of the one who shed it. 34 And you shall not defile the land that you live upon, on which I will encamp among you, for I am the Lord, encamping in the midst of the sons of Israel.

36 And the rulers of the tribe of Galaad's sons—son of Machir son of Manasse—came forward and spoke before Moyses and before Eleazar the priest and before the rulers of the paternal houses of the sons of Israel. 2 And they said, “The Lord commanded our lord to give back the land of the inheritance by lot to the sons of Israel, and the Lord instructed the lord to give the inheritance of Salpaad our brother to his daughters. 3 And they shall become wives to one of the tribes of Israel's sons, and their allotment will be taken away from the possession of our fathers and added to the inheritance of the tribe to whom they may become wives; then it will be taken away from the allotment of our inheritance. 4 But if the release of the sons of Israel takes place, then their inheritance shall be added to the inheritance of the tribe to whom they may become wives, and from the inheritance of our paternal tribe their inheritance shall be taken away.”

5 And Moyses commanded the sons of Israel through an ordinance of the Lord, saying, “Thus Joseph's sons' tribe are saying. 6 This is the thing that the Lord instructed for the daughters of Salpaad, saying, 'Of whomever is pleasing before them, let them be wives; only out of the division of their father let them become wives; 7 and an inheritance for the sons of Israel shall not rotate from tribe to tribe; for the sons of Israel shall stick together, each one in the inheritance of his paternal tribe. 8 And as for every daughter when as next of kin she is entitled to an inheritance from the tribes of Israel's sons, they shall become wives to one of those from the division of her father so that the sons of Israel may be entitled as next of kin, each one to his paternal inheritance. 9 And an allotment shall not rotate from tribe to another tribe, but the sons of Israel shall stick together, each one in his inheritance.'”

10 In the manner the Lord instructed Moyses, so Salpaad's daughters did. 11 And Thersa and Hegla and Mélcha and Noua and Maala, daughters of Salpaad, became their cousins. 12 They became wives of the division of Manasses, of Joseph's sons, and their inheritance was for the tribe of their father's division.

13 These are the commandments and the statutes and the judgments that the Lord commanded by the hand of Moyses at the west of Moab, at the Jordan down from Jericho.

4 I.e. avenging the blood of a next of kin  b Possibly pollutes
EDITION OF THE GREEK TEXT

The NETS translation of Deuteronomion has been based on the edition by John William Wevers (Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum III.2: Deuteronomium [Gottingen: Vandenhoeck & Ruprecht, 1977]). This fully critical edition is the best available. Its printed text was modified only where Wevers himself, in Appendix A of his Notes on the Greek Text of Deuteronomy (SBLSCS 39; Atlanta: Scholars Press, 1995), proposed that changes be made. Most of the forty-four suggested modifications involve matters of punctuation or accentuation. Others consist of variation in pronouns due to itacisms (ὡμῶν/ὑμῶν, etc.), changes in the form of the nomina sacra, the odd omission of a possessive or a copula and so on. Only a single reading in the list (the metathesis of lambda and alpha in λαον 28.9) was a genuine printing error. But in one or two cases such as 28.62 or 30.13, readings that the editor initially considered secondary and therefore placed in the apparatus, he deemed on further reflection to be primary. In every instance, such changes that can be shown are noted in the brief apparatus to NETS Deuteronomion, where WeN is made to contrast with Weed.

TRANSLATION PROFILE OF THE GREEK

General Comment

The aim here is not to present a complete picture of the character of the translation of Greek Deuteronomy within the constraints of a brief introduction. What follows, rather, is a discussion of some features that might interest the NETS reader conversant with Hebrew and Greek and interested in the relationship of the latter to the former. It may be assumed that the translator of Greek Deuteronomy (hereafter DeutTr) had before him a text similar in the main to the printed text of BHS and that the printed text of Weed (as modified by WeN) is representative of the original Greek translation.

Every translation must be examined, of course, for its own peculiarities, and each translator evaluated in relation to the content of the material on which he worked. Statistical representations are relevant only when judged against patterns and practices of a particular translator and the choices he faced. Deuteronomy is noted for its hortatory style and repetitive content. Thus its study, even though tedious, can be instructive to a textual critic evaluating whether and when formulaic expressions are accurately transmitted. But Deuteronomy also repeats legal material found in earlier books of the Pentateuch and contains more sustained poetry than any of the others. Furthermore, if we assume that the Pentateuch was translated sequentially, Deuteronomy, given its position, might reflect knowledge of the work of previous translators, and so we might look for evidence along those lines. These factors add a unique dimension to the task of evaluating Greek Deuteronomy. It is fair to say that DeutTr typically maintains a very close relationship to his source text, though, within a linguistically rather constricting framework, one can nevertheless speak of an interpretative dimension. I discuss each aspect in turn.

Formal Correspondence and Representation

The indicators of a close connection between a Greek translation and a Hebrew source text are well established. Some are attested throughout the Pentateuch, others in the larger corpus of LXX translation Greek and even in the NT. These include for example: fixed lexical equivalents on the content side (verbs and nouns) and even non-content elements—particles, prepositions and the like; the use of λέγων as a consistent translation for יָכַה; ὅτι as a translation for יָכַה irrespective of contextual concerns; for יֵ in the use of a Greek conjunctive participle with a cognate finite verb to represent the Hebrew free infinitive (absolute) used for emphasis before a cognate finite verb; the (related) practice of using a participle plus finite verb to represent two successive Hebrew verbs describing the same or related activity; and infinitive + infinitive + pronoun for and infinitive + bound infinitive (construct); the ubiquitous καὶ for and even in places where standard Greek would opt for postpositive so and so forth. Beyond these lie matters of quantitative representation—the tendency to represent one word in Hebrew by one in Greek as far as possible, often
down to the morphemic level—and matters of strict adherence to Hebrew word order at the expense of standard Greek style.

A translation that conforms regularly to these patterns exhibits formal correspondence with its source text—the conventions and demands of that source being dominant throughout. One that takes seriously the needs and expectations of the reader—the target audience—might be expected to deviate from these patterns regularly and demonstrate what is termed dynamic equivalence. Few translations exhibit one or the other pattern exclusively; Deuteronomion is no different in this respect. Each of the above examples of formal correspondence can be demonstrated, though some are more worthy of attention than others. I discuss a few below.

The first chapter should provide representative examples since it would presumably show DeutTr's initial approach to his task. Indeed, a look at the very first verse demonstrates a number of DeutTr's characteristic features. One will note: (1) an almost isomorphic relationship to the source text; (2) identical word order to the source text; (3) occasional translation of names; (4) at times excessive focus on individual items; (5) a certain freedom vis-à-vis the source text.

DeutTr selected πέραν to represent רָעָבָה and maintained it throughout the book even though he seemed unsure at that stage whether the נ should be represented discretely or not; by verse 5 he has decided that it should be, since there (and in 3.20, 4.46) he preceded πέραν with ἐν τῷ. In all but two (30.13 2x) of thirteen places, the reference is to the Jordan. The preposition ἐν here is a ἱπατι as pointed in BHS; its variant form ἐν appears rarely in BHS and only four more times in Deuteronomy (2.19; 3.29; 4.46; 34.6). Of course, it cannot be known whether or not DeutTr read his unpointed text just as the Masoretes did, since the meaning of both forms of the preposition remains the same. It may be entirely coincidental but noteworthy, however, that only in 1.1, where the variant Masoretic vocalization appears, does πλησιόν appear and there in relation to the Red Sea. But πλησιόν is never used again as a translation of ἐν; by the time DeutTr next encountered it in 2.19, he had decided that ἐγγὺς or σύνεγ-

γὺς = ἐν and that either πέραν or ἐν τῷ πέραν = רָעָבָה. Thus, by 4.46 when ἐν and ἐν appear in the same verse, he rendered them ἐν τῷ πέραν τοῦ Ἰορδάνου . . . ἐγγὺς ὀκον Φογώρ "beyond the Jordan . . . near the house of Phgor." The variation in the gloss for ἐν, however, can be accounted for on contextual grounds. Towards the end of the first verse, DeutTr seemed confident that Pharan, Tophol, and Lobon were place names because they were clearly set off by οἰκου, even though the second is left untranslated (cf. infra), but he seems unsure that ἐντολῆ and ἐντὸν ἦν were. He therefore translated them as faithfully as he could—Ἀίλων "Courts" and Καταξρείσε “Goldplaces.” Oddly, though, the last named is in the wrong case to be a constituent of the preceding series. Consequently, it dangles rather uncertainly at the end.

One well-established marker of a translator’s dependence on his source is the treatment of clause connectors. A. Aejmelaeus has noted the importance of this issue in several publications.1 If a translator selected ὅτι instead of γάρ (even when standard Greek style would suggest the latter) to render буд, it is one of many signs that the source text controlled the process. She cites 4.6 “because this is your wisdom,” 16.3 “because you came out . . . in haste,” and 22.5 “for anyone doing these things is an abhorrence to the Lord your God,” and especially 30.11 ὅτι ἐντολή σου, ἦν ἔγω ἐντέλλομαι σοι σήμερον = NETS: “because this commandment I command you today” as examples where the ὅτι stands first in its clause under Hebrew influence but a postpositive γάρ would seem perfectly warranted in the contexts.

Another clear example of DeutTr’s heavy dependence on the source is his literal rendering of pleonastic expressions—“the land which you are crossing the Jordan there to inherit it.” This type of syntactical structure is typical and frequent in Deuteronomion. Full lexeme-for-lexeme representation is always evident in Greek. Likewise, free infinitives are juxtaposed before or after cognate verbs frequently in Deuteronomion. DeutTr made no attempt to interpret the sense of such Hebraistic expressions but rendered them quite literally, word for word, striving to imitate his source text by utilizing cognate roots in Greek. Singular and plural forms of address in Hebrew are almost religiously followed in Greek, and the few variations can usually be explained reasonably.

**Neologisms**

Throughout Deuteronomion one finds new words (neologisms) or instances of known words combined in new ways. Some are unique to the Pentateuch; almost forty appear for the first time in

---

1 See for example her collection of essays on this subject On the Trail of the Septuagint Translators (Kampen, The Netherlands: Kok Pharos, 1993) and particularly the essays on OTI.
Deuteronomion. These illustrate certain decisions Deut\textsuperscript{Tr} made when confronting Hebrew expressions for which he knew of no Greek equivalent quite close enough to his source text. For example, a Hebrew root may have only a noun equivalent in Greek but no verb equivalent. As a result, a translator, if he is intent on matching the source text word class for word class, might need to coin a Greek verb. So, while coining a neologism may reflect literary creativity, it can equally well indicate rigid adherence to the source text. The vast majority of Deut\textsuperscript{Tr}'s creations are best placed in the latter category.

The noun קִרְפָּן occurs less than ten times in the book, the first being in 1.15. In this context it describes specific officials connected to judges. Rather than replacing the Hebrew with a contextually suitable Greek term, Deut\textsuperscript{Tr} apparently coined a word by fusing two known Greek functionaries: a γραμματεύς “a scribe” and an εἰσισγωγεύς “one who brings cases to court” into γραμματεοεισισγωγεύς “one who records things for judges.” He also used it elsewhere (16.18; 29.10; 31.28), but in three other places (20.5, 8, 9) he rendered קִרְפָּן more simply as γραμματεύς “scribes.”

The idiom “to be long of days,” קִרְפָּן קַלִּיָּה, is variously translated by πολυχρονίζω “to prolong time” (4.26), μακροχρόνος/-ρω “to have long days” (4.40; 5.33; 6.2; 11.9; 32.47) or μακροχρονίζω “to have a long time” (17.20) and so on. Components of these words were already in use. For example, the adjective πολυχρόνιος rendering the same Hebrew occurs in Gen 26.8. What Deut\textsuperscript{Tr} does in these instances then is make a verb out of a known adjective as a way of remaining close to the source text without being too slavishly literal.

The neologism δευτερονομιόν itself provides a final example. Neither δευτερός nor νόμος were new Greek words. With the suffixing of -ος, however, they together constituted an interpretation, not simply a translation of תְּנֵי דְּתוֹר in 17.18 that in time was adopted as the name of the book. The Hebrew phrase could be understood as describing either a copy, a repetition of or another, a second, law. This latter sense is clearly the intent of Deut\textsuperscript{Tr}; he makes this even more explicit in 31.26 by speaking of “the book of this law” rather than of “this book of the law” (=MT). “This law” seems in his mind to stand in contrast to the first law (Exodus-Numbers).

Dynamic Equivalence and Interpretation

All the foregoing notwithstanding, Deut\textsuperscript{Tr} often shows that he is not invariably wedded to formal correspondence, at least not to a rigid one-to-one equivalency. Accordingly, one finds in Deut\textsuperscript{Tr} both semantic leveling (the use of one Greek word for several in Hebrew) and semantic differentiation (the use of two or more Greek words to render the same Hebrew). I discuss a few examples of each.

Deut\textsuperscript{Tr} had previously translated the simple verb ἔσσω “to lift up” by φέρω “to bear/carry,” but in 1.31 he contextualized its meaning by choosing τροφοφέρεω “to nurse.” He seems to have had in mind the image of the people of Israel being nurtured by their god with food in the desert, as analogous to a father nursing his son to adulthood, presumably in difficult circumstances. The noun σπέρμα (τα) regularly translates בְּנֵי but also בֵּית (25.5). The very popular verb ἐξολοθρεύω translates six Hebrew roots—בָּשַּׁל 5x (4.38; 7.17; 9.4, 5; 18.12); בַּל 3x (2.34; 3.6 2x); בָּשַׁל, 2x (7.10; 28.63); בָּשַׁל 4x (9.26; 10.10; 20.19; 20.20); בָּשַׁל (12.29); בָּשַׁל 18x.

As for semantic differentiation, Deut\textsuperscript{Tr} offers numerous examples; his treatment of בְּנֵי is representative. The default rendering προσθήκας describes in the Pentateuch and certainly in Deuteronomion someone clearly not yet a proselyte, a convert, but more like a guest of the community who receives preferential treatment alongside the orphan and the widow. He should be treated fairly and paid a just wage. He has “come over” to the community and is treated as its guest, with all the privileges that such a status implies. However, Deut\textsuperscript{Tr} also used πάροικος for בְּנֵי in two instances (14.20 [21] and 23.7[8]) to describe someone who is not a permanent resident and does not enjoy special privileges. By differentiating, he evidently intended to highlight a distinction.

The word מִשְׁמַר (NRSV: “fruit”) modifies nouns three times in 28.4 and 30.9, and twice in 7.13 and 28.11. In 28.4, it becomes ἐγκόνα, γενήματα, βουκόλια (NETS: “progeny,” “produce,” “herds”), whereas in 30.9 ἐγκόνα, γενήματα, ἐγκόνα (NETS: “progeny,” “produce,” “progeny”). In 7.13 it becomes ἐγκόνα and κάρπος (NETS: “progeny” and “fruit”), while in 28.11 it is ἐγκόνα, ἐγκόνα (NETS: “progeny, progeny”). Thus one Hebrew word מִשְׁמַר is rendered in this small sample by four Greek words, in view of the difference in semantic range between Hebrew מִשְׁמַר and Greek κάρπος (its most common equivalent throughout the LXX).

Though Deut\textsuperscript{Tr} at times “solved” problems in his source text, he also sometimes unwittingly created problems that the source text did not have. So, for example, in 1.43 he chose παραβιβάζω to translate יְהוּדָה “to act forcefully” to translate יְהוּדָה “to act with arrogance.” But since the context clearly speaks of obedience to God’s
TO THE READER OF DEUTERONOMION

word transmitted by Moyses, παραβιαζόμαι is scarcely an obvious fit. (Note that in 17.13 and 18.20 he uses σπειρέω.)

The entire verse in 19.3 may be an example of contextual interpretation. Three separate Hebrew verbs are rendered in unusual ways vis-à-vis the text of BHS. Hebrew נמצא (imperfect of נמצא “you must prepare” is read differently from the Masoretic as an imperative of a root נמצא (as P. Dion has suggested2 and as the NRSV has adopted) and becomes in Greek στόχασαν “estimate for yourself.” DeutTr may have misread or interpreted a text like the Masoretic text, but it seems more probable that נמצא was in his Vorlage. The verse לחירש “you will make three of” is more explicitly rendered as τριμερίζετε “you shall make (or divide) into three portions.” The very popular verb κληρονομείω (Hiphil) “to give as a possession/inheritance,” usually translated as κληρονομείω, is only in this context translated as καταμερίζω “to divide into sections/to apportion.” Either by design or by inadvertence DeutTr ends up with a verbal repetition: τριμερίζω...καταμερίζω.

DeutTr made explicit that when (as in 13.5[6]; 17.7, 12; 19.19; 21.21; 22.21, 22, 24; 24.7) the source text suggests, ambiguously, that נמצא “the evil” is to be removed from among the people of Israel, evil is to be understood concretely. For him, it is the evil person τον ποιησόν, not evil as an abstraction το ποιησόν that is the intent of the source; that person must be removed.

In terms of style, he usually utilized classical reflexive pronouns when speaking of the extirpation of these community evildoers; see for example 13.5[6]; 19.19; 21.21; 22.21, 24; 24.7. In these cases, the selection of εξ υμῶν αὐτῶν rather than εξ εαυτῶν “from among yourselves” or even of εξ υμῶν “from you” may possibly signal a heightened sense of outrage, but more likely is indicative of the relatively early date of Deuteronomion.

DeutTr judged the expression in 10.16, ἐξ ὑμῶν ἀφαίρεσθαι “the foreskin of your heart,” perhaps too graphic and made a moral/theological judgment to render it as σκληροκαρδίαν υμῶν “your hardheartedness.” It is also quite clear that he deliberately sought to avoid translating קָנָה as βασιλεύς when the referent could possibly be construed as a king of Israel. In those five instances (17.14, 15(2x); 28.36; 33.5), he chose the word ἀρχαῖον “ruler.” For him, it seems there could only be one βασιλεύς in Israel and that would be κύριος their god.

These brief comments should suffice to demonstrate that DeutTr was, on the one hand, a translator who often slavishly mimicked his source text but who, on the other hand, from time to time slipped in some exegesis. He does not make unwarranted changes, but when he deems them necessary, he does not hesitate to act.

ISSUES OF THE PARENT TEXT

We turn now to examples of variance between Greek and Hebrew Deuteronomy whether occasioned by misreading, misunderstanding or, as seems clear in a few places, a source text different from BHS. The well-known “shema” in 6.4 consists in Hebrew of six words. In Greek the verse is prefaced with: Καὶ ταύτα τὰ δικαίωματα καὶ τὰ κρίματα, ὅσα ἐνεπέλατο κύριος τῶν υἱῶν Ισραήλ ἐν τῇ ἑρμῆς ἐξαλάθωντων αὐτῶν ἔγερσα Αἰγύπτου “And these are the statutes and the judgments, which the Lord commanded to the sons of Israel in the wilderness as they were coming out from the land of Egypt.” Given DeutTr’s preoccupation with quantitative representation of his source in undisputed areas, there is no reason to think that the Hebrew equivalent of this passage was absent from his Vorlage. The initial introductory remarks in 6.1 in the Greek tradition are directed to Moyses; those in 6.4 to the sons of Israel.

The case in 30.15, 16 is similar but less debatable. The Hebrew of BHS is both illogical and deficient, the Greek quite clear. Hebrew verse 15 indicates that what Moses set before the people was “the life and the good, the death and the evil.” The following verse begins with וָהוָה, the logical antecedent of which is וָהוָה. As the text stands, it would be translated “the evil (16) which I command you today to love the Lord your God”—clearly an untenable text. The Greek reads: ἦδον δεδόκα πρὸ προσώπου σου σήμερον τὴν ζωὴν καὶ τὸν βάσανον, τὸ ἀγαθὸν καὶ τὸ κακόν. 16. ἐὰν δὲ εἰσακο¸σθησας τὰς ἐντολὰς κύριον τοῦ θεοῦ σου, σὺς ἐγὼ ἐντέλλομαι σοι σήμερον, ἀγαθὸν κύριον τὸν θεὸν σου “See, I have given before you today life and death, good and evil. 16. Now if you listen to the commandments of the Lord your God that I command you today, to love the Lord your God.” Though it might be argued in this and other places that the smoother text derives from an attempt to correct the perceived difficulty in the original, that

2 “Deuteronomy 19.3 Prepare the Way, or Estimate the Distance?” ET 25 (1994) 333–341. Dion shows that the LXX reading does not reflect any form of the root ἐκατοστάσεις per the Masoretic vocalization but rather ἐκατοστάσεις, a verb used in the Hebrew Bible for measuring.
seems unlikely. Only an inclination to privilege BHS on other grounds would lead one to set aside the LXX Vorlage in this instance and argue for a shorter text.

In 32.43, the Greek is twice as long as the extant Hebrew text—eight lines to four hemistichs. The longer text is not merely an elaboration of the Hebrew but adds significant details (including a reference to “all the angels of God”), which, given the generally conservative attitude of DeutTr, are best explained as text-based. A text from Qumran representing in part the source text of the LXX is extant.3 Let it suffice to note that the next verse (44) is also longer in Greek than in BHS, preposing the equivalent of “And Moses wrote this song in that day and taught it to the sons of Israel.” BHS is not identically rendered either. BHS’s equivalent of “all the words of this song” appear in Greek as “all the words of this law,” producing two subscriptions to the narrative. Indeed, throughout this entire chapter and the following one, there are notable differences between the Greek and the Hebrew.

Variance between the verse numbers of BHS and Greek exists in some chapters. Chapter 5 provides a good example. The order of the apodictic commandments is adultery, murder, theft, unlike the Hebrew (murder, adultery, theft) and unlike Exodus (adultery, theft, murder). Likewise, the list of clean and unclean food in chapter 14 shows variation in the number of some verses vis-à-vis BHS.

Less important, but equally intriguing, are the instances where, for reasons not always apparent, DeutTr chose to translate rather than transliterate place names or vice versa. Examples appear throughout with no observable pattern. In 34.6, “in the valley” (קֵינֶים) is read as a proper name “in Gai” (ın Γαί); Abib (אַבִּיָּם) and Pesach (פֶּסַח) are rendered respectively as τα νέα “of new things” and τὸ πασχα “the pascha (= passover)” in 16.1ff. The oft-quoted passage in 26.5 Ἰησοῦς Χριστός ἐγένετο “a wandering Aramean was my father” becomes in Greek Σωρίαν ὁ πατέρας μου “my ancestor abandoned Syria.” The difference might simply be due to wrong word division of an unpointed Hebrew text, or may be a contextualized interpretation to connect with “going down into Egypt.”

The NETS Translation of Deuteronomion

The problems inherent in “translating a translation” assume unique dimensions in each specific translation unit when one tries, in line with NETS policy, to achieve not only semantic fidelity to the Greek but at the same time reflect something of the style in which it has been translated. Vis-à-vis the NRSV as base text for NETS, this can mean that the former has been altered for either one or both of the above reasons.

DeutTr, as has been noted, is closely tied to his source text both in terms of what he understands the text to mean and in terms of its text linguistics. Therefore, when variation is present in the translation of common expressions, it seems fair to conclude that he was acting intentionally. I have striven to reflect this consistency in NETS Deuteronomion in order to signal precisely what is present in Greek. For example, ἐκγόνον and σπέρμα(το) are both acceptably translated as “offspring”; indeed, the NRSV translates some of their Hebrew equivalents (בֵּן־סְפֶרֶם(ַו) and בֵּן־עִיּוֹסֵי) in this way. I have, however, reserved “offspring” as the translation of only σπέρμα(το) and have chosen “progeny” consistently to translate ἐκγόνον; ὡς is, of course, “son.” What is relevant here for the NETS reader is that progeny will always indicate a particular word choice of DeutTr without indicating his decision about the Hebrew text; offspring, when found in the same place in NETS and the NRSV, may point to different Hebrew/Greek originals.

The reader will also find certain seemingly inelegant renderings for the Hebraisms so prominent throughout Deuteronomion. For instance, in expressions like φυλάξε οἱ ποιεῖν, ἀκούσατε ποιεῖν, and so forth, I have regularly chosen to perform as a translation for the infinitive ποιεῖν, and guard rather than “keep” for the imperative, making for the awkward “be watchful to perform” or “listen to perform.” I have also sought to reflect the imitative style of DeutTr’s treatment of Hebrew free infinitives juxtaposed to cognate verbs. So rather than translating ἔννοον ὁ ὄκοιν ὁκούσατε as “if you will only hear” (cf. NRSV), NETS displays “in/with hearing you will hear” and similar expressions throughout. Similarly, pleonastic expressions, as mentioned earlier, have generally been translated in full. The reason for this approach is not a desire for dogged literalism, but a recognition of the fact that DeutTr under the influence of his source text produced non-idiotic Greek.

The treatment of the formulaic language should be easy to decode, but a few popular choices follow: κλήρος = “allotment,” ἐν κλήρῳ = “as an allotment,” κληρονομία = “possession” or “inheritance,” φυλάγματα = “orders,” προστάγματα = “ordinances,” δικαίωμα = “statutes,” κρίσις = “judgments,” μαρτυρία = “testimonies.” Such stereotyping is, of course, not always the case. This is particularly true of the frequently recurring verbal forms of κληρονομέω. This verb and its cognates almost always translate

3 See the discussion of it in WeN, 533–535.
irrespective of its Hebrew stem. Thus the appearance of κληρονομέω in the Greek text signals, in the first instance, only that the translator was formally reflecting the Hebrew before him. Following DeutTr’s approach to his Hebrew, I have utilized the English word “inherit” as a sort of default rendering of κληρονομέω in Deuteronomion. The NETS reader may thus find some degree of tension at times between the word “inherit” and its context. When the choice of “inherit” would produce not simply tension but ambiguity in English, I have employed words like “possess,” “dispossess” or “take possession of” as alternatives.

Again, I have routinely retained NRSV’s choice of “to bring” (whether in or out) as a translation for the Hebrew verb (םָּלְּך mostly in the Hiphil) underlying both בָּאָסָגַו and בָּאָסָגַו, although in some instances “to lead” seemed more appropriate. The simplex form of the verb בָּאָסָג, however, was always translated “to lead.” Consistent with NETS principles, the NRSV’s reading was retained when the Greek text is equivalent to the Hebrew, with deviations occurring only when the NRSV’s word choice would violate NETS objectives on other grounds. I have chosen “guest” as the translation for Greek προσήλυτος even though NRSV’s “resident alien” might suffice. Also, where DeutTr used πάροικος, I have chosen the word “sojourn(er)” for the translation of ἀλλότριος and cognates.

Similarly, while in the NRSV “slave” is used without distinction to translate Hebrew נֶפֶל and its cognates, DeutTr differentiated types of servitude and servants. Thus, when οἰκέτης appears in Greek, I have generally chosen “domestic” as the translation, reserving “slave” for δούλος, and “male slave” and “female slave” respectively as the translations for παῖς and παιδίσκη. When the gender of the male slave is not in doubt, παῖς is translated in some instances simply as “slave.”

Of the same nature is the undifferentiated use of the verb “destroy” throughout the NRSV to translate a number of Hebrew verbs. By far the most frequently used verb for “destruction” in Greek Deuteronomy is ἐκτριβέω, a neologism shared with other Pentateuchal books. I have chosen “utterly destroy” as its default translation. The unqualified word “destroy” was reserved for the next most frequently used Greek verb, ἀπολλύω and its cognates. In the handful of instances when ἀναλίσκω and its cognates are used, I have chosen “eliminate,” “consume,” or “devour” depending on context, whereas for ἔκτριβω, I routinely select “wipe out” or perhaps “rub out” in keeping with its sense in Greek. I generally have been spare with footnotes, assuming that readers who know Greek will check the original and those who do not will only be bogged down by excessive details.

BIBLIOGRAPHICAL NOTE

Work of this kind depends on any number of resources, and I am happy to recognize my debts. Beyond the standard grammars and lexical aids, I was helped especially by the CATSS resources, notably the Parallel Aligned Text of Deuteronomy, by Wevers’ Text History of the Greek Deuteronomy (=MSU XIII; Göttingen; Vandenhoeck & Ruprecht, 1978), particularly chapter 7 dealing with the critical text of Deuteronomy, by his article on “The Attitude of the Greek Translator of Deuteronomy toward his Parent Text” (Beiträge zur alttestamentlichen Theologie: Festschrift für W. Zimmerli zum 70. Geburtstag [H. Donner, R. Hanhart, R. Smend, eds.; Göttingen: Vandenhoeck & Ruprecht, 1977] 498–503) and his Notes on the Greek Text of Deuteronomy cited above. This latter was unusually helpful when obscure lexical items or unusual Greek expressions made for ambiguous or impossible readings. In addition, C. Dogniez and M. Harl’s French translation, Le Deutéronome BA (1992), though translating primarily Rahlfs’ edition and operating on different principles from NETS, took account of the Göttingen apparatuses and thus was of inestimable value in many ways. Until a commentary on NETS Deuteronomion is available, the reader is well advised to consult the extensive introduction and copious notes of this edition. Older English translations of Brenton and Thomson provided occasional assistance, but given their respective dates and their diplomatic nature, their help was not as valuable.

It remains then for me only to thank formally Albert Pietersma, general co-editor of the NETS project, whose insightful critique of a few sample pages of this translation helped sharpen my understanding of the finer nuances of the project on which we were jointly embarking. Whatever infelicities and inconsistencies remain are, however, entirely my own.

MELVIN K. H. PETERS
These are the words that Moyses spoke to all Israel beyond the Jordan—in the wilderness, towards the west near the Red Sea, among Pharan, Tophol and Lobon and Courts—-and Gold-places—and Gold-places—(a route of eleven days from Choreb, by way of Mount Seir, up to Kades Barne). And it happened in the fortyieth year, in the eleventh month, on the first of the month, that Moyses spoke to all the sons of Israel according to all that the Lord had commanded him for them. After he struck Seon king of the Amorrites, who lived in Hesebon, and Og king of Basan, who lived in As-taroth and in Edrain, across from the Jordan, in the land of Moab, Moyses began to clarify this law, saying:

6 The Lord our God spoke to us at Choreb, saying, "Let it be sufficient for you to live at this mountain. 7 Turn, and depart, you, and go into the mountain of the Amorrites and to all those who live around Araba, to mountain and plain and to the southwest and seacoast, the land of Chananites and Anti-Lebanon, as far as the great river Euphrates. 8 See, I have given the land before you; when you have gone in, inherit the land that I swore to your fathers, to Abraam and Isaak and Jakob, to give to them and to their offspring after them."

9 And I said to you in that time, saying: "I will not be able alone to bear you. 10 The Lord your God has multiplied you, and look, you are today like the stars of the sky in number. 11 May the Lord, the God of your fathers, add to you, as you are, a thousand times and bless you, as he has spoken to you! 12 How will I be able alone to bear your hardship and your substance and your disputes? 13 Assign for yourselves men, wise and discerning and prudent, for your tribes, and I will appoint them as leaders over you—officers of thousands and officers of hundreds and officers of fifties and officers of tens and recorders for your judges. 14 And you answered me and said, "The word which you have spoken to do is good." 15 And I took from your men, wise and discerning and prudent, and appointed them to be leaders over you—officers of thousands and officers of hundreds and officers of fifties and officers of tens and recorders for your judges. 16 And I commanded your judges at that time, saying: "Give a full hearing among your brothers, and judge rightly between a man and between his brother and between his guest. 17 You shall not recognize the person when judging; like the small so you shall judge the great; you shall not shrink from the face of a person, for the judgment is God's. And the matter, if it be too hard for you, you will bring it to me, and I will hear it." 18 And I commanded you in that time all the things that you should do.

19 And after we departed from Choreb, we went through all that great and terrible wilderness that you saw, by route of the mountain of the Amorrite, just as the Lord our God had commanded us, and we came as far as Kades Barne. 20 And I said to you, "You have come as far as the mountain of the Amorrite, which the Lord our God is giving you. 21 See, the Lord your God has given over to you the land before you. After you have gone up, inherit, as the Lord, the God of your fathers, said to you; do not fear, neither be afraid."

22 And all of you came to me and said, "Let us send men ahead of us, and let them explore the land for us, and let them report to us a decision regarding the route through which we shall go up on it and the cities into which we will come into them." 23 And the matter was pleasing to me, and I took from you twelve men, one man a tribe. 24 And after they had set out, they went up into the mountain and went as far as Cluster Ravine and surveyed it. 25 And they took in their hands some of the fruit of the land and brought it down to us and said, "The land is good that the Lord our God is giving us."

26 And you did not want to go up. And you disobeyed the word of the Lord your God, and you grumbled in your tents and said, "It is because the Lord hates us that he brought us out of the land of Egypt, to give us into the hands of the Amorrites to destroy us utterly. 28 Where are we going up? Our brothers have disquieted our hearts, saying, 'A great and numerous nation and more powerful than we, and cities, large and walled up to the sky! Nay, even sons of giants we have seen there! '" 29 And I said to you, "Do not be alarmed, neither be afraid of them. 30 The Lord your God, who goes before you, will fight them together with you, according to all which he did for you in the land of Egypt and in this wilderness which you saw, how the Lord your God nursed you, as some person would nurse his son, along all the way that you went until you came to this place. 31 And in this matter you did not believe the Lord your God, 32 who went before you on the way to choose a place for you, leading you by fire at night, showing you the route whereby you should go upon it, and in a cloud by day. 33 And the Lord heard the sound of your words and, being provoked, he swore, saying: 33 If one of these men shall see this good land that I swore to your fathers! 36 Except Chaleb son of Iephonne, he shall see it, and to him I will give the land on which he trod, and to his sons, because he followed closely the things of the Lord. 34 Even with me the Lord was angry on your account, saying, "Not even you shall enter there. 35 In theisous son of Nae, who stands beside you, he shall enter there; strengthen him, for he will take possession of it for Israel. 39 And every young child, who today does not know good or evil, they shall enter there, and to them I will give it, and they shall inherit it. 40 And when you have turned, march into the wilderness, by the route toward the Red Sea."

41 And you answered and said to me, "We have sinned against the Lord our God! Let us go up and fight, in accordance with all that the Lord our God commanded us." And, each of you, when you had strapped on your battle gear and had gathered, went up into the mountain. 42 And the Lord said to me, "SAY to them, You shall not go up, neither shall you fight, for I am not with you, and you
shall not be wiped out before your enemies."

43 And I spoke to you, but you did not listen to me. And you transgressed the word of the Lord, and by force you went up into the mountain. 44 And the Amorrite who lived in that mountain came out to meet you and chased you as bees might do. And they were wounding you from Seir as far as Herma. 45 And when you sat down, you were weeping before the Lord, and the Lord neither listened to your voice nor paid you any attention. 46 And you stayed at Kades for many days, however many days you stayed.

2 And after we had turned, we departed into the wilderness by way of the Red Sea, as the Lord had told me, and went around Mount Seir for many days. 2And the Lord said to me: 3 "Let it be sufficient for you to go around this mountain. Turn therefore to the north, and command the people, saying: You are passing through the borders of your brothers, the sons of Esau, who live in Seir. And they will be afraid of you, and they will be very cautious. 5 Do not engage in battle with them, for I will not even give you a foot's pace of their land, since I have given Mount Seir to Esau as an allotment. 6 Purchase food from them, and you will eat, and you will drink. 7 For the Lord our God has blessed you in every work of your hands. Consider how you crossed this great and terrible wilderness. Look, for forty years the Lord your God has been with you; you have not been in need of a thing." 8And we passed by our brothers, the sons of Esau who live in Seir, along the route of the Araba, from AILON and from GASION GABER.

And after we had turned, we went along the wilderness route of Moab, and the Lord said to me: 9 "You shall not act with enmity against the Moabites, and do not engage in battle with them, for I will not give you any of their land as an allotment, for I have given AROER to the sons of Lot to inherit." 10 The erstwhile Ommin—a nation large and numerous and mighty like the Enakim—had settled in it. 11 Like the Enakim, these also shall be reckoned as Rephain, and the Moabites name them Ommin. 12 And the Chorrite had formerly lain couched in Seir, and the sons of Esau destroyed them and wiped them out from before them, and they were settled in their place, as Israel did with the land of its inheritance that the Lord gave them. 13 Now then, rise up, and depart, and go alongside the ravine of Zared.

So we passed along the ravine of Zared. 14 And the days which we had gone alongside from KADES Barne until we passed along the ravine of Zared were thirty-eight years until the entire generation of the men, warriors of the camp, had fallen away, as the Lord had sworn to them. 15 And the hand of God was against them, to eliminate them from the camp until they fell away. 16 And it happened, when all the men, the warriors, had fallen away, since they were dying off from among the people, 17 that the Lord spoke to me, saying, 18 "Today you are going to pass the boundary of Moab at AROER, and you will draw near to the sons of Amman. Do not act with enmity against them, and do not engage them in battle, for I will not give any of the land of the sons of Amman to you as an allotment, because I have given it to the sons of Lot as an allotment." 19 It will be reckoned as a land of Rephain, for the Rephain formerly inhabited it, and the Ammanites name them Zomzomin, 20 a nation, great and numerous and rather powerful, just as the Enakim, and the Lord destroyed them from before them, and they took possession and were settled in place of them. 21 Just as they did to the sons of Esau, who live in Seir, as they wiped out the Chorrite before them, so they took possession and were settled in their place even to this day. 22 As for the Heuites, who live in Haseroth as far as Gaza, and the Cappadocians, who came from Cappadocia, they wiped them out and were settled in their place. 23 Now then, arise, and depart, and pass through the ravine of Arnon. See, I have given into your hands King Seon the Amorrite of Hesebon and his land. Begin to inherit; engage him in battle. 25 On this day begin to put your trembling and your fear upon all the nations beneath the sky who, when they hear your name, will be troubled and have pains because of you."

26 And I sent ambassadors from the wilderness of Kedmoth to King Seon of Hesebon with words of peace, saying: 27 "I will pass by through your land; I will travel along the road; I will turn neither right nor left. 28 You will sell me food for money, and I will eat, and you will sell me water for money, and I will drink. Only that I will pass by on foot—just as the sons of Esau who live in Seir did for me and likewise the Moabites who live in Aroer—until I pass the Jordan into the land that the Lord our God is giving us." 29 And King Seon of Hesebon did not want to let us pass by him, for the Lord our God had hardened his spirit and prevailed over his heart in order that he might be delivered into your hands, as it is on this day.

31 And the Lord said to me, "See, I have begun to give King Seon the Amorrite of Hesebon and his land over before you. Begin to inherit his land." 32 And Seon came out to meet us, he and all his people for battle at IASA, 33 and the Lord our God gave him over before us, and we struck him down, and his sons and all his people. 34 And we captured all the cities at that time, and we utterly destroyed every city in order, and their women and their children we did not leave alive. 35 Only the cattle we plundered, and the spoils of the cities we took: 36 from AROER, which is along the edge of the WADI ARNON, and the city that is in the ravine, even as far as the mountain of Galaad. There was not a city which escaped us. The Lord our God gave over all of them into our hands. 37 We did not enter, however, into the land of the sons of Amman, all the regions bordering the WADI LABOK as well as the cit-

Possibly presumptuously  bI.e. the Raphain  cI.e. the sons of Esau
And after we had turned, we went up the road to Basan. And King Og of Basan came out to meet us, he and all his people, for battle at Edrain. 2And the Lord said to me, "Do not fear him, for I have given him over into your hands, and all his people and all his land. And you shall do to him as you did to King Seon of the Amorrites, who used to live in Hesebon." 3And the Lord our God delivered him into our hands, even King Og of Basan and all his people. And we struck him down until we did not leave him offspring. 4And at that time we captured all his cities; there was no city that we did not take from them—sixty cities, all the environs of Argob, the kingdom of Og in Basan. 5All these were strong cities, high walls, gates and bars, besides the very many cities of the Pheresites. 6We utterly destroyed them, as we did King Seon of Hesebon, and we utterly destroyed every city in order, and the women and the children. 7And all the cattle and the spoils of the cities we plundered for ourselves.

8And at that time we took out of the hands of the two Amorrite kings who were beyond the Jordan the land from the Wadi Arnon up to Haërmon (9the Phoenicians named Haërmon Sanior, and the Amorrites named it Sanir). 10All were cities of Misor and all of Galaad and all of Basan, as far as Selcha and Edraine, cities of Og’s kingdom in Basan. 11Because only King Og of Basan was left from the Raphain. Look, his bed was an iron bed; look, it is in the citadel of the sons of Amman. By a man’s forearm it is nine cubits long and four cubits wide. 12And we took possession of that land at that time, from Aroer, which is along the edge of the Wadi Arnon, and half of the mountainous area of Galaad and its cities I gave to Rouben and to Gad. 13And I gave to the half-tribe of Manasse the rest of Galaad and all of Basan, Og’s kingdom, and all the environs of Argob, all of said Basan. (It will be reckoned a land of Raphain.) 14And Iair son of Manasse took all the environs of Argob as far as the borders of Gargasi and Homachathi, and he named them after his name—Basan Hauoth Iair—until this day. 15And to Machir I gave Galaad. 16And to Rouben and to Gad I gave from Galaad as far as the Wadi Arnon, the middle of the wadi being a boundary, and up to the Iabok, the wadi being the boundary for the sons of Amman, 17the Araba also and the Jordan, being a boundary of Machanarath even up to the sea of Araba, the Salt Sea, under Aseodoth of Phasga on the east.

18And at that time I commanded you, saying: "The Lord your God gave you this land as an allotment; proceed fully armed before your brothers, the sons of Israel, every mighty one of you. 19Only your wives and your children and your cattle—I know that you have much cattle—let them settle in your cities that I have given to you until the Lord your God gives your brothers rest, as also you and they too will inherit the land that the Lord your God is giving them beyond the Jordan, and you will return, each one to his inheritance that I have given to you.” 21And I commanded Iesous at that time, saying: "Your eyes have seen everything that the Lord your God has done to these two kings; so the Lord will do to all the kingdoms which you are about to cross into there. 22You shall not be fearful of them, for the Lord your God himself will fight for you.”

23At that time, too, I entreated the Lord, saying: 24"O Lord, Lord, you have begun to show your attendant your strength and your power and your strong hand and your high arm. For what god is there in the sky or on the earth who will do as you have done, and according to your strength? 25After I cross over, therefore, I will see this good land, which is beyond the Jordan, this good mountainous area and the Anti-Lebanon.” 26And the Lord ignored me on your account and did not listen to me. And the Lord said to me, "Let it be sufficient for you! Do not continue any longer to speak to me of this matter! 27Go up to the top of Hewn, and look with your eyes to the sea and the north and the southwest and the east, and see with your eyes, for you shall not cross over this Jordan. 28And command Iesous, and strengthen him, and encourage him, because he will cross over ahead of this people, and it is he who will secure for them the possession of the land that you have seen.”

29And we remained in a glen near the house of Phogor.

And now, Israel, hear the statutes and judgments that I am teaching you to do today so that you may live and, after you have entered, may inherit the land that the Lord, the God of your fathers, is giving you. 2You shall not add to the word I command you, and you shall not take away from it. Keep the commandments of the Lord your God which with which I command you today. 3Your eyes have seen all that the Lord your God did to Beelphegor—that, everyone who went after Beelphegor, the Lord your God wiped him out from among you, 4but those of you who held fast to the Lord your God are all alive today.

5See, I have shown you statutes and ordinances, as the Lord has commanded me, to do so in the land into which you are entering there to inherit it. 6And you shall keep and do them, because this is your wisdom and discernment before all the nations, as many as might hear all these statutes, and they will say, "Look, this great nation is a wise and understanding people!" 7For what sort of great nation has a god for itself so near to them as the Lord our God is in everything whenever we invoke him? 8And what sort of great nation has for itself statutes and righteous judgment in accord with all this law that I am giving before you today?

9Take heed to yourself, and guard your soul closely, lest you forget all the things that your eyes...
have seen, and let them not be far from your heart all the days of your life, and you shall direct your sons and your sons’ sons about the day when you stood before the Lord your God at Choreb, on the day of the assembly when the Lord said to me, “Assemble the people to me, and let them hear my words so that they may learn to fear me all the days as long as they live on the earth and may teach their sons,” and you approached and stood at the foot of the mountain, and the mountain was burning with fire up to the sky: darkness, gloom, tempest. And the Lord spoke to you from the midst of the fire. You heard the sound of words but you did not notice a likeness, only a voice. And he announced to you his covenant, which he commanded you to do, the ten words, and he wrote them on two stone tablets. And the Lord commanded me at that time to teach you statutes and ordinances for you to do them in the land into which you are entering there to inherit it.

15 And guard your souls closely, because you did not notice a likeness on the day the Lord spoke to you at Choreb in the mountain from the midst of the fire. Do not act lawlessly and make for yourselves an engraved likeness, any kind of icon—a likeness of male or female, a likeness of any animal of those that are on the earth, a likeness of any winged bird that flies under the sky, a likeness of any reptile that creeps on the ground, a likeness of any fish that is in the waters beneath the earth. And do not, when you look up to the sky and see the sun and the moon and the stars, even any ornament of the sky, be led astray and do obeisance to them and serve them—those things that the Lord your God has allotted to all the nations beneath the sky. But God has taken you and brought you out of the iron furnace, out of Egypt, to become for him an allotted people, as in this day.

21 And the Lord was angry with me because of the things being said by you, and he swore that I would not cross this Jordan and that I would not enter into the land that the Lord God is giving to you as an allotment. For I am going to die in this land, and I am not crossing over this Jordan, but you are going to cross over, and you will take possession of this good land. As for you, take care, lest you forget the covenant of the Lord your God, which he made with you, and make for yourselves an engraved likeness of all of the things that the Lord your God has instructed you. For the Lord your God is a devouring fire, a jealous god.

25 Now if you bear sons and sons’ sons and live long in the land and you act lawlessly and make an engraved likeness of anything and do what is evil before the Lord your God, to provoke him to anger, call sky and earth to witness against you today that by destruction you will perish from the land that you are crossing the Jordan to inherit there; you will not prolong days on it but will be wiped out with a wiping. And the Lord will scatter you among all the nations, and you will be left few in number among the nations into which the Lord will bring you there. And there you will serve other gods, works of human hands, wood and stone, which will neither see nor hear nor eat nor smell. And there you will seek the Lord your God, and you will find him when you seek him out with your whole heart and with your whole soul, in your distress. And all these words shall find you in the end of days, and you will return to the Lord your God and listen to his voice. Because the Lord your God is a compassionate god, he will neither abandon you nor wipe you out; he will not forget the covenant with your fathers that he swore to them.

32 Ask of former days which occurred long before your own, from the day that God created a human being on the earth; ask at the end of the sky up to the end of the sky whether a thing this great has ever happened, whether such a thing has been heard of; whether any nation has ever heard the voice of a living god speaking from the midst of the fire, as you have heard, and you lived, whether a god ever attempted to go and take a nation for himself from the midst of a nation, by trial and by signs and by wonders and by war and by a strong hand and a high arm and by great exhibits, like all which the Lord your God did in Egypt before you, as you were looking on so that you might know that the Lord your God he is God, and there is no other besides him. From the sky his voice became audible to discipline you, and on earth he showed you his great fire, and you heard his words coming from the midst of the fire. Because he loved your fathers, he also chose you, their offspring after them, and himself brought you out of Egypt, by his great power, to destroy utterly before you great nations, and mightier than yourselves, to bring you in, to give you their land to inherit, as you have today; and you will know today and bear in mind that the Lord your God, he is God in the sky above and on the earth beneath, and there is no other besides him. And you will keep his statutes and his commandments, which I command you today, so that it may be well with you and with your sons after you so that you may be long-lived in the land that the Lord your God is giving you for all your days.

41 Then Moyses set apart three cities beyond the Jordan toward the rising of the sun for the murderer to flee there, whoever might unintentionally kill his neighbor, and he did not hate him before yesterday and the third day, and he shall flee to one of these cities and live; Bosor in the wilderness on the plain country belonging to Ruben and Ramoth in Galaad belonging to Gaddi and Gaulon in Basan belonging to Manasse.

44 This is the law that Moyses set before the sons of Israel. These are the testimonies and the statutes and the judgments that Moyses spoke to the sons of Israel when they had come out of the land of Egypt, beyond the Jordan in the valley
near the house of Phogor, in the land of King Seon of the Amorrites, who used to live in Hesebon, whom a Moyses and the sons of Israel defeated when they had come out of the land of Egypt. 42And they took possession of his land and the land of King Og of Basan, two kings of the Amor-rites who were beyond the Jordan toward the rising of the sun, 43from Aroer, which is on the edge of the Wadi Arnon, and to Mount Seon (that is, Haermon), 44all the Araba beyond the Jordan toward the rising of the sun, east under Aseboth quarried from rock.

5 And Moyses called all Israel and said to them: Hear, O Israel, the statutes and judgments that I am speaking in your ears this day, and you shall learn them and be watchful to perform them. 2The Lord your God established a covenant with you at Choreb. 3Not with your fathers did the Lord establish this covenant, but with all of you here alive today. 4The Lord spoke with you face-to-face at the mountain, from the midst of the fire, 5and I stood between the Lord and you at that time, to report to you the words of the Lord, for you were afraid because of the fire and did not go up into the moun-tain, saying:

6 I am the Lord your God who brought you out of the land of Egypt, out of a house of slavery. 7You shall have no other gods before me.

8 You shall not make for yourself a carved object or likeness of anything whatever is in the sky above and whatever is in the earth beneath and whatever is in the waters under the earth. 9You shall not do obeisance to them, nor are you to serve them, because I am the Lord your God, a jealous god, repaying the sins of fathers upon children to the third and fourth generation to those who hate me, 10and doing mercy unto thousands, for those who love me and keep my ordinances.

11 You shall not take the name of the Lord your God in vain. For the Lord will never acquit the one who takes his name in vain.

12 Keep the day of the sabbaths to consecrate it, as the Lord your God commanded you. 13Six days you shall labor and do all your labor, 14but on the seventh day there is Sabbath to the Lord your God; you shall not do in it any labor—you and your son and your daughter, your male slave and your female slave, your ox and your draft animal and any animal of yours and the guest within your gates so that your male slave and your female slave may rest as well as you. 15And you shall remember that you were a domestic in the land of Egypt, and the Lord your God brought you out from there with a strong hand and with a high arm; therefore, the Lord your God instructed you to keep the day of the sabbaths and to consecrate it.

16 Honor your father and your mother, as the Lord your God commanded you, so that it may be well with you and that you may be long-lived in the land that the Lord your God is giving you.

17(18) You shall not commit adultery.

18(17) You shall not murder.

19 You shall not steal.

20 You shall not testify falsely against your neighbor with a false testimony.

21 You shall not covet your neighbor’s wife; you shall not covet your neighbor’s house or his field or his male slave or his female slave or his ox or his draft animal, or any animal of his or whatever belongs to your neighbor.

22 These words the Lord spoke to your whole gathering at the mountain, from the midst of the fire—darkness, blackness, tempest, a loud voice—and he did not add. And he wrote them on two stone tablets and gave them to me. 23And it happened, when you heard the voice from the midst of the fire and the mountain was burning with fire, that you approached me, all the leaders of your tribes and your council of elders, 24and you said, “Look, the Lord our God has shown us his glory, and we have heard his voice from the midst of the fire. This day we have seen that God will speak to a person, and he will live. 25And now let us not die. For this great fire will consume us; if we continue to hear the voice of the Lord our God any longer, then we will die. 26For what flesh, which has heard the voice of the living God when he speaks from the midst of fire, as we have, shall also live? 27Go you near, and hear whatever the Lord our God may say. And you shall speak to us all things, whatever the Lord our God may speak to you, and we will hear and do it.”

28 And the Lord heard the sound of your words when you were speaking to me, and the Lord said to me: “I have heard the sound of the words of this people, what they have spoken to you; all that they have spoken bthey have spokenb correctly. 29Who shall grant that their heart be in them in such a way that they fear me and keep my command-ments in all their days so that it might go well with them and with their sons forever? 30Go, say to them, ‘Return to your houses.’ 31But you, stand here with me, and I will speak to you the commandments and the statutes and the judgments that you shall teach them, and let them do them in the land that I am giving them as an allotment.’” 32And you shall be watchful to do as the Lord your God has commanded; you shall not turn right or left, 33to go according to all the way that the Lord your God has commanded so that he may give you rest and that it may go well with you and that you may prolong your days upon the land that you shall inherit.

6 And these are the commandments and the statutes and the ordinances that the Lord your God commanded to teach you to do so in the land which you are entering there to inherit 3so that you may fear the Lord your God, to keep all his statutes and his commandments that I command you today, you and your sons and your sons’ sons, all the days of your life so that you may be long-lived. 3Now hear, O Israel, and be watchful to per-
form so that it may be well with you and that you may multiply greatly, just as the Lord, the God of your fathers, has spoken, to give you a land flowing with milk and honey.

4 And these are the statutes and the judgments, which the Lord commanded to the sons of Israel in the wilderness as they were coming out from the land of Egypt: Hear, O Israel: The Lord our God is one Lord. 5And you shall love the Lord your God with the whole of your mind and with the whole of your soul and with the whole of your power. 6And these words that I command you today shall be in your heart and in your soul. 7And you shall teach them to your sons and talk on them while sitting at home and going on the road and lying down and rising up. 8And you shall bind them as a sign on your hand, and they shall be things unshakable before your eyes, 9and you shall write them on the doorposts of your houses and of your gates.

10 And it shall be, whenever the Lord your God brings you into the land that he swore to your fathers, to Abraam and Isaak and Jakob, to give you large and fine cities that you did not build, 11houses full of all sorts of goods that you did not fill, dug cisterns that you did not dig out, vineyards and olive groves that you did not plant. And when you eat and become full, 12take care for yourself, lest you forget the Lord your God, who brought you out of the land of Egypt, out of a house of slavery, 13The Lord your God shall fear, and him you shall serve, and to him you shall cling, and by his name you shall swear. 14Do not go after other gods from the gods of the nations around you, 15because the Lord your God, who is present with you, is a jealous god. Lest the Lord your God, 16be angered with wrath against you and destroy you quickly. 17But thus you shall do to them: you shall break down their altars and smash their steles and cut down their groves and burn the carved objects of their gods with fire. 18For you are a people holy to the Lord your God, and the Lord your God has chosen you to be for him an exceptional people, more than all the nations on the face of the earth.

7 Now if the Lord your God brings you into the land that you are entering there to inherit and shall clear away great and numerous nations before you—the Chettite and the Gergesite and the Amorrite and the Chananite and the Pherezite and the Heuite and the lebousite, seven nations numerous and mightier than you—2and the Lord your God shall deliver them into your hands and you shall strike them, by annihilation you shall annihilate them. You shall not establish a covenant with them, neither shall you have mercy on them. 3Neither shall you intermarry with them. You shall not give your daughter to his son, and you shall not take his daughter for your son, 4for shed will turn away your son from me, and he will serve other gods. And the Lord will be angered with wrath against you and will utterly destroy you quickly. 5But thus you shall do to them: you shall break down their altars and smash their steles and cut down their groves and burn the carved objects of their gods with fire. 6For you are a people holy to the Lord your God, and the Lord your God has chosen you to be for him an exceptional people, more than all the nations on the face of the earth.

7 It was not because you are more numerous than all nations that the Lord chose you and picked you—for you are very few in comparison with all the nations. 8Rather, because the Lord loved you, and since he was keeping the oath that he swore to your fathers, the Lord brought you out with a strong hand and with a high arm and redeemed you from a house of slavery, from the hand of Pharao king of Egypt. 9And you shall know that the Lord your God, he is God, the faithful God, who keeps the covenant and mercy with those who love him and keep his commandments, to a thousand generations, 10and who repays those who hate him to their face, to destroy them utterly. And he will not delay with those who hate him; to their face he will repay them. 11And you will keep the commandments and the statutes and these judgments—that I command you today to do.

12 And it shall be, whenever you hear all these statutes and keep and do them, that the Lord your God will guard closely for you the covenant and the mercy as he swore to your fathers, 13and he will love you and bless you and multiply you, and he will bless the progeny of your belly and the fruit of your land, your grain and your wine and your oil, the herds of your oxen and the flocks of your sheep, in the land that the Lord swore to your fathers to give you. 14Blessed you shall be among all the nations; there shall not be an impotent one nor a sterile one among you or your cattle. 15And the Lord will remove from you every illness, and all the dread diseases of Egypt that you have seen and that you experienced he will not inflict on

Possibly fixtures "Or who is present with you, being angered with wrath" "us = We" "Or it" "Gk = bômos"
you, but he will inflict them on all who hate you. 

16 And you shall eat all the spoils of the nations that the Lord your God is giving to you; your eye shall not be sparing to them, and you shall not serve their gods, for this is a stumbling block to you.

17 But if you say in your mind, “This nation is more numerous than I; how will I be able to destroy them utterly?” 18 you shall not be afraid of them. With remembrance you shall remember what the Lord your God did to Pharaoh and to all the Egyptians, 19 the great trials that your eyes saw, the signs and those great wonders, the strong hand and the high arm as the Lord your God brought you out. The Lord our God will do thus to all the nations of whose faces you are afraid.

20 And the Lord your God will send the hornets against them until even the ones who have been left and those hidden “from you are wiped out. 21 You shall not be wounded before them, for the Lord your God with you is a great and strong god. 22 And the Lord your God will consume these nations before you little by little; you will not be able to consume them quickly, lest the land become a wilderness and the wild animals be multiplied against you.

23 And the Lord your God will deliver them into your hands, and he will destroy them with a great destruction until he has destroyed them utterly. 24 And he will deliver their kings into your hands, and you shall destroy their name from that place; no one will be able to stand up against you until you have destroyed them utterly. 25 The carved objects of their gods you shall burn with fire. You shall not desire silver and gold from them, and you shall not take for yourself, lest you stumble by means of it, for it is an abomination to the Lord your God. 26 And you shall not bring an abomination into your house, or you will be an anathema.

8 All the commandments that I command you today you shall be watchful to perform so that you may live and increase and go in and inherit the land that the Lord swore to your fathers. 4 And you shall remember all the way that the Lord your God has led you in the wilderness so that he might distress you and test you, that you may know the heart that as a certain person might discipline his son, so the Lord your God will discipline you.

9 For the Lord your God is bringing you into a good and extensive land in which there are wadis of waters, springs of underground waters, flowing out through the plains and through the mountains, a land of wheat and barley, vines, figs, pomegranates, a land of olive trees of oil and of honey, a land in which you will eat your bread without poverty and will not be in need of anything therein, a land whose stones are iron and from its mountains you will mine copper. 10 And you shall eat and be filled and bless the Lord your God on the good land that he gave you.

11 Take heed for yourself lest you forget the Lord your God, so as not to keep his commandments and his judgments and his statutes, which I command you today. 12 Lest, when you have eaten and been filled and, having built fine houses and lived in them, 13 and when your oxen and sheep have multiplied and when silver and gold have been multiplied to you and when all that you own has been multiplied to you, 14 you become exalted in heart and forget the Lord your God, who brought you out of the land of Egypt, out of a house of slavery. 15 Who led you through that great and fearsome wilderness, where there was a biting snake and a scorpion and thirst, where there was no water, who brought out for you from flint rock a spring of water, who fed you with manna with which you hunger and fed you with manna with which your fathers, as today.

16 But if you say in your mind, “This nation is more numerous than I; how will I be able to destroy them quickly, as the Lord has said to you. 17 Do not say in your heart, “My strength and the mastery of my hand have produced for me this great power.” 18 And you shall remember the Lord your God, for it is he who gives you strength to produce power—and so that he may uphold his covenant that he swore to your fathers, as today. 19 And it shall be, if by forgetting that he might destroy you and test you, that you might do well at your end. 17 Do not say in your heart, “My strength and the mastery of my hand have produced for me this great power.” 18 And you shall remember the Lord your God, for it is he who gives you strength to produce power—and so that he may uphold his covenant that he swore to your fathers, as today. 19 And it shall be, if by forgetting that he might destroy you and test you, that you might do well at your end.

18 Do not say in your heart, “My strength and the mastery of my hand have produced for me this great power.” 18 And you shall remember the Lord your God, for it is he who gives you strength to produce power—and so that he may uphold his covenant that he swore to your fathers, as today. 19 And it shall be, if by forgetting that he might destroy you and test you, that you might do well at your end.

19 And it shall be, if by forgetting that he might destroy you and test you, that you might do well at your end. 20 Then you shall return and be gathered to your ancestors, as today.

21 Take heed you are crossing the Jordan today, to go in to dispossess nations rather larger and mightier than you, cities great and walled up to the sky, 2 great people, both numerous and tall, sons of Enak, whom you know and of whom you have heard: “Who can stand up against sons of Enak?” 2 And you shall know today that the Lord your God—he proceeds before you; a devouring fire is he; he will destroy them utterly, and he will divert them before you, and you will destroy them quickly, as the Lord has said to you.

4 When the Lord your God eliminates these nations before you, do not say in your heart, saying: “It is because of my righteousness that the Lord has brought me in to inherit this good land,” but because of the impiety of these nations the Lord will destroy them utterly before you. 5 It is not because

Or are destroyed from you  b Or bear witness against you
of your righteousness or the holiness of your heart that you are going in to inherit their land, but because of the impiety of these nations the Lord will destroy them utterly before you, and in order that he may uphold the covenant that the Lord swore to your fathers, to Abraam and Isaaq and Jakob.

6 And you shall know, today, that it is not because of your righteousness the Lord your God is giving you this good land to inherit, for you are a stiff-necked people. Remember, do not forget how you provoked the Lord your God in the wilderness; from the day you came out of Egypt until you came into this place, you have continued being disobedient regarding things concerning the Lord.

8 Even at Choreb you provoked the Lord, and the Lord was angry enough with you to destroy you utterly, *when I was going up the mountain to receive the stone tablets, the tablets of the covenant that the Lord established with you, and I stayed on the mountain forty days and forty nights; I did not eat bread nor did I drink water.* 10And the Lord gave me the two stone tablets written with the finger of God, and on them had been written all the words that the Lord had spoken to you at the mountain. 11And it happened, throughout forty days and forty nights, that the Lord gave to me the two stone tablets, tablets of covenant.

12And the Lord said to me, “Get up, go down quickly from here, for your people whom you brought from the land of Egypt have acted lawlessly. They have digressed quickly from the way that you commanded them; they have made for themselves a molten image.” 13And the Lord said to me, “I have spoken to you once and twice, saying: I have spoken to you. 9when I was going up the mountain to the Lord was angry enough with you to destroy you utterly, *when I was going up the mountain to receive the stone tablets, tablets of covenant that the Lord established with you, and I stayed on the mountain forty days and forty nights; I did not eat bread nor did I drink water.*

16And when I saw that you had sinned against the Lord your God and had made for yourselves a molten image and had digressed from the way that the Lord had commanded you, 17then having taken hold of the two tablets, I flung them from my two hands and smashed them before you. 18And I petitioned before the Lord a second time regarding things concerning the Lord.

19And I was terrified on account of the wrath and the anger, because the Lord had been provoked against you to destroy you utterly. And the Lord listened to me this time also. 20And the Lord was very full of wrath against Aaron to destroy him utterly, and I prayed also on behalf of Aaron at that time. 21And your sin which you had made, the bull calf, I took it and burned it with fire and crushed it, grinding thoroughly, until it became fine and it was as dust, and I threw the dust into the wadi that runs down from the mountain.

22And at The Burning also and at The Temptation and at The Graves of Lust, *you were provoking the Lord* 1b your God. 23And when the Lord sent you from Kades Barne, saying, “Go up, and inherit the land that I am giving you,” then you disobeyed the word of the Lord your God and did not trust him and did not listen to his voice. You were disobedient in regard to things concerning the Lord from the day he knew you.

25And I petitioned before the Lord, for forty days and for forty nights that I petitioned, for the Lord said that he would destroy you utterly. 26And I prayed to God and said, “O Lord, Lord, king of the gods, do not utterly destroy your people and your possession whom you redeemed by your great strength, whom you brought out of the land of Egypt with your great strength and with your strong hand and your high arm. Remember Abraam and Isaaq and Jakob your attendants to whom you swore by yourself; do not look upon the stubbornness of this people and upon the impieties and upon their sins. 28lest the inhabitants of the land from whence you have brought us say, saying: ‘Because the Lord was not able to bring them into the land that he mentioned to them and because he hates them, he brought them out to kill them in the wilderness.’ And these are your people and your allotment whom you brought out of the land of Egypt by your great strength and by your high arm.”

10At that time the Lord said to me, “Carve out for yourself two tablets of stone like the former ones, and come up to me on the mountain, and you will make for yourself an ark of wood. 2And I will write on the tablets the words that were on the former tablets, which you smashed, and you shall put them in the ark.” 3And I made an ark of indestructible boards and carved the two tablets of stone like the former ones and went up the mountain with the two tablets in my hands. 4And he wrote on the tablets, in accord with the first writing, the ten words that the Lord had spoken to you on the mountain from the midst of the fire, and the Lord gave them to me. 5And I turned and came down from the mountain and put the tablets in the ark that I had made, and they were there, as the Lord commanded me.

6And the sons of Israel departed from Beroth of the sons of Jakim Mtsadai. There Aaron died, and there he was buried, and his son Eleazar became priest instead of him. 7From there they departed to Gadgad and from Gadgad to Ietebatha, a land with a wadi of waters. 8At that time the Lord set apart the tribe of Leui to carry the ark of the covenant of the Lord, to stand before the Lord to minister and to pray in his name, to this day.

9Therefore, for the Leuites there is not a part or allotment among their brothers; the Lord himself is his allotment, as he said to him.)
10 And I stayed on the mountain forty days and forty nights. And the Lord listened to me in that time also. And the Lord did not want to destroy you utterly. 11 And the Lord said to me, “Go, depart before this people, and let them go in and inherit the land that I swore to their fathers to give them.”

12 And now, O Israel, what does the Lord your God ask from you but to fear the Lord your God, to go in all his ways and to love him and to serve the Lord your God with the whole of your heart and with the whole of your soul. 13 To keep the commandments of the Lord your God and his statutes that I command you today so that it may be well with you? 14 Look, the sky and the sky of the sky belong to the Lord your God, the earth and all that is in it. 15 Yet, your fathers, the Lord chose to love them, and he picked you, their offspring after them, you, among all the nations, as it is this day. 16 And you shall circumcise your heart-hardness and shall not harden your neck any longer. 17 For the Lord your God is God of gods and Lord of lords, the great God, mighty and fear-inspiring, who does not marvel at a person, neither will he take a bribe. 18 Doing justice to the guest and orphan and widow and loving the guest, to give him food and clothing. 19 You shall also love the guest, for you were guests in the land of Egypt. 20 You shall fear the Lord your God, and him you shall serve, and to him you shall hold fast, and by his name you shall swear. 21 He is your boast, and he is your God, who did among you these great and glorious things that your eyes have seen. 22 Your fathers went down to Egypt with seventy persons, and now the Lord your God has made you as the stars in the sky in number.

11 And you shall love the Lord your God and keep his orders and his statutes and his commandments and his judgments always. 2 And you shall know today that it was not your children who have not known or seen the discipline of the Lord your God and his magnificent works and his strong hand and his high arm 3 and his signs and his wonders that he did in the midst of Egypt to Pharaoh, king of Egypt, and to all his land, 4 and what he did to the force of the Egyptians, to their chariots and their horses, how he made the water of the Red Sea flow over them as they pursued you from your rear, and the Lord has destroyed them to this very day, 5 and what he did for you in the wilderness until you came to this place, 6 and what he did to Dathan and Abiron sons of Eliab son of Rouben whom the earth having opened its mouth swallowed them up, along with their households and their tents and all their substance which was with them in the midst of all Israel 7 For it is your eyes that saw all the great deeds of the Lord that he did for you today.

8 And you shall keep all his commandments that I command you today so that you may live and be multiplied and go in and inherit the land into which you are crossing over the Jordan to take possession of it there, 9 so that you may live long in the land that the Lord swore to your fathers to give them and their offspring after them, a land flowing with milk and honey. 10 For the land into which you are about to enter there to inherit it is not like the land of Egypt, whence you are coming from there, when they sow the seed and water it with the feet like a garden of vegetables. 11 But the land into which you are entering there to inherit it is a hilly land and flat; it will drink water from the rain of the sky. 12 A land that the Lord your God regards it. The eyes of the Lord your God are always on it, from the beginning of the year even until the end of the year.

13 Now if by hearing you hear all his commandments that I command you today—to love the Lord your God and to serve him with the whole of your heart and with the whole of your soul— he too will give the rain for your land in season, early rain and later rain, and you will gather in your grain and your wine and your oil, 15 and he will give fodder in your fields for your cattle. 16 And, when you have eaten and been filled, you shall remember and fear the Lord your God, and him you shall hold fast, and by his commandments and his judgments always. 2 And you shall love the Lord your God and his magnificent works and his wonders that your eyes have seen. 22 Your fathers went down to Egypt with seventy persons, and now the Lord your God has made you as the stars in the sky in number.
crossing there to inherit it, you shall give the blessing on Mount Garizim and the curse on Mount Ga'il. 30Look, are these not across the Jordan beyond, by the way of the setting of the sun, in the land of Chanaan, that which is situated to the west, near Golgol, beside the high oak? 31 For you are crossing the Jordan when you go in to inherit the land that the Lord your God is giving you as an allotment, for all days, and you will inherit it and live in it. 32And you shall be watchful to perform all these ordinances and these judgments that I am giving before you today.

12 And these are the ordinances and the judgments that you shall be watchful to perform in the land that the Lord, the God of your fathers, is giving you as an allotment all the days that you live on the earth.

2 You shall with destruction destroy all the places, there where the nations whom you are about to dispossess serve their gods on the high mountains and on the dunes and beneath every leafy tree. 3And you shall chop down their altars and smash their steles and cut down their groves and burn with fire the carved objects of their gods and blot out their name from that place. 4You shall not do so to the Lord your God. 5But the place which the Lord your God may choose in one of your tribes, to designate that his name be called there, you too will seek and enter there. 6And you will bring there your whole burnt offerings and your sacrifices and your first fruits and your votive gifts, your freewill gifts and the firstlings of your oxen and sheep. 7And you shall eat there in the presence of the Lord your God and shall rejoice in all things to which you put your hands, you and your households, as the Lord your God has blessed you.

8 You shall not do all things that we are doing here today, each one doing what is pleasing before him, 9for you have not come until now into the rest and into the inheritance that the Lord your God is giving you. 10And you shall cross over the Jordan and live in the land that the Lord your God is allotting to you, and he will give you rest from all your enemies around, and you will live in safety. 11And it shall be that the place, wherever the Lord your God may choose for his name to be called there, there you shall bring all that I command you today—your whole burnt offerings and your sacrifices and your tithes and the first fruits of your hands and your gifts and every choice one of your gifts, whatever you may vow to your God. 12And you shall be joyful before the Lord your God, you and your sons and your daughters, your male and female slaves and the Leuite who is at your gates (since he has no part or allotment with you). 13 Take care to yourself lest you bring your whole burnt offerings at any place where you may look. 14But at the place, that which the Lord your God may choose in one of your tribes—there you shall offer your whole burnt offerings, and there you shall do everything I command you today.

15 Yet at your every desire you shall slaughter and eat meat, according to the blessing of the Lord your God which he has given you within any city; the unclean one among you and the clean together shall eat of it, as bthey would b gazelle or deer. 16The blood, however, you shall not eat; you shall pour it out on the ground like water. 17You shall not be able to eat within your cities the tithe of your grain and of your wine and of your oil, the firstlings of your oxen and of your sheep and all votive gifts that you may vow and your agreements and the first fruits of your hands. 18But these you shall eat in the presence of the Lord your God at the place, that which the Lord your God may choose, you and your son and your daughter, your male slave and your female slave and the guest in your cities, and you shall be joyful in the presence of the Lord your God in all things where you may put your hand.

19Take care to yourself lest you neglect the Leuite all the time that you may live in the land.

20 Now if the Lord your God enlarges your borders, as he has said to you, and you shall say, “I am going to eat meat,” if your soul desires to eat meat, in every desire of your soul, you shall eat meat. 21But if the place the Lord your God may choose for his name to be called there is rather far away from you, then you shall slaughter from your oxen and from your sheep that God may give you as I have commanded you, then you shall eat within your cities according to the desire of your soul. 22Just as the gazelle is eaten and the deer, so you shall eat it; the unclean one among you and the clean alike shall eat it. 23Take great care not to eat blood, because its blood is life; the life shall not be eaten with the meat. 24You shall not eat it; you shall pour it out on the ground like water. 25You shall not eat it so that it may go well with you and your sons after you, if you do what is good and pleasing before the Lord your God. 26But when you have taken your sacred things, whatever you may have, and your votive gifts, you shall come to the place which the Lord your God may choose for himself for his name to be called there. 27And you shall make your whole burnt offerings; the meat you will offer on the altar of the Lord your God, but the blood of your sacrifices you will pour out at the base of the altar of the Lord your God, but the meat you shall eat.

28 Keep, and hear, and you will do all the words that I command you so that it may go well with you and with your sons forever, if you do what is good and pleasing before the Lord your God.

29 Now if the Lord your God utterly destroys from before you the nations among which you may enter there to inherit their land, and you dispossess them and live in their land, 30take care to yourself lest you seek to follow them, after they have been utterly destroyed from before you: you shall not seek their gods, saying, "How do these
nations act toward their gods? I will do the same."
31 You shall not do thus to the Lord your God, for
the abominations to the Lord, which he hates, they
have done for their gods. For they burn their sons
and their daughters in fire to their gods. 32 Every
word that I command you today, this you shall be
watchful to perform; you shall not add to it or take
from it.

13 Now if a prophet or one who divines by a
dream should appear among you and give
you a sign or a wonder, 2 and the sign or the won-
der should come about, which he spoke to you,
saying: ‘Let us go and serve other gods (whom you
have not known).’ 3 you shall not hear the words
of that prophet or diviner by that dream, for the
Lord God is testing you, to know whether you love
the Lord your God with the whole of your heart
and with the whole of your soul. 4 Go after the
Lord your God, and him you shall fear, and his
commandments you shall keep, and his voice you
shall hear, and to him you shall be joined. 5 And
that prophet or that diviner by dream shall die, for
he spoke to lead you astray from the Lord your
God—who brought you out of the land of Egypt,
who redeemed you from slavery—to thrust you
from the way that the Lord your God commanded
you to go upon it. And you shall eliminate the evil
one from yourselves.

6 Now if your brother from your father or from
your mother or your own son or daughter or the
wife in your bosom or the friend who is like your
own soul secretly entreats you, saying, ‘Let us go
and serve other gods,’ whom you do not know,
you nor your fathers, 7 from the gods of the nations
that are around you, those near you or far away
from you, from an end of the earth up to an end of
the earth, 8 you shall not yield to him and listen to
him. And your eye shall not be sparing toward
him; you shall not have a longing for him, neither
shall you shield him. 9 Reporting, you shall report
concerning him, and your own hands shall be first
against him to kill him, and afterwards the hands
of all the people. 10 And they shall stone him with
stones, and he shall die because he sought to turn
you away from the Lord your God, who brought
you out of the land of Egypt, out of a house of
slavery. 11 And all Israel, when they have heard, will
be afraid and never do again according to this evil
thing among you.

12 Now if you hear in one of the cities that the
Lord your God is giving you to live therein, saying:
13 ‘Lawless men have gone out from among you
and led all the inhabitants of their city astray, say-
ing, ‘Let us go and serve other gods,’ 6 whom you
have not known, 14 then you shall examine and ask
and make a thorough investigation, and look, the
charge is clearly true, this abomination has been
done among you, 15 wiping out, you shall wipe out
all the inhabitants of that city by slaughter by dag-
ger; with an anathema, you shall anathematize it,
and everything in it. 16 And all of its spoil you shall
gather into its streets, and you shall burn with fire
the city and all its spoil with its population, before
the Lord your God. It shall remain uninhabited
forever, never to be rebuilt. 17 Nothing from that
which is anathema shall stick to your hand so that
the Lord may turn from the heat of his anger, and
he shall give you mercy and be merciful to you and
multiply you, as the Lord swore to your fathers,
18 if you hear the voice of the Lord your God to
keep all his commandments that I command you
today, to do what is good and pleasing before the
Lord your God.

14 You are sons of the Lord your God. You
shall not practice purification rites; you shall not place a baldness between your eyes for a
corpse. 2 For you are a people holy to the Lord your
God, and it is you the Lord your God has chosen
to be an exceptional people to him out of all the
nations on the face of the earth.

3 You shall not eat any abomination. 4 These
are the animals you shall eat: calf of cows and
lamb of sheep and kid of goats, deer and gazelle
and roebuck and wild goat and white-rumped an-
telope and antelope and giraffe. 5 Any animal that
divides the hoof and splits the hooves into two
parts and brings up the cud, among the animals—
these you shall eat. 7 And these you shall not eat of
those that regurgitate the cud and of those dividing
the hoofs and making distinct claws: the camel
and hare and coney, because these regurgitate the
cud but do not divide the hoof; these are unclean
for you. 8 And the pig, because this animal divides
the hoof and makes distinct claws but this one
does not chew the cud; this one is unclean for you.
You shall not eat their flesh, and you shall not
touch their carcasses.

9 And of all that live in water you shall eat
these: whatever has fins and scales you shall eat.
10 And whatever does not have fins and scales you
shall not eat; these are unclean for you.

11 You shall eat any clean bird. 12 And these,
you shall not eat from them: the eagle and the
bearded vulture and the osprey 13 and the vulture
and the kite and those like it, 14 and every raven
and those like it, 15 and ostrich and little owl and
sea gull and hawk and those like it, 15(16) and heron
and swan and ibis 16(17) and diving petrel and
hoopoe and long-eared owl 17(18) and pelican
and water plover and those like it, and water hen
and bat. 18(19) All creeping ones of those that
flyb—these are unclean for you; you shall not eat
from them. 19(20) You shall eat any clean winged
creature.

20(21) And you shall not eat any carcass; it
shall be given to the resident alien in your cities,
and he will eat, or you shall sell to a stranger. For
you are a people holy to the Lord your God.

21(22) You shall tithe a tithe of all the yield of
your seed, the yield of your field, year by year.
22(23) And you shall eat it in the presence of the

---

aGk uncertain  bI.e. insects
Lord your God, in the place that the Lord your God may choose for his name to be called there you shall bring the tithes of your grain and of your wine and of your oil, the firstlings of your cows and of your sheep so that you may learn to fear the Lord your God all your days. 23(24) But if the distance is far from you and you are unable to transport them, because the place which the Lord your God may choose for his name to be called there is far away from you, because the Lord your God will bless you, 24(25) you shall then convert them into money and take the money in your hands and go to the place, that which the Lord your God may choose, 25(26) and you shall give the money for whatever your soul may desire—for oxen or for sheep, for wine or for sikera or for whatever your soul desires. And you shall eat there in the presence of the Lord your God, and you and your household shall be joyful, 26(27) and the Levite in your cities, because he has no part or allotment with you. 27(28) After three years you shall bring out every tithe of your yield; in that year, you shall store it within your cities, 28(29) and the Levite shall come, because he has no part or allotment with you, and the guest and the orphan and the widow in your cities, and they shall eat and shall be filled so that the Lord your God may bless you in all the works whatever you may do.

15 Through seven years you shall make a remission. 2And thus is the ordinance of the remission: you shall remit every personal debt which your neighbor owes you, and you shall not ask it back of your brother, because a remission to which your neighbor owes you, and you shall not remit every personal debt lease of the debt to you. 4For there will be no one longs to you; to your brother you must make a re-
23(24) But if he says to you, “I will not go out from you,” because he loved you and your household, since it is good for him with you, 17 you shall then take an awl and pierce his ear against the door, and he shall be a domestic to you forever.

And you shall do likewise with regard to your female slave.
18 It shall not be hard on you when they are being sent out from you as free persons, because for six years he was a slave to you in lieu of an annual wage for the hired laborer, and the Lord your God will bless you in all that you may do.

19 Every firstling that may be born among your cows and among your sheep, you shall consecrate the males to the Lord your God; you shall not do work with your firstling calf, and you shall not shear the firstling of your sheep. 20 In the presence of the Lord your God you shall eat it, year by year at the place that the Lord your God may choose, you and your household. 21 But if there is a defect in it—be it lame or blind—or even any serious defect, you shall not sacrifice it to the Lord your God; 22 within your cities you shall eat it; the unclean and the clean alike shall eat, like gazelle or deer. 23 But its blood you shall not eat; you shall pour it out on the ground like water.

16 Observe the month of new things, and you shall perform the paschab for the Lord your God, for in the month of new things you came out of Egypt by night. 2And you shall sacrifice the pascha for the Lord your God, sheep and cows, at the place that the Lord your God may choose for his name to be called there. 3 You shall not eat leav-

Aram = strong drink  bI.e. passover
you in all your borders for seven days, and none of the meat of what you may sacrifice in the evening on the first day shall lie until morning. 5You shall not be able to offer the pascha within any of your cities that the Lord your God is giving you. 6But at the place that the Lord your God may choose for his name to be called there, you shall offer the pascha, in the evening at sunset, the time when you departed from Egypt. 7And you shall boil and roast and eat it at the place that the Lord your God may choose, and you shall return the next morning and go back to your houses. 8For six days you shall eat unleavened bread, and on the seventh day there shall be a finale, a feast for the Lord your God; you shall do no work on it except that which shall be done for life.

9 You shall count for yourself seven complete weeks; when you have started the sickle on the standing grain, you shall begin to count seven weeks. 10And you shall make the feast of weeks for the Lord your God, according as your hand is able, whatever he may give to you, as the Lord your God has blessed you. 11And you shall be joyful before the Lord your God—you and your son and your daughter, your male slave and your female slave and the Leuite who is in your cities, as well as the guest and the orphan and the widow who is among you—at the place that the Lord your God may choose for his name to be called there. 12And you shall remember that you were a domestic in the land of Egypt, and you shall keep and do these commandments.

13 You shall make for yourself a feast of tents for seven days, when you have gathered in from your threshing floor and from your wine press. 14And you shall be joyful at your feast, you and your son and your daughter, your male slave and your female slave and the Leuite who is in your cities, as well as the guest and the orphan and the widow who is among you—at the place that the Lord your God may choose for his name to be called there. 12And you shall remember that you were a domestic in the land of Egypt, and you shall keep and do these commandments.

14 Now if you come into the land that the Lord your God is giving you, and you shall have entered, you may inherit the land that the Lord your God is giving you.

15 You shall not plant for yourself a grove, any tree beside the altar of the Lord your God which you will make for yourself; 22you shall not set up for yourself a stele—things which the Lord your God hated.
to multiply cavalry for himself, but the Lord has said to you, “You shall never add to return that way.” 17 And he shall not multiply wives for himself, neither shall his heart turn away; also silver and gold he shall not multiply exceedingly for himself. 18 And it shall be, when he has sat upon the seat of his rule, that he shall write for himself this second law in a book from the priests, the Levites. 19 And it shall be with him, and he shall read from it all the days of his life so that he may learn to fear the Lord his God, to keep all these commandments and these statutes to do them so that his heart may not be exalted above his brothers so that he not turn aside from the commandments, right or left, in order that he be long-lived in his rule, he and his sons among the sons of Israel.

18 There shall not be for the priests, the Levites, the whole tribe of Levi, a part or allotment with Israel. The offerings of the Lord are their allotment; they shall eat of them, but he shall have no allotment among his brothers; the Lord himself is his allotment, as he said to him. And this is the judgment for priests, things due from the people, from those offering sacrifices, whether a calf, whether a sheep, and he shall give to the priest the shoulder and the cheeks and the paunch. 4 And the first fruits of your grain and your wine and your oil and the first of the fleeces of your sheep you shall give him. 5 For the Lord has chosen him out of all your tribes, to stand before the Lord your God to minister and to bless in his name, he and his sons all the days.

6 Now if a Leuite departs (from one of your cities, from all the sons of Israel wherever he sojourns, as his soul desires) for the place that the Lord may choose, he shall minister in the name of the Lord his God, like all his brothers—the Levites who stand there before the Lord. 8 He shall eat an allotted portion, apart from the sale which is by paternal lineage.

9 Now if you enter into the land that the Lord your God is giving you, you shall not learn to act according to the abominations of those nations. 10 There shall not be found among you one who cleanses his son or his daughter by fire, one who practices divination, one who acts as diviner, one who practices ornithomancy, a sorcerer, 11 one who casts spells, a ventriloquist and one who observes omens and divinations, but as for you, the Lord your God has not granted you to do so.

15 The Lord your God will raise up for you a prophet like me from among your brothers; you shall hear him. 16 According to all that you requested of the Lord your God at Choreb on the day of the assembly, saying: “We shall not any more hear the voice of the Lord our God and again see this great fire—and we shall not die.” 17 And the Lord said to me: “They are right in all that they have said. 18 I will raise up for them a prophet just like you from among their brothers, and I will give my word in his mouth, and he shall speak to them whatever I command him. 19 And the person who does not hear his words, whatever the prophet may speak in my name, I will exact vengeance from him. 20 But the prophet who acts impiously by speaking a word in my name that I have not ordered to speak and who speaks in the name of other gods, that prophet shall die.” 21 But if you say in your heart, “How will we know the word that the Lord has not spoken?” 22 whatever the prophet might speak in the name of the Lord but the thing does not take place and does not happen, this is the word that the Lord has not spoken. That prophet has spoken it in impiety; you shall not spare him.

19 Now if the Lord your God annihilates the nations whose land your God is giving you and you dispossess them and live in their cities and in their houses, 2 you shall set apart three cities for yourself in the midst of your land that the Lord your God is giving you. 3 Calculate for yourself the distance, and you shall divide into three regions your land that the Lord your God apportions you, and there shall be a refuge there for every murderer.

4 Now this is the ordinance for a murderer who flees there and shall live: He who strikes his neighbor unintentionally and he did not hate him before yesterday and before the third day, 5 and he who goes into the forest with his neighbor to gather wood and his hand is knocked aside when he cuts the wood with the ax, and the iron slips from the wood and happens to strike his neighbor, and he dies, this one shall flee to one of these cities and live, 6 lest the avenger of blood pursue the murderer, because his heart is hot, and overtake him—if the road was rather long—and he strike his soul, and he dies, and to this one there is not a death sentence, since he did not hate him before yesterday and before the third day. 7 Therefore I command you this thing, saying: You shall set apart three cities for yourself.

8 But if the Lord your God enlarges your borders, as he swore to your fathers, and he gives you all the land that he said he would give your fathers, 9 —if you give heed to do all these commandments that I command you today, to love the Lord your God and to walk in all his ways all the days—then you shall add for yourself three more cities to these three, 10 and innocent blood shall not be shed in your land that the Lord your God is giving you as an allotment, and there shall not be among you one guilty of blood.

11 But if there be a person hating his neighbor

---

*a* I.e. fourth stomach of ruminating animals  
*b* Possibly due to inheritance  
*c* I.e. one who gives oracles from the belly
and he lies in wait for him and attacks him and strikes his life and he dies and flees into one of these cities, 12 then the council of elders of his city shall send and take him from there and deliver him into the hand of the avenger of blood, and he shall die. 13 Your eye shall not be sparing toward him, and you shall cleanse the innocent blood from Israel, and it shall be well with you.

14 You shall not move your neighbor’s boundaries, which your fathers have set up on the inheritance you were allotted in the land that the Lord your God is giving you to inherit.

15 One witness shall not suffice against a person in any injustice and in any wrongdoing and in any sin that he may sin. By the mouth of two or three witnesses shall any word be sustained. 16 But if an unjust witness comes forward against a person, alleging impiety against him, 17 then the two persons between whom is the dispute shall stand before the Lord and before the priests and before the judges, who may be in those days, 18 and if the judges make a thorough inquiry and, look, an unjust witness has testified unjustly, he has stood up against his brother, 19 then you shall do to him just as he connived to do to his brother. And you shall remove the evil one from yourselves. 20 And the rest, when they hear, shall be afraid and will not add to act again according to this evil thing among you. 21 Your eye shall not be sparing against him: soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot.

20 Now if you go out to war against your enemies and see horse and rider and a people more numerous than you, you shall not be afraid of them, for the Lord your God is with you, who made you go up from the land of Egypt. 2 And it shall be when you draw near for battle to the city for to fight against it, that the Lord your God will deliver it into your hands, 3 and the council of elders of his city shall take a heifer down to the city nearest the wounded, and the council of elders of that city, those nearest the wounded, shall wash their hands over the head of the heifer that was hamstrung in the ravine, 4 and it shall be the city nearest the wounded, and the council of elders of that city shall make the heifer go down to a rugged ravine, which is neither worked nor sown, and shall hamstring the heifer in the ravine. 5 And the priests, the Levites, shall come forward, for the Lord your God has chosen them to stand by him and to bless in his name, and by their mouth every dispute and every assault shall be. 6 And all the priests shall speak to the people and will say, “Who is the person who built a new house and did not dedicate it? Let him go and return to his house, lest he die in the battle and another person will take her.” 7 Then the scribes shall speak to the people, saying, “Who is the person who built a new house and did not dedicate it? Let him go and return to his house, lest he die in the battle and another person will take her.” 8 And the scribes shall add to speak to the people and will say, “Who is the person fearful and cowardly in heart? Let him go and return to his house, lest he cause the heart of his brother to be cowardly like his own.” 9 And it shall be when the scribes have ceased speaking to the people, then they shall appoint commanders of the army, as leaders for the people.

10 Now if you draw near to a city to fight against it, then you shall call them out with peace. 11 If they respond to you peaceably and open to you, it shall be that all the people found in it shall be bearers of tribute and be subject to you. 12 But if they do not respond to you and make war against you, then you shall besiege it, 13 and the Lord your God will deliver it into your hands, and you shall strike every male in it with slaughter by dagger, 14 except the women and the baggage. And all the livestock and all which is in the city and all the spoil you shall take as plunder for yourself, and you shall eat all the plunder of your enemies, which the Lord your God is giving you. 15 Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations. 16 But look, of the cities of these nations that the Lord your God is giving you to inherit their land, you shall not let anything of them that breathes remain alive. 17 But with anathema you shall anathematize them—the Chettite and the Amorrithite and the Chananite and the Pherezite and the Heuite and the lebousite and the Gergesite—as the Lord your God has commanded you, lest they teach you to do all their abominations that they did for their gods and you sin before the Lord your God.

19 But if you besiege a city for rather many days, to make war against it in order to take it, you shall not utterly destroy its trees by wielding iron against them; rather you shall eat from it, but you shall not cut it down. Is the tree in the field a human being that it should enter into the palisade from before you? 20 But a tree that you know does not produce edible fruit, this one you shall utterly destroy and cut down, and you shall build siege works against the city that makes war with you until it be delivered up.

21 Now if, in the land that the Lord your God is giving you to inherit, someone wounded is found having fallen on the plain, and they do not know who struck him down, 2 the council of elders and the judges shall come out and measure out to the cities that surround the wounded. 3 And it shall be the city nearest the wounded, and the council of elders of that city shall take a heifer from the cows that has not been worked and which has not pulled in a yoke, 4 and the council of elders of that city shall make the heifer go down to a rugged ravine, which is neither worked nor sown, 5 and shall hamstring the heifer in the ravine. 6 And the priests, the Levites, shall come forward, for the Lord God has chosen them to stand by him and to bless in his name, and by their mouth every dispute and every assault shall be. 7 And the entire council of elders of that city, those nearest the wounded, shall wash their hands over the head of the heifer that was hamstring in the ravine, 8 and in reply they shall say: “Our hands did not shed
this blood, and our eyes have not seen. Be merciful to your people Israel, whom you redeemed, O Lord, so that innocent blood may not be among your people Israel.’ And the blood will be propitiated for them. But you shall remove innocent blood from yourselves, if you do what is pleasing and good in the sight of the Lord your God.

10 Now if you go out to war against your enemies and the Lord your God delivers them into your hands and you take as plunder their booty 1 and you see among the booty a woman, beautiful in appearance, and you desire her and take her for yourself as wife, 12 then you shall bring her inside your house, and you shall shave her head and pare her nails, 13 and you shall remove her clothes of captivity from her, and she shall settle in your house and mourn for her father and her mother 2 days of a month, and after that you shall go in to her and live together with her, and she shall be your wife. 14 And it shall be, if you do not want her, you shall send her away free, and by a sale she shall not be sold for money. You shall not break faith with her, since you have humbled her.

15 Now if a man has two wives, one of them loved and the other hated, and if both the loved and the hated bear him children and the firstborn son is of the one who is hated, 16 it shall be, then, on the day when he wills his possessions to his sons, he shall not be able to treat the son of the loved as the firstborn by ignoring the son of the hated who is the firstborn. 17 On the contrary, he shall acknowledge the firstborn son of the one who is hated by giving him a double portion of all things which he is found to have, since he is the first issue of his children and to this one belongs the right of the firstborn.

18 Now if someone has a disobedient and contentious son who does not obey the voice of his father and the voice of his mother, and they discipline him, and he does not listen to them, 19 then his father and his mother, after they have taken hold of him, shall also bring him out to the council of elders of his city and to the gate of his place. 20 And they shall say to the men of his city, ‘This son of ours is disobedient and contentious. He does not obey our voice. Being disposed to feasting, he is a drunkard.’ 21 And the men of his city shall stone him with stones, and he shall die. And you shall remove the evil one from yourselves and the others, when they hear, will be afraid.

22 Now if there is in someone sin, a judgment of death, and he dies and you hang him on a tree, 23 his body shall not sleep upon the tree, but with burial you shall bury him that same day, for anyone hanging on a tree is cursed by a god. And you shall not defile the land that the Lord your God is giving you as an allotment.

22 When you see your brother’s bull calf or his sheep straying away on the road, do not overlook them; by restoring, you shall restore them to your brother. 2 Now if your brother is not near you or you do not know him, you shall bring them inside in your house, and they shall be with you until your brother seeks them; then you shall give them back to him. 3 So you shall treat his donkey, and so you shall treat his garment, and so you shall act in every loss of your brother, whatever may be lost by him and you find; you shall not be able to overlook.

4 You shall not see your brother’s donkey or his bull calf fallen on the road. Do not overlook them; raising, you shall raise them up with him.

5 There shall not be the equipment of a man upon a woman, nor shall a man put on a woman’s garment, because anyone doing these things is an abomination to the Lord your God.

6 Now if you come on a nest of birds before you on the road or in any tree or on the ground, with fledglings or eggs, and the mother is brooding on the fledglings or on the eggs, you shall not take the mother with the young ones. 7 By release, you shall release the mother, but the young you shall take for yourself in order that it may go well with you and you may live long.

8 Now if you build a new house, you shall make a parapet for your building, and you will not do murder in your house, if one who falls should fall from it.

9 You shall not sow your vineyard different in kind, lest the produce and the seed be sanctified, whatever you sow with the yield of your vineyard.

10 You shall not plow with an calf and a donkey together.

11 You shall not wear something adulterated—wool and linen combined.

12 You shall make tassels for yourself on the four corners of your garments, those in which you may wrap yourself.

13 Now if any one takes a woman and cohabits with her and hates her 14 and places upon her specious charges and brings upon her an evil name and says, ‘I have taken this woman, but when I had approached her, I failed to find proofs of her virginity,” 15 then the father of the girl and her mother, having taken them, shall bring the proofs of the girl’s virginity to the council of elders at the gate. 16 And the father of the girl shall say to the council of elders: ‘I gave this my daughter to this man for a wife, but, hating her, he is now placing specious charges against her, saying, ‘I failed to find proofs of her virginity.’ But these are the proofs of my daughter’s virginity.’ And they shall spread out the garment before the council of elders of the city. 18 And the council of elders of that city shall take that man and discipline him, 19 and they shall fine him one hundred shekels, and they shall give them to the young woman’s father because he cast an evil name upon an Israelite virgin. And she shall be his wife; he shall not be able to send her away for all time.

20 But if this charge is true and the evidence of the young woman’s virginity was not found, 21 then they shall bring the young woman out to her fa-

4 i.e. a whole month
her's doors, and the men of her city shall stone her with stones, and she will die, because she did folly in Israel by prostituting her father's house. And you shall remove the evil one from yourselves.

22 Now if a man is found lying with a woman married to a man, you will kill both of them, the man who lay with the woman and the woman. And you shall remove the evil one from Israel.

23 But if there is a girl, a virgin engaged to a man, and a man finding her in the city should lie with her, 24 bring both of them to the gate of their city, and they shall be stoned with stones, and they shall die—the young woman, because she did not cry out in the city, and the man, because he humbled his neighbor's woman. And you shall remove the evil one from yourselves.

25 But if a man finds the engaged girl in the field and, having forced her, should lie with her, 26 And you shall do nothing to the young woman; the young woman has not committed an offense punishable by death, because it is as if some man would rise up against his neighbor and murder his soul; so is this deed. 27 Since he found her in the field, the engaged young woman cried for help, but there was no one to help her.

28 But if someone finds the girl, the virgin, who is not engaged, and, after he forces her, lies with her and he is discovered, 29 the man who lay with her shall give fifty silver didrachmas to the young woman's father, and she shall become his wife. Because he humbled her, he shall not be able to send her away for all time.

30 A man shall not take his father's wife, and he shall not uncover his father's cover.

23 A castrated male and one made a eunuch shall not enter the assembly of the Lord.

2 One from a prostitute shall not enter the assembly of the Lord.

3 No Ammonite and Moabite shall enter into the assembly of the Lord. Even to the tenth generation, he shall not enter into the assembly of the Lord, even forever, 4 due to the fact that they did not meet you with bread and water on the way when you were coming out of Egypt and because they hired against you Balaam son of Beor, from Mesopotamia, to curse you. 5 (And the Lord your God did not want to listen to Balaam, and the Lord your God turned the curses into blessings, because the Lord your God loved you.) 6 You shall not address things of peace to them and things of profit to them all your days, forever.

7 You shall not abhor an Idumean, for he is your brother. You shall not abhor an Egyptian, because you were a resident alien in his land. 8 If sons are born to them in the third generation, they shall enter into the assembly of the Lord.

9 Now if you go out to encamp against your enemies, you shall guard against any evil thing.

10 If there is a person among you who is not clean from his flow at night, he shall go outside the camp, and he shall not enter into the camp. 11 And it shall be, at evening, that he shall wash his body with water, and when the sun has set, he shall enter into the camp.

12 And you shall have a place outside the camp, and you shall go there outside. 13 On your belt you shall have a pin; and it shall be, when you sit down apart outside, that you shall dig a hole with it and then, returning the earth, you shall cover up your disgrace with it. 14 Because the Lord your God walks about in your camp, to deliver you and to hand over your enemy before you, and your camp shall be holy, and there shall not be seen a disgrace of a matter among you, and he shall turn away from you.

15 You shall not hand over to an owner a servant who has been added to you from his owner. 16 He shall reside with you; among you he shall live, in every place wherever he may please; you shall not oppress him.

17 There shall not be a prostitute among the daughters of Israel; there shall not be one that practices prostitution among the sons of Israel. There shall not be an initiate among the daughters of Israel, and there shall not be anyone initiated among the sons of Israel. 18 You shall not bring the fee of a prostitute or the exchange for a dog into the house of the Lord your God for any vow, for it is an abomination to the Lord your God—in fact both.

19 You shall not charge interest to your brother, interest on money and interest on provisions and interest on any thing that may be lent. 20 To a stranger you shall charge interest but to your brother you shall not charge interest, so that the Lord your God may bless you in all your works in the land into which you are entering there to inherit it.

21 Now if you vow a vow to the Lord your God, you shall not delay to pay it. For the Lord your God, when he requires, will require it of you, and you shall not oppress him.

22 But if you do not want to vow, it will not be a sin to you. 23 The things that proceed from your lips you shall guard, and you shall do as you have vowed a gift to the Lord your God, which you said with your mouth.

24(25) Now if you go into your neighbor's standing grain, then you shall collect ears with your hand, and you shall not cast a sickle on your neighbor's standing grain.

25(24) And if you go into your neighbor's vineyard, you shall eat grapes, as much as to fill your soul, but you shall not put any in a container.

24 Now if anyone takes a wife and lives with her, and it shall be, if she does not find favor before him because he found a shameful thing in her, then he shall write her a bill of divorce and shall give it into her hands and shall send her out of his house, 2 and if, having gone out, she becomes another man's and the last man hates her, then he will write her a bill of divorce...
and give it in her hands and send her out of his house, or if the last man who took her for himself as wife dies, 
the former man, who sent her away, shall not be able, having returned, to take her for himself as his wife after she has been defiled, for it is an abomination before the Lord your God, and you shall not defile the land that the Lord your God is giving you as an allotment.

5 Now if there is a debt with your neighbor, a debt of any kind, you shall not go into his house; or if the last man who took her for himself as wife dies, the former man, who sent her away, shall not be able, having returned, to take her for himself as his wife after she has been defiled, for it is an abomination before the Lord your God, and you shall not defile the land that the Lord your God is giving you as an allotment.

5 But if anyone should have taken a wife recently, he shall not go out to war, and he shall not be charged with any matter. He shall be innocent in his house one year; he shall make joyful his wife whom he has taken.

6 No one shall take a mill or the upper millstone in pledge, for this one is taking a soul in pledge.

7 And if a person is caught stealing a soul from his brothers, the sons of Israel, and, having over-powered him, he be sold, that thief shall die. And you shall remove the evil one from yourselves.

8 Guard yourself against the attack of leprosy; you shall be very watchful to do according to all the law, whatever the priests, the Levites, may announce to you. As I have commanded you, be watchful to perform. 9Remember what the Lord did to Mariam on the way, when you were coming out of Egypt.

10 Now if there is a debt with your neighbor, a debt of any kind, you shall not go into his house to take the pledge. 11You shall stand outside, and the person from whom your debt is due shall bring the pledge to you outside. 12If the person is poor, you shall not sleep in his pledge. 13By giving back you shall give his pledge back by sunset, and he shall sleep in his garment and bless you, and to you shall be mercy before the Lord your God.

14 You shall not unjustly withhold the wages of a needy and indigent person from your brothers or from the guests in your cities. 15You shall pay his wages daily; the sun shall not set upon it, because he is needy and on it he has his hope, and he shall not cry to the Lord against you, and it shall be sin for you.

16 Fathers shall not die for their children, and sons shall not be put to death for fathers; each one shall die for his own sin.

17 You shall not divert the justice of a guest and an orphan and a widow, and you shall not take a widow’s garment in pledge. 18And you shall remember that you were a domestic in the land of Egypt, and when you were coming out of Egypt, how he withstood you on the way and cut off his right ear and came to a village, 19and the vineyard owner approached him in the presence of the elders, shall say, “My husband’s brother does not want to perpetuate his brother’s name in Israel; my husband’s brother has been unwilling.” 19And the council of elders of his city shall summon him and speak to him. And, while standing, he should say, “I do not wish to take her.” 2And his brother’s wife, having approached him in the presence of the elders, shall also loosen his sandal, the one from his foot, and shall spit in his face and, while answering, shall say, “Thus shall they do to the man who will not build up his brother’s house.” 20And throughout Israel his name shall be called “the house of him whose sandal has been pulled off.”

11 Now if men get into a fight together, a man with his brother, and the wife of one of them comes in to rescue her husband from the hand of the one who strikes him and, extending her hand, should seize his testicles, 12you shall cut off her hand; your eye shall not be sparing toward her.

13 There shall not be in your bag weight and weight, large or small. 14There shall not be in your house measure and measure, large or small. 15You shall have only a true and just weight, and you shall have only a true and just measure so that you may be long-lived in the land that the Lord your God is giving you as an allotment. 16For every one who does these things, every one who acts unjustly, is an abomination to the Lord.

17 Remember what Amalek did to you on the way, when you were coming out of the land of Egypt, how he withstood you on the way and cut

1. i.e. the judges
2. i.e. testicles
off your tail, all those who lagged behind you, but you were hungry and weary, and he did not fear God. 19 And it shall be, when the Lord your God gives you rest from all your enemies who surround you, in the land that the Lord your God is giving you as an allotment to inherit, you shall blot out the name of Amalek from under the sky, and you shall not forget.

26 And it shall be, if you come into the land that the Lord your God is giving you as an allotment and you take possession of it and live in it, 2 that you shall take from the first fruit of the fruits of your land that the Lord your God is giving you and put in a basket and go to the place that the Lord your God may choose for his name to be called there. 3 And you shall go to the priest who shall be in those days and say to him, “Today I declare to the Lord my God that I have come into the land that the Lord swore to our fathers to give us.” 4 And the priest shall take the basket from your hands and set it down before the altar of the Lord your God. 5 And in reply, you shall say before the Lord your God: “My ancestor abandoned Syria and went down into Egypt and sojourned there, few in number, and there he became a nation, great and numerous, many and great. 6 And the Egyptians did us ill and humbled us and imposed hard work on us, 7 and we cried to the Lord, the God of our fathers, and the Lord listened to our voice and saw our humiliation and our toil and our oppression. 8 And the Lord brought us out of Egypt with great strength and with a strong hand and a high arm and with great spectacles and with signs and with wonders, 9 and he brought us into this place and gave us this land, a land flowing with milk and honey. 10 And now look, I have brought the first fruit of the produce of the land that you, O Lord, have given me, a land flowing with milk and honey. 11 And you shall leave them before the Lord your God and do obeisance before the Lord your God and sacrifice a sacrifice of deliverance and eat and be filled there and be joyful before the Lord your God. 12 And you shall write on the stones all the words of this law when you cross over the Jordan, that you shall set up for yourself large stones on the stones all the words of this law very clearly. 13 And you shall build the altar to the Lord your God of whole stones, and you shall offer up whole burnt offerings on it to the Lord your God 2 and sacrifice a sacrifice of deliverance and eat and be filled there and be joyful before the Lord your God. 14 And you shall write on the stones all this law very clearly.

9 And Moyses and the priests, the Leuites, spoke to all Israel, saying: Keep silence, and hear, O Israel! This day you have become a people to the Lord your God. 10 And you shall listen to the voice of the Lord your God and do all his commandments and his statutes that I command you today.

11 And Moyses commanded the people in that day, saying: 12 When you have crossed over the Jordan, these shall stand to bless the people on Mount Garizin: Symeon, Leui, Ioudas, Issachar, Dan, these shall stand to bless the people on Mount Gaibal: Rouben, Gad and Aser, Zaboulon, Dan and Nephthali. 13 And the Leuites, in reply, shall say in a loud voice to all Israel:

15 “Cursed be he who makes a carved and a cast image, an abomination to the Lord, a work of the hands of an artisan and shall set it up in secret.” And all the people, in reply, shall say, “May it be!”

16 “Cursed be he who dishonors his father or his mother.” And all the people shall say, “May it be!”

17 “Cursed be he who moves a neighbor’s boundaries.” And all the people shall say, “May it be!”
18 "Cursed be he who misleads a blind person on the road." And all the people shall say, "May it be!"

19 "Cursed be he if he deprive guest and orphans and widow of justice." And all the people shall say, "May it be!"

20 "Cursed be he who lies with his father’s wife, because he has uncovered the cover of his father." And all the people shall say, "May it be!"

21 "Cursed be he who lies with any animal." And all the people shall say, "May it be!"

22 "Cursed be he who lies with his sister, whether from his father or from his mother." And all the people shall say, "May it be!"

23 "Cursed be he who lies with his mother-in-law." And all the people shall say, "May it be!"

24 "Cursed be he who strikes down a neighbor with treachery." And all the people shall say, "May it be!"

25 "Cursed be he if he take gifts to strike a soul of innocent blood." And all the people shall say, "May it be!"

26 "Cursed be any person who does not remain in all the words of this law to do them." And all the people shall say, "May it be!"

28 And it shall be, if by hearing you hear the voice of the Lord your God, to be watchful and to perform all his commandments that I command you today, that the Lord your God will render you high above all the nations of the earth, 2 and all these blessings shall come upon you and find you, if you hear the voice of the Lord your God:

3 Blessed be you in the city, and blessed be you in the field.

4 Blessed be the progeny of your belly and the produce of your land, the herds of your cows and the flocks of your sheep.

5 Blessed be your storehouses and your reserves.

6 Blessed be you when you come in, and blessed be you when you go out.

7 May the Lord your God hand over your enemies who have risen against you, when they have been crushed before you; they shall come out against you by one way and flee from before you by seven ways. 8 May the Lord send the blessing upon you in your storerooms and in all things to which you put your hand in the land that the Lord your God is giving you. 9 May the Lord raise you up for himself as a holy people, as he has sworn to your fathers, if you listen to the voice of the Lord your God and walk in his ways. 10 And all the nations of the earth shall see that the name of the Lord has been surnamed to you, and they shall be afraid of you. 11 And the Lord your God will make you abound with good things, in the progeny of your belly and in the progeny of your livestock and in the produce of your land in the land that the Lord swore to your fathers to give you. 12 May the Lord open for you his good treasury, the sky, to give the rain to your land in its season, to bless all the works of your hands. And you will lend to many nations, but you will not borrow. And you will rule over many nations, but they shall not rule over you. 13 May the Lord your God set you up as a head and not as a tail, and you shall then be on top, and you shall not be underneath—if you hear the commandments of the Lord your God, which I command you today, to guard and to perform. 14 You shall not turn aside from all of the words that I command you today, right or left, to go after other gods to serve them.

15 And it shall be, if you do not listen to the voice of the Lord your God to keep and to do all his commandments, which I command you today, that all these curses shall come upon you and overtake you:

16 Cursed be you in the city, and cursed be you in the field.

17 Cursed be your storehouses and your reserves.

18 Cursed be the progeny of your belly and the produce of your land, the herds of your cows and the flocks of your sheep.

19 Cursed be you when you come in, and cursed be you when you go out.

20 May the Lord send you lack and hunger and exhaustion in everything to which you may put your hand, whatever you might do until he utterly destroys you and until he ruins you quickly, on account of your evil deeds, because you have forsaken me. 21 May the Lord make day cling to you until it consumes you off the land that you are entering there to inherit it. 22 May the Lord strike you with difficulty and fever and cold and irritation and murder and with blight and paleness, and they shall pursue you until they destroy you. 23 And the sky over your head shall be bronze for you, and the earth under you iron. 24 May the Lord render the rain of your land as powder, and dust from the sky shall come down upon you until it wipes you out and until it destroys you.

25 May the Lord give you slaughter before your enemies; you shall go out against them by one way and flee from them by seven ways. And you shall be in dispersion in all the kingdoms of the earth. 26 And your corpses will be food for the birds of the sky and for the wild animals of the earth, and there shall be no one to frighten them away. 27 May the Lord strike you with an Egyptian festering sore in the seats and with severe itch and scratching so that you cannot be healed. 28 May the Lord strike you with derangement and blindness and distraction of mind, 29 and you shall be groping about at midday as a blind person would grope in the darkness, and he will not prosper your ways, and you will then be wronged and plundered all the days, and there shall be none to help you. 30 You shall take a wife, but another man shall have her. You shall build a house, and you shall not live in it. You shall plant a vineyard and not harvest it. 31 Your bull calf is butchered before you, but you
shall not eat of it. Your donkey is seized from you, and it shall not be given back to you. Your sheep is given to your enemies, and there shall be none to help you. Your sons and daughters are given to another nation, and your eyes, being purulent, shall look for them, and your hand shall not be strong. A nation whom you do not know shall eat up the produce of your land and all your labors, and you shall be wronged and shattered all the days. And you shall be driven mad because of the sights of your eyes, which you shall see. May the Lord strike you on the knees and on the legs with a grievous festering sore so that you cannot be healed, from the sole of your feet to your crown. May the Lord lead away you and your rulers whom you may set over yourself to a nation that you and your fathers do not know, and you shall serve there other gods, of wood and stone. And there you shall become an enigma and an illustration and a tale among all the nations into which the Lord may lead you away there.

You shall carry out much seed into the field and shall bring in few, for the grasshopper shall consume them. You shall plant and work a vineyard, but you shall neither drink the wine nor be joyful from it, for the worm shall devour them. Olive trees you shall have throughout all your borders, but you shall not anoint yourself with oil, for your olive tree shall shed. You shall bear sons and daughters, but they shall not remain yours, for they shall go away in captivity. All your woody products and the produce of your land the rust shall devour. The guest who is among you shall ascend up and up above you, but you shall descend down, down. He shall lend to you, but you shall not lend to him; he shall be the head, and you shall be the tail.

And all these curses shall come upon you and pursue you and overtake you until it utterly destroy you and until it ruin you, because you did not listen to the voice of the Lord your God, to keep his commandments and his statutes that he commanded you. And there shall be signs and wonders among you and among your offspring forever, because you did not serve the Lord your God with rejoicing and with a good heart for the abundance of everything. And you shall serve your enemies whom the Lord will send against you, with famine and with thirst and with nakedness and with lack of everything. And he will put an iron collar on your neck until he utterly destroys you. The Lord will bring upon you a nation from far away, from the end of the earth, like the swoop of an eagle, a nation whose speech you will not hear, a nation shameless in face, which will not marvel at the face of an elder and have no mercy on the young. And it shall consume the progeny of your livestock and the produce of your land so that there remains for you no grain, wine, oil, the herds of your cows and the flocks of your sheep, until it destroys you. And it shall wipe you out in all your cities until your high and fortified walls, in them in which you trusted, be pulled down in all your land, and it shall afflict you in all your cities that the Lord your God has given you. And in your desperate straits and in your affliction with which your enemy shall afflict you, you will eat the progeny of your belly, the flesh of your sons and your daughters whom the Lord has given you. The gentle among you and the very soft will begrudge with his eye his brother and the wife in his bosom and the remaining children who are left, so as to give to one of them from the flesh of his children whom he may be eating, because nothing remains to him in your desperate straits and affliction by which your enemies afflict you in all your cities. And she who is gentle among you and soft, the foot of whom did not make an attempt to tread on the ground, because of delicacy and gentleness, will begrudge with her eye her husband, who is in her bosom, and her son and daughter, even her afterbirth that comes out from between her thighs, and the child that she might bear. For she will devour them in secret for want of all things, in desperate straits and in affliction with which your enemy will afflict you in your cities.

If you do not listen to perform all the words of this law that are written in this book, to fear this honorable and marvelous name, the Lord your God, then the Lord will make exceptional your plagues and the plagues upon your offspring, great and marvelous plagues and evil and constant maladies. And he will bring back upon you all the evil pains of Egypt of which you were in dread before them, and they shall cling to you. And every malady and every plague not recorded in the book of this law the Lord will bring on you until he utterly destroys you. And you shall be left few in number, instead of the fact that you were as the stars of the sky in multitude, because you did not listen to the voice of the Lord your God. And it shall be, just as the Lord took delight in you that you would do well and that you multiply, so the Lord will take delight in you to destroy you utterly, and you shall be removed from the land that you are entering there to inherit it. And the Lord your God will disperse you to all nations, from an end of the earth to an end of the earth, and there you shall be subject to other gods, of wood and stone, which you and your fathers did not know. But also among those nations he shall not give you rest, nor will there be a station for the trace of your foot. And there the Lord will give you a discouraged heart and failing eyes and a molten soul. And your life shall be hanging before your eyes, and night and day you shall be afraid, and you shall not be sure of your life. In the morning you shall say, “If only evening might come!” and at evening you shall say, “If only morning might come!”—because of the fear of your heart with which you shall fear and because of the sights of your eyes which you shall see. And the Lord will bring you back in ships to Egypt by a route that I

---

*a* Possibly sons and daughters *b* Or parable *c* i.e. things made from wood
These are the words of the covenant, which the Lord commanded Moyses to establish for the sons of Israel in the land of Moab, besides the covenant that he had made with them at Choreb.

2 And Moyses called all the sons of Israel and said to them: You have seen all that the Lord did before you in the land of Egypt, to Pharaoh and to his attendants and to all his land, the great trials that your eyes saw, the signs and those great wonders.

3 But to this day the Lord God has not given you a heart to know and eyes to see and ears to hear. 4And he led you forty years in the wilderness. Your garments have not grown old, and your sandals have not worn from your feet; 5you have not eaten bread, you have not drunk wine and sikera b—so that you may know that he is the Lord your God.

6And you came as far as this place, and King Seon of Hesebon and King Og of Basan came out to meet us for battle, and we struck them down. 8And we took their land, and I gave it as an allotment to Rouben and to Gaddi and to the half-tribe of Manasse. 9And you shall be watchful to perform all the words of this covenant in order that you may understand everything that you shall do.

10 You stand today, all of you, before the Lord your God—the leaders of your tribes and your council of elders and your judges and your recorders, every man of Israel, your women and your progeny and the guest who is in the midst of your camp, from your woodcutter even up to your water bearer—so that you may enter in the covenant of the Lord your God, and in his imprecations, which the Lord shall make today 11in order that he may establish you for yourself as a people, and he in turn shall be your god, as he said to you and as he swore to your fathers Abraam and Isaak and Iakob. 14And I am establishing this covenant and this imprecation, not with you alone but also with those who are here with us today before the Lord our God (15)and with those who are not here with us today, because you know how we lived in the land of Egypt and how we passed through the midst of the nations through which you passed. 17And you have seen their abominations and their idols, wood and stone, silver and gold, that were among them. 18Who is there among you, man or woman or family or tribe, whose mind has turned away from the Lord our God, to go to serve the gods of those nations? Who among you is a root growing up with gall and bitterness? 19And it shall be, if he hears the words of this imprecation and declares in his heart, saying: “May holy things become mine, because I shall walk in the wandering of my heart,” lest the sinner destroy the sinless as well, God will not want to pardon him, but the Lord’s anger and his zeal will then blaze out against that person. And all the imprecations of this covenant, written in the book of this law will attach themselves to him, and the Lord will blot out his name from what is beneath the sky. 21And the Lord will single him out for evil from all the sons of Israel, in accordance with all the imprecations of the covenant, which are written in the book of this law.

22And the next generation will say, your sons who will rise up after you and the stranger who may come from a land far away, and they will see the plagues of that land and its diseases which the Lord has sent upon it: sulfur and burnt salt; its whole land shall not be sown, nor shall it sprout, neither will any vegetation spring up on it, just as Sodoma was overturned, and Gomorra, Adama and Seboim, which the Lord overturned in wrath and anger. 24And all the nations will say, “Why has the Lord done thus to this land? What was this great vehemence of anger?” 25And they will say, “Because they abandoned the covenant of the Lord, the God of their fathers, which he made with their fathers when he brought them out of the land of Egypt. 26And having gone, they served other gods and did obeisance to them whom they had not known, neither had he allotted them, 27and the Lord became angry with wrath against that land, to bring on it according to all the curses written in this book. 28And the Lord removed them from their land in wrath and anger and very great provocation and cast them into another land, as it is now.” 29The secret things belong to the Lord our God, but the revealed things belong to us and to our children forever, to do all the words of this law.

30 And it shall be, when all these words come upon you, the blessing and the curse that I gave before you, that you shall receive them into your heart among all the nations wherever the Lord may scatter you there, 2and you shall return to the Lord your God and obey his voice regarding everything I command you today, with the whole of your heart and with the whole of your soul. 3And the Lord will heal your sins and have mercy on you and gather you again from all the nations among whom the Lord has scattered you there. 4If your dispersion be from an end of the sky to an end of the sky, from there the Lord your God will gather you, and from there he will take you. 5And the Lord your God will bring you into the land that your fathers inherited, and you will inherit it, and he will make you well, and he will make you numerous beyond your fathers.

6 And the Lord will purge your heart and the heart of your offspring, to love the Lord your God with the whole of your heart and with the whole of your soul in order that you may live. 7And the Lord your God will give these imprecaions on your enemies and on those who hate you, who pursued you. 8And you shall turn and listen to the voice of the Lord your God, and you shall do his commandments that I command you today, and the Lord your God will treat you with care in every

*i.e. the words  *Aram = strong drink
work of your hands, in the progeny of your belly and in the produce of your land and in the progeny of your livestock. For the Lord your God will turn to be joyful toward you for good things, just as he was joyful over your fathers, 10if you listen to the voice of the Lord your God, to keep his commandments and his statutes and his judgments that are written in the book of this law, if you turn to the Lord your God with the whole of your heart and with the whole of your soul, 11because this commandment that I command you today is not excessive nor is it far from you. 12It is not in the sky, saying, “Who will go up to the sky and get it for us? And when we hear it, we shall do it.” 13Neither is it beyond the sea, saying, “Who will cross to the other side of the sea for us and get it for us? And when we hear it, we shall also do it.” 14The word is very near to you, in your mouth and in your heart in and your hands, to do it.

15 See, I have given before you today life and death, good and evil. 16Now if you listen to the commandments of the Lord your God that I command you today, to love the Lord your God, to walk in his ways, to keep his statutes and his commandments and his judgments, then you shall live and become many, and the Lord your God will bless you in all the land into which you are entering there to inherit it. 17And if your heart turns away and you do not listen but having been led astray you do obeisance to other gods and serve them, 18I declare to you today that by destruction you shall perish, and you shall not have many days in the land into which you are crossing the Jordan there to inherit it. 19I call both sky and earth to witness against you today: I have given before you today life and death, blessing and curse. And choose life today, before I have brought them into the land that the Lord has sworn to our fathers to give to them. 8And the Lord, the one who goes with you, will not forsake you or abandon you. Do not fear, nor be frightened.”

9 And Moyses wrote down the words of this law in a book and gave to the priests, the sons of Leui, who carry the ark of the covenant of the Lord, and to the elders of the sons of Israel. 20And Moyses commanded them in that day, saying: “After seven years, in the time of the year of release, during the feast of tent pitching, 13when all Israel comes together to appear before the Lord your God at the place that the Lord may choose, you shall read this law before all Israel in their ears, 12having assembled the people—men and women and progeny and the guest in your cities—so that they may hear and so that they may learn to fear the Lord your God, and they shall listen to perform all the words of this law, 13and their sons, who do not know, shall hear and learn to fear the Lord your God, all the days which they themselves live in the land into which you are crossing over the Jordan there to inherit it. 14And the Lord said to Moyses, “Look, the days of your death have come near; call Iesous, and stand by the entrance of the tent of witness, and I will command him.” 15And Moyses went, and Iesous, into the tent of witness, and they stood by the entrance of the tent of witness, 13and the Lord descended in a cloud, and he stood at the entrance of the tent of witness, and the pillar of cloud stood at the entrance of the tent.

16 And the Lord said to Moyses, “Look, you are lying down with your fathers. And this people, having risen up, will prostitute after foreign gods. 17The land into which it is going there into it, and they will forsake me and break my covenant that I have established with them. 18And I shall be angry with them in that day, and I will abandon them and turn away my face from them, and it will become food, and many evils and afflictions will find it. And in that day it will say, ‘Because the Lord my God is not with me, these evils have found me.’ 19But I by turning will turn my face from them on that day, on account of all the evils they have done, because they turned to foreign gods. 20And now write the words of this song, and teach it to the sons of Israel, and put it in their mouth in order that this song may be to me a witness among the sons of Israel. 21For I will bring them into the good land which I swore to their fathers, a land flowing with milk and honey, and they shall eat and, filled, shall be sated and will turn to foreign gods and serve them and provoke me and break my covenant. 22And this song will confront them, by witnessing contrariwise, for it will not be forgotten from the mouth of their offspring. For I know their evil, what they are doing here today, before I have brought them into the

*a he shall make it heard to us = Wev*
good land that I swore to their fathers.”

22 And on that day Moyses wrote this song and taught it to the sons of Israel.

23 And he commanded Iesous and said, “Be manly and strong, for you shall bring the sons of Israel into the land that the Lord swore to them, and he will be with you.”

24 Now when Moyses had finished writing down in a book all the words of this law, to the very end, then he commanded the Leuites, who carry the ark of the covenant of the Lord, saying, having taken the book of this law you shall put it beside the ark of the covenant of the Lord your God, and it shall be there as a witness against you.

25 For I know your rebelliousness and your hard neck. For, while I am still alive among you today, you are being fractious concerning the things of God, how not also after my death? 26 For I know that, after my demise, with lawlessness you will act lawlessly and turn aside from the way that I have commanded you. And the evils will come upon you at the end of days, because you will do what is evil in the sight of the Lord, to provoke him through the works of your hands.”

30 And Moyses spoke the words of this song, to the very end, in the ears of the whole assembly of Israel:

32 Give heed, O sky, and I will speak, and let the earth hear words from my mouth.

2 Let my utterance be awaited like rain, and let my words come down like dew, like a rainstorm on dog’s tooth grass, and like a snowstorm on grass.

3 For I have called out the name of the Lord; ascribe greatness to our God!

4 God—his works are genuine, and all his ways are justice. A faithful god, and there is no injustice, a righteous and holy Lord;

5 blemished children, not his, have sinned, a generation, crooked and perverse.

6 Do you thus repay the Lord these things, O people, foolish and not wise? Did not he himself, your father, acquire you and make you and create you?

7 Remember days of old; consider years of a generation of generations; ask your father, and he will inform you, your elders, and they will tell you.

8 When the Most High was apportioning nations, as he scattered Adam’s sons, he fixed boundaries of nations according to the number of divine sons, and his people Iakob became the Lord’s portion, Israel a measured part of his inheritance.

9 He made him self-sufficient in a desert land, in thirst of heat, in a waterless place; he encircled him and educated him and guarded him as the apple of his eye.

10 Like an eagle to protect his brood, he too yearned for his young spreading his wings, he received them and bore them aloft on his back; the Lord alone was leading them, and no foreign god was with them.

11 He made them ascend onto the strength of the land, fed them with produce of the fields; they sucked honey from a rock and oil from solid rock, butter of cows and milk of sheep, with fat of lambs and rams; of the sons of bulls and of goats, with fat of kidneys of wheat—and they drank wine, blood of grapes.

12 And Iakob ate and was filled, and the beloved one kicked. He grew fat; he became heavy; he became broad! And he abandoned God who made him, and he departed from God his savior.

13 They provoked me with foreign things; by their abominations they embittered me. They sacrificed to demons and not to God, to gods they did not know. New, recent ones have come, whom their fathers did not know.

14 You abandoned God who bore you, and you forgot God who nurtures you.

15 And the Lord saw it and was jealous, and he was provoked on account of the wrath of his sons and daughters.

16 And he said: I will turn away my face from them, and I will show what will happen to them at the end, for it is a perverse generation, sons who have no faithfulness in them.

17 They made me jealous with what is no nation, provoked me with a nation lacking understanding.

18 For a fire has lit up from my anger and will burn as far as Hades below; it will devour earth and its produce and will light up foundations of mountains.

19 I will gather evils against them and will spend my arrows against them: when they are being wasted by famine
Deuteronomy 32–33

and by devouring of birds—and recurvation beyond cure. Teeth of beasts I will send against them, with rage of things that drag on the ground.

25 From outside a dagger shall bereave them, and from the inner chambers fear, young man together with maiden, nursing child with one grown old.

26 I said, I will disperse them; indeed, I will cause their memory to cease from among humans;

27 were it not for wrath of the enemies so that they may not last long and so that their adversaries not collaborate, let them not say, "Our hand is high, and it was not the Lord who did all these things."

28 For it is a nation that has lost counsel, and there is no understanding in them.

29 They had no sense to understand these things. Let them accept them for the time to come.

30 How shall one pursue thousands and two remove myriads unless God sold them and the Lord delivered them up?

31 For not like our God are their gods, but our enemies are without understanding.

32 For their vine is from the vine of Sodoma, and their branch from Gomorra; their cluster is a cluster of bile; it is a bunch of bitterness to them;

33 their wine is the wrath of dragons, and the wrath of asps beyond cure.

34 Look, have not these things been gathered with me and sealed up in my treasuries?

35 In a day of vengeance, I will repay, in a time when their foot slips, because near is the day of their destruction and things prepared for you are at hand.

36 For the Lord will judge his people and be comforted over his slaves. For he saw them paralyzed, both failed under attack and enfeebled.

37 And the Lord said: Where are their gods, they in whom they trusted, the fat of whose sacrifices you were eating and were drinking the wine of their libations?

38 Let them rise up and help you, and let them be protectors for you!

39 See, see that I am, and there is no god except me. I will kill, and I will make alive; I will strike, and I will heal, and there is no one who will deliver from my hands.

40 For I will lift up my hand to the sky, and I will swear by my right hand, and I will say: I live forever,

41 because I will sharpen my dagger like lightning, and my hand will take hold on judgment, and I will repay my enemies with a sentence, and those who hate me I will repay.

42 I will make my arrows drunk with blood—and my dagger shall devour flesh—with the blood of the wounded and of captives, from the head of the commanders of the enemies.

43 Be glad, O skies, with him, and let all the divine sons do obeisance to him. Be glad, O nations, with his people, and let all the angels of God prevail for him.

44 For he will avenge the blood of his sons and take revenge and repay the enemies with a sentence, and he will repay those who hate, and the Lord shall cleanse the land of his people.

45 And Moyses wrote this song in that day and taught it to the sons of Israel. And Moyses entered and spoke all the words of this law in the ears of the people, he and Iesous the son of Naue. 45 And Moyses finished speaking to all Israel. 46 and he said to them: "Pay heed with your heart to all these words that I am testifying against you today, which things you shall command your sons, to guard and to perform all the words of this law. 47 Because this is not an empty word for you, since it is your very life, and through this word you shall live long in the land into which you are crossing over the Jordan there to inherit."

48 And on this day the Lord spoke to Moyses, saying: 49 "Ascend the mountain, this Abarim, Mount Nabau, which is in the land of Moab, across from Jericho, and view the land of Chanaan, which I am giving to the sons of Israel as a possession, 50 and die on the mountain upon which you are ascending there, and be added to your people as your brother Aaron died on Hor the mountain and was added to his people, 51 because you both disobeyed my word among the sons of Israel at the water of dispute at Kades in the wilderness of Sin, because you both did not sanctify me among the sons of Israel. 52 Because you shall view the land from a distance, but you shall not enter there.

33 And this is the blessing with which Moyses, man of God, blessed the sons of Israel before his death. 2 And he said: The Lord has come from Sina and appeared to us from Seir
and hasted from Mount Pharan
with myriads of Kades;
at his right, angels with him.

And he spared his people,
and all of the sanctified ones were under
your hands—
even these are under you,
and it accepted from his words a law,
which Moyses commanded us,
an inheritance for the congregations of
Jakob.

And he shall be a ruler in the beloved one,
when rulers of peoples have been
gathered
together with the tribes of Israel.

Let Rouben live and not die out,
and let him be many in number.

And this of Ioudas:
Listen, O Lord, to the voice of Ioudas,
and you could enter into his people;
his hands will decide for him,
and you will be a helper from his
enemies.

And to Leui he said:
Give Leui his clearest explanation
and his truth to the devout man,
whom they tempted him with temptation.
They reviled him at the water of dispute.

He who was saying to his father and his
mother,
"I have not seen you," and he did not acknowledge his brothers
and did not acknowledge his sons—
he guarded your oracles
and kept your covenant.

They shall show Jakob your statutes
and Israel your law;
they shall place incense in your wrath
continually on your altar.

Bless, O Lord, his strength,
and accept the works of his hands;
shatter the loins of his enemies that have
risen up against him,
and those that hate him, let them not
rise up.

Beloved by the Lord he shall encamp in
confidence—
and God overshadows him all the days—
and he rested between his shoulders.

His land is from the Lord’s blessing,
from the seasons of the sky and of dew
and from unfathomable springs below
and in a season of produce of the sun’s
changes
and from conjunctions of months
and from the top of mountains of yore
and from the top of the everlasting
hills
and in a season of earth’s fullness.
And may the things acceptable to him who
appeared in the bush
come on the head of Joseph
and on his crown, when he was glorified
among brothers.

A firstborn of a bull—his beauty!
His horns are horns of a unicorn;
with them he will gore nations,
all at once as far as earth’s end.
These are the myriads of Ephraim;
these the thousands of Manasse.

Be glad, Zaboulon said:
In your going out, and, Issachar, in his coverts.

They shall utterly destroy nations,
and you shall invoke there,
and you shall sacrifice a sacrifice of
righteousness,
for the riches of the sea will suckle you
and the trade of those living by the
seacoast.

Blessed be the one who expands Gad!
He rested like a lion,
having broken arm and ruler.

And he saw his first fruit,
for there was apportioned a land of
rulers,
gathered together with chiefs of peoples,
the Lord executed righteousness
and his judgment with Israel.

Dan is a lion’s whelp,
and he shall leap forth from Basan.

Nephthali has a fullness of things
acceptable,
and let him be filled with blessing from
the Lord;
he shall inherit the sea and the
southwest.

Blessed of children be Aser,
and he shall be acceptable to his
brothers;
he shall dip his foot in oil.

His sandal will be iron and bronze,
and as your days, so is your strength.

There is none like the God of the beloved;
he who rides upon the sky is your helper

4e. the people  bOr by means of  cE. this blessing  dOr distinguish  ePossibly explaining devices  fPossibly on your wrath or when you are angry  gCk = pl
and the magnificent one of the firmament.

27 And there is divine protection of yore and under the strength of the everlasting arms, and he will drive out the enemy before you, saying, “May you perish!”

28 And Israel will encamp in confidence, alone in Jakob’s land with grain and wine, and the sky is cloudy with dew for him.

29 Happy are you, O Israel! Who is like you, a people saved by the Lord? Your helper will shield you, and the dagger will be your boast! And your enemies shall speak falsely to you, and you shall tread on their neck.

34 And Moyses went up from Araboth of Moab to Mount Nabau, to the top of Phasga, which is opposite Jericho, and the Lord showed him all the land: Galaad as far as Dan and all the land of Nephthali and all the land of Ephraim and Manasse and all the land of Ioudas as far as the last sea and the wilderness and the environs of Jericho, a city of palm trees—as far as Segor. 4 And the Lord said to Moyses, “This is the land of which I swore to Abraam and Isaak and Jakob, saying, ‘I will give it to your offspring, I showed it to your eyes, but you shall not enter there.’ 5 And Moyses, the domestic of the Lord, died there in the land of Moab, through the word of the Lord. 6 And they buried him in Gai, in the land of Moab, near the house of Phogor, but no one knows his grave to this day. 7 Now Moyses was one hundred twenty years old when he died; his eyes were neither dimmed nor were they ruined. 8 And the sons of Israel wept for Moyses in Araboth of Moab, near the Jordan, opposite Jericho, thirty days, and the days of mourning of the weeping for Moyses were ended. 9 And Iesous son of Naue was filled with the spirit of understanding, because Moyses had laid his hands on him, and the sons of Israel listened to him and did as the Lord had commanded Moyses. 10 And there has not again arisen a prophet in Israel like Moyses whom the Lord knew face-to-face, with all the signs and wonders, whom the Lord sent to do them in the land of Egypt, against Pharao and his attendants and his entire land and the great wonders and the strong hand which Moyses exhibited before all Israel.
IESOUS
TO THE READER

EDITION OF THE GREEK TEXT
For this translation I have made use of the edition of A. Rahlfs, Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes, 2 vols. (Stuttgart: Württembergische Bibelanstalt, 1935). I did not deviate from its text or punctuation. At three places—in chapters 15, 18, and 19—Rahlfs presented the texts of Codex Vaticanus (B) and Codex Alexandrinus (A) in separate columns. Each of these instances involves lists of place names, often obscure ones. I have followed Rahlfs by translating these columns separately.

An earlier edition of Greek Joshua was prepared by Max L. Margolis in the 1920s and early 1930s and published as The Book of Joshua in Greek: Parts I – IV (Paris: Geuthner, 1931–1938 [repr. 1974]) and The Book of Joshua in Greek: Part V; Joshua 19.39–24.33 (preface E. Tov; Philadelphia: Annenberg Research Institute, 1992). Margolis and Rahlfs agree that the text of Iesous as preserved in Codex B is in many respects a close approximation of the Old Greek (OG) version as it left the hands of the original translator(s). But they often differ, both in small points and in their approach to the frequently enigmatic way in which the many place names of Hebrew Joshua are represented in the Greek traditions. My decision to follow Rahlfs should not be taken to mean that I agree with Rahlfs over Margolis in every instance. The easier accessibility of the Rahlfs version makes it prudent to give it precedence in NETS. In any case, Rahlfs will be superseded by the Göttingen edition, which is in the process of preparation.

TRANSLATION PROFILE OF THE LXX OF JOSHUA

General Character
The Greek of LXX Joshua has been variously described as “one of the most interesting books of the Greek Bible,” “a thoughtful version” and “[striking] a balance between literalness and freedom.” By and large, it, like the corresponding Hebrew, is fairly easy to read.

Comparison with LXX Pentateuch
There are few, if any, indications of the specific date or locale in which the LXX of Joshua was produced; recently the case has been made for a mid-third century BCE date. There is indeed much evidence to commend the view that the person(s) responsible for LXX Joshua, while not feeling bound by the Greek translation of the Pentateuch, did make extensive use of this earlier text. Particularly instructive is LXX Joshua’s use of θυσιαστήριον, possibly to distinguish a “licit” altar from one the text condemns. So, for example, at 22.19 Hebrew (ynw) hwhy xbzm yd(lbm xbzm (“an altar other than the altar of the LORD our God”), LXX Joshua has bwmo
 e1cw tou= qusiasthri/ou kuri/ou tou = qeou= h9mw~n (“an altar other than the altar of the Lord our God”).

Variation in Translation
The Greek translator of Joshua, although maintaining standard renderings for a number of terms, also shows a marked tendency to vary them—and not just in instances of potential exegetical importance, as at 22.19 above. Another example of such variation is provided at 5.2 and 3. In both verses the Hebrew reads בּרֹכָּה הָנְבָאָה; the LXX has μοιχαῖρας πετρίνας [ἐκ πέτρας ὀχροτόμου] in v. 2 but μοιχαῖρας πετρίνας [ἀχροτόμους] in v. 3. It should be noted, however, that in both cases the words I have placed in square brackets have no counterpart in MT and may be textual rather than translational. The Hebrew idiom “to blow the horn” always requires the preposition -ב, as in 6.13. kai oi ierεις αὐλαπίσσων ταίς σάλπιξι, though without explicitly reproducing the Hebrew preposition. Elsewhere and even in close proximity (v. 16), however, the Greek verb alone is made to suffice (ἰσάλπισσος οἱ ἱερεῖς). The former I have translated as “sounded with the trumpets” but the latter as “trumpeted”. Among individual and recurring words that the Greek translator handled differently throughout the book of Joshua are ἣλ (δούλος, θεράπων, ποῖς) and ἤλπι (ἐντέλλομαι, συντάσσω).
Relationship between MT and LXX

The determination of the relationship between the MT and the OG of Joshua has attracted considerable scholarly debate in the last few decades. Overall, it has been estimated, the Greek version of Joshua is 4–5% shorter than the MT.

This percentage should not obscure the variety of differences between the Greek and Hebrew. (1) In many small details (which are often qualitative rather than quantitative), the two traditions differ. Three examples from proper names are instructive in this regard: throughout chapter 7, מַעֲנֵי (Maunye) becomes Αξαρά; קִדְדְוָתָן (Kiddo'ath) in chapter 10; and the site where יְשׁוּעַ (Joshua) assembles the Israelites for the last time (in chapter 24) is מַעֲנֵי in the MT, Σηλω in the LXX.

(2) Substantial differences of meaning occur, for example, in chapter 5, even when the number of words is nearly the same. In this regard, none is more dramatic than the LXX statement (5.4) that there were uncircumcised males among the Israelites who left Egypt: καὶ ὄσοι ποτὲ ἀπερίτμητοι ἦσαν τῶν ἐξεληλυθότων ἐξ Αἴγυπτου—in the face of the MT affirmation (5.5) that all the people who came out of Egypt had been circumcised:

μετὰ ᾽Ιόν γῆς ἔλθαν καὶ ἐκκαθάρισθησαν τῆν πόλιν ἐξ οὗ ἦν ἐκεῖνον. Also of considerable interest is the variation in the number of years the Israelites were in the wilderness (v. 6): forty-two in the LXX, forty in the MT.

(3) In chapter 6, the LXX is 10% shorter than the MT, and in chapter 20, three verses from the MT are absent in the LXX. Fairly typical in this regard is 6.15 in the LXX: καὶ ἡ ἡμέρα τῆς ἐξόδου ἀνέστησαν ὀρθῶν καὶ περιήλθοσαν τὴν πόλιν ἐξάκις ("And on the seventh day they rose at dawn and marched around the city seven times"), in comparison with the MT of the same verse. In chapter 20, vv. 1–2 and 7–9 are parallel in the LXX and MT; what follows in the MT as vv. 3–7 appears far more succinctly in v. 3 of the LXX.

(4) On occasion, the LXX has material not found in the MT, specifically in chapters 21 and 24. Especially notable is the reference in 21.42d to "the flint knives": καὶ ἔλαβεν ἰσακία τὰς πετρίνας; in chapter 24.31a as τὰς μαχαίρις τὰς πετρίνας. (It is worth observing that this wording differs from the renderings in chapter 5, noted above.) LXX Joshua concludes with two verses (33a–b) that form a distinctive link (vis-à-vis the MT) with the following book of Judges.

The majority of contemporary scholars locate many, if not most, of these differences, especially the larger ones, in a Hebrew Vorlage of the LXX that differed from the MT in these respects. Other scholars would allow a far greater role for interpretive activity on the part of those responsible for LXX Joshua. My translation does not depend on the acceptance of one or the other view or any permutation of them.

Hebraisms

In working through LXX Joshua, I have come to acknowledge what I would term the translation’s strengths and weaknesses. Preeminent among the strengths, as I see them, is a sincere desire on the part of the translator to convey to his (original) audience the sense and the structure of his Hebrew Vorlage as he understood them. His retention of some Hebraisms may well have made his version tough going for all but those who were truly bilingual, but his dedication to the base text does not seem to have flagged, except perhaps in the long and involved lists of place names that predominate in the book’s mid-section.

In addition to several Hebraisms mentioned earlier, I highlight here two other instances, one found only once in Iesous, the other, recurrent. At 14.9, מִּשְׁפַּת מִי־לָעַט בִּלְדֵי יְשׁוּעַ is rendered, somewhat freely, by the NRSV as “because you have wholeheartedly followed the LORD my God.” Initially I had translated the corresponding Greek—ὅτι προσέτησθε ἐπακολουθήσατε ὑπὸ εὐφανείας τοῦ θεοῦ ἡμῶν—as "because you have continued to follow closely after the Lord our God." Since προστίθημι regularly renders ἐπακολουθήσατε with the meaning “continue to”—although the Greek verb does not have this meaning outside of the LXX—I determined that “continue to,” rather than “add to” (the common, non-LXX meaning) would be appropriate. I finally settled on “apply oneself to” (so, “because you have applied yourself to”) as the rendering that best suited the context.

The Hebrew at 24.13, לֵב בְּהֵן הָעַד לְכָל דֵּלֵבם ("land on which you had not labored"), would be adequately and effectively rendered into Greek by γῆν ἐφ’ ἑνώ ἐκκαθάριστε; the fuller LXX, with ἐν ούτῃ, is clearly not a “natural” or “normal” koine idiom and can only be explained as a reflex of לֵב in the source text. The NETS translation, “a land, that on which you did not labor,” is an attempt to reflect the awkwardness of the Greek.

Transliteration

To illustrate the difficulties faced by the modern researcher—as well, I suspect, as the ancient transla-
tor and those who transmitted his words—we may look at a small section of the several chapters and
many verses devoted to lists, specifically chapter 19.3–4 (describing a portion of the territory allotted to
Symeon [LXX] or Simeon [MT]). What follows in transcription is Codex Vaticanus (B), Codex Alexandri-

nus (A), and the MT (as rendered in the NRSV):

\[
\begin{array}{ccc}
B & A & MT \\
3 & 3 \text{Harsola and Bola}
 & 3 \text{Hasersoual and Bathoul}
 & 3 \text{Hazar-shual, Balah,}
 & \text{and Asom}
 & \text{and Bola and Asom}
 & \text{Ezem,}
 & 4 \text{and Elthoula and Boula}
 & 4 \text{and Elthoulad and Herma}
 & 4 \text{Eltolad, Bethul,}
 & \text{and Herma}
 & \text{Hormah,}
\end{array}
\]

In his version, Max Margolis (see above) reconstructed the oldest Greek of these verses in this way:

3 καὶ Ασσωλ καὶ Βωλὰ καὶ Ασωμ 4 καὶ Ελθωλάδ καὶ Βεθολ καὶ Ερμα.

In arriving at these transcriptions he relied heavily on the Onomasticon of Eusebius, resorting to con-
jecture (only) in the case of Ασωμ. It was Margolis’ judgment that Codex Alexandrinus, as a chief exem-
plar of his Constantinopolitan group, was on the whole a better witness than Codex Vaticanus to the ear-
liest forms of place names, especially rare ones, although (as can be seen here) its testimony is far from
faultless.

Other Translation Issues

I have wrestled with several other practices on the part of LXX Joshua. In particular, I decided, in ac-
cordance with NETS policy, not to smooth out the many rough edges of the translation. Where sentences
lack syntactic cohesion, I indicate this, often with one or more dashes. An example of this is found at
7.14: καὶ ἐσται ὡς φυλή, ἐν ᾧ ἂν δεῖξῃ κύριος, προσαξεῖτε κατὰ δῆμοις, “And it shall be that the tribe that
the Lord shows—you shall bring it near by districts.”

In one case, I would have wished to part company with my NETS colleagues. It seems to me that, in
the majority of cases, LXX Joshua’s πρὸς (or ἐπὶ) θάλασσαν should be translated “westward” (or “to the
West”), rather than “seaward” or “to the sea.” This is especially the case when the translator clearly un-
derstood other, parallel terms as directional, as in 18.12ff, where ἐπὶ τὴν θάλασσαν and πρὸς θάλασσαν
are in parallel with ἀπὸ βορρᾶ, ἀπὸ λιβός and similar terms. The use of “sea” as a directional designa-
tion is without parallel in extra-LXX contexts, thus precluding my use of directional terminology in my
translation for this expression.

The Book of Iesous (Joshua) in NETS and in the NRSV

The NRSV’s rendering of the book of Joshua is not as literal as that of its predecessor, the RSV. On a num-
ber of occasions, this can give the impression that the MT and the LXX of Joshua are more at variance
than they actually are. Especially in the earlier chapters, I made a conscious effort to retain NRSV word-
ing when it was a possible equivalent for the Greek; as time went on, I tended to up the ante, as it were,
to probable equivalent. I sensed the need to reflect my perception of Greek nuances over against the col-
lective responsibility to prepare an English rendering of the LXX that can be used synoptically with the
NRSV.

Earlier Renderings of the LXX into English

Although there are problems with both its Greek base text and the accompanying English-language ver-
sion, it is stil useful to consult Brenton.

Leonard J. Greenspoon
And it happened after the death of Moyses that the Lord spoke to Iesous son of Naue, Moyses’ assistant, saying, “Moyses my attendant is dead. Now then rise up to cross the Jordan, you and all this people, into the land that I am giving to them. Every place upon which you tread with the sole of your feet, to you I will give it, as I promised to Moyses, the wilderness and Anti-Lebanon as far as the great river, the river Euphrates, and as far as the farthest sea; from the setting of the sun shall be your boundaries. No person shall stand against you all the days of your life. And just as I was with Moyses, so I will also be with you, and I will not forsake you or overlook you. Be strong and manly, for you shall divide for this people the land that I swore to your ancestors to give to them. Be strong, therefore, and manly, to observe and act as Moyses my servant commanded you, and you shall not turn aside from them to the right or to the left so that you may be perceptive in everything you do. And the book of this law shall not depart out of your mouth, and you shall meditate on it day and night so that you may understand how to do all that is written. Then you shall prosper and make your ways prosperous, and then you shall be perceptive. Look, I have commanded you: Be strong and manly; do not be cowardly or frightened, for the Lord your God is with you in all things, we will obey you. Only let the Lord your God be with you, as he was with Moyses. But the person who is disobedient towards you and whoever disobeys your words, as you command him, let him die. Be strong and manly.”

And Iesous son of Naue sent two young men from Sattin to spy, saying, “Go up, and view the land, especially Iericho.” And the two young men went and entered Iericho, and they entered the house of a prostitute whose name was Raab and lodged there. And it was reported to the king of Iericho, saying, “Men of the sons of Israel have come here to spy out the land.” And the king of Iericho sent and spoke to Raab, saying, “Bring out the men who entered your house tonight, for they have come to spy out the land.” And the woman took the men and hid them, and she said to them, saying, “The men came to me. But when the gate was closed at dark, then the men went out. Where they went I do not know. Pursue after them, if you can overtake them.” She had, however, brought them up upon the roof and hid them in the flax-straw that she had laid out upon the roof. And the men pursued after them on the way by the Jordan to the fords, and the gate was closed.

And it happened, when those who were pursuing after them had gone out and before they too went to sleep, she too came up on the roof to them and said to them, “I know that the Lord has given you the land, for the dread of you has fallen on us. For we have heard that the Lord God died upon the Red Sea before you when you came out of the land of Egypt and what he did to the two kings of the Amorites that were beyond the Jordan, to Seon and Og, those whom you utterly destroyed. And when we heard it, we were distraught in our heart, and there was no spirit left in any of us from before you, for the Lord your God is God in heaven above and on the earth below. And now, since I am showing you pity, swear to me by the Lord God that you also in turn will show pity in the house of my father and my mother and my brothers and all my house and all that belong to them and deliver my soul from death.” And the men said to her, “Our soul for yours unto death.” And she said, “When the Lord hands over to you the city, you shall show me pitty and truth.”

And she let them down through the window. And she said to them, “Depart into the hill country so that the pursuers may not come upon you. And you shall be hidden there three days until those who pursue after you have returned, and afterward you shall depart on your way.” And the men said to her, “We are free from this oath of yours. Look, we are entering a part of the city, and you shall set in place the sign. You shall tie this scarlet cord in the window through which you let us down, and you shall gather to yourself, into your house, your father and your mother and your brothers and all your father’s family. And it shall be that everyone who goes out of the door of your house into the street, he shall be liable on his own account, and we will be free from this oath of yours. And any who are with you in your house, we shall be liable. But if anyone wrongs us or also discloses this business of ours, we shall be free from this oath of yours.” And she said to them, “According to your word, so let it be.” And she sent them away.
And they departed and went into the hill country and stayed there three days. And the pursuers searched all the roads and did not find them. And the two young men returned and came down from the mountain. And they crossed over to Iesous son of Naue and told him all that had happened to them. And they said to Iesous, "The Lord has given all the land into our hand, and everyone who inhabits that land cowers because of us."

And Iesous rose early in the morning and departed out of Sattin, and they came as far as the Jordan and lodged there before crossing over. And it happened after three days that the scribes went through the camp and commanded the people, saying, "When you see the ark of the covenant of the Lord our God and our priests and the Levites carrying it, you shall depart from your places. And go after it. But let there be a distance between you and it, as much as two thousand cubits. You shall stand still. Do not approach it so that you may know the way whereby you will go, for you have not gone the way from yesterday and the third day." And Iesous said to the people, "Purify yourselves for tomorrow; for tomorrow among you the Lord will do wonders." And Iesous said to the priests, "Take up the ark of the covenant of the Lord, and go before the people." And the priests took up the ark of the covenant of the Lord and went in front of the people.

And the Lord said to Iesous, "On this day I am beginning to exalt you before all the sons of Israel so that they may know that as I was with Moyses, so will I be also with you. And now command the priests who bear the ark of the covenant, saying, 'When you enter upon a part of the water of the Jordan, then you shall stand still, and the stone from there, let him carry it on his shoulders, and when each has taken up a stone from there, let him carry it on his shoulders, according to the number of the twelve tribes of Israel. So that these may exist as a sign for you, in place for all time; so that when your son asks you tomorrow, saying, 'What are these stones to you?' then you shall explain to your son, saying, 'Because the river Jordan failed from before the ark of the covenant of the Lord of all the earth, when it crossed over it. And these stones shall be to you a memorial, to the sons of Israel forever.'"

And the sons of Israel did so, as the Lord commanded Iesous. And they took up twelve stones out of the middle of the Jordan, as the Lord instructed Iesous at the completion of the crossing over of the sons of Israel, and they carried them river with them to the camp and laid them down there. Now Iesous also set up another twelve stones in the Jordan itself, in the place that was under the feet of the priests who bore the ark of the covenant of the Lord, and they are there until this very day.

Now the priests who bore the ark of the covenant stood in the Jordan until Iesous finished everything the Lord commanded him to tell the people. And the people hastened, and they crossed over. And it happened, as soon as all the people had finished crossing over, that the ark of the covenant of the Lord passed over, and the stones in front of them. And the sons of Rouben and the sons of Gad and the half-tribe of Manasse crossed over equipped before the sons of Israel, as Moyses had commanded them. Forty thousand well girded for battle passed over before the Lord for war against the city of Jericho.

On that day the Lord exalted Iesous before the whole race of Israel, and they feared him, as they had Moyses, for as long a time as he lived. And the Lord said to Iesous, saying, "Command the priests who bear the ark of the covenant of the Lord to come up out of the Jordan." And Iesous commanded the priests, saying, "Come up out of the Jordan."
And it happened, as soon as the priests who bore the ark of the covenant of the Lord came up out of the Jordan and set their feet on the land, that the water of the Jordan rushed headlong into place and went as yesterday and the third day throughout all its banks.

And the people went up out of the Jordan on the tenth of the first month, and the sons of Israel encamped in Galgala in the part toward sunrise, from Jericho. And those twelve stones, which he had taken out of the Jordan, Iesous set up in Galgala, saying, ‘What are these stones?’ 22 proclaim to your sons, ‘Israel crossed over the Jordan on dry ground, when the Lord our God dried up the water of the Jordan from before them until they crossed over, as the Lord our God did to the Red Sea, which the Lord our God dried up before us until we passed by, so that all the nations of the earth may know that the power of the Lord is mighty and in order that you may worship the Lord your God for all time.’

And it happened, when the kings of the Amorites, who were beyond the Jordan, and the kings of Phoenicia by the sea heard that the Lord God had dried up the Jordan river from before the sons of Israel when they crossed over, that their hearts melted, and they were panic-stricken, and there was no understanding in them, from before the sons of Israel.

Now about that time, the Lord said to Iesous, “Make for yourself flint knives out of sharp rock, and sit down, and circumcise the sons of Israel.” 3 And Iesous made sharp flint knives and circumcised the sons of Israel at the place called Hill of Foreskins. 4 And how Iesous completely purified the sons of Israel—as many as were born on the way and as many as were uncircumcised of those who had come out of Egypt—3 all these Iesous circumcised. 6 For Israel had gone about in the wilderness of Madbaritis for forty-two years, wherefore most of their warriors who had come out of the land of Egypt were uncircumcised, those who disobeyed God’s ordinances, concerning whom he also determined that they would not see the land that the Lord had sworn to their forefathers to give to us, a land flowing with milk and honey. 7 And in their place he raised up their sons, whom Iesous circumcised because they remained uncircumcised on the way. 8 Now when they had been circumcised, they kept quiet there, remaining in the camp until they were healed. 9 And the Lord said to Iesous son of Naue, “On this very day I have taken away the reproach of Egypt from you.” And he called the name of that place Galgala.

And the sons of Israel kept the pascha on the fourteenth day of the month from evening at sunset at Jericho on the opposite side of the Jordan in the plain. 11 And they ate from the grain of the land, things unleavened and fresh. On this day the manna ceased, after they had eaten from the grain of the land, and the sons of Israel no longer had manna, and they enjoyed the fruit of the country of the Phoenicians in that year. 12 And it happened, when Iesous was at Jericho, that he looked up with his eyes and saw a person standing before him, and his sword was drawn in his hand. And Iesous approached and said to him, “Are you one of us or on the side of our adversaries?” 14 Then he said to him, “As commander-in-chief of the force of the Lord I have now come.” And Iesous fell facedown onto the earth, and he said to him, “Master, what do you order your domestics?” 15 And the commander-in-chief of the Lord said to Iesous, “Loosen the sandal from your feet, for the place where you stand is holy.”

6 And Jericho was completely closed up and fortified, and no one came out from it nor went in. 7 And the Lord said to Iesous, “Look, I am delivering Jericho into your control, and its king in it, mighty ones in strength. 3 And you, station around it the warriors in a circle. 5 And it shall be as soon as you sound with the trumpet, let all the people shout together. And when they shout, the walls of the city will fall spontaneously, and all the people shall enter, each one rushing headlong into the city.” 6 And Iesous the son of Naue went in to the priests and spoke to them, saying, “Charge the people to go around and surround the city. And let the warriors pass by in arms before the Lord. 8 And let seven priests holding seven sacred trumpets proceed in this manner before the Lord, and let them signal vigorously. And let the ark of the covenant of the Lord follow. 9 And let the warriors go before, and the priests who bring up the rear, behind the ark of the covenant of the Lord, as they walk and trumpet.” 10 And the people Iesous commanded, saying, “Do not shout, and do not let anyone hear your voice until the day he himself tells you to shout, and then you shall shut.” 11 And when the ark of the covenant of God had gone around the city, it immediately went back into the camp and lodged there.

12 And on the second day Iesous rose in the morning, and the priests took up the ark of the covenant of the Lord. 13 And the seven priests carrying the seven trumpets passed on before the Lord, and afterwards the warriors entered, and the rest of the crowd behind the ark of the covenant of the Lord, and the priests sounded with the trumpets. And all the rest of the crowd encircled the city from close at hand, 14 and went back again into the camp. Thus they kept doing for six days.

15 And on the seventh day they rose at dawn and marched around the city seven times. 16 And on the seventh circuit the priests trumpeted, and Iesous said to the sons of Israel, “Cry out, for the Lord has given you the city. 17 And the city shall be devoted, it and all that is in it, to the Lord Sabaoth. Only keep safe Raab the prostitute, her and what is in her house. 18 But you, keep well away from what is devoted so that you yourselves do not covet and take any of what is devoted and make the camp of the sons of Israel a devoted thing and annihilate us. 19 And all silver or gold or bronze or iron shall be
sacred to the Lord; it shall be carried into the treasury of the Lord.”

20 And the priests sounded with the trumpets. And as soon as the people heard the sound of the trumpets, all the people at the same time raised a great and strong shout, and the whole wall fell down all around. And all the people went up into the city. 21 And with the edge of the sword lesous devoted it and all that was in the city, from man even to woman, from young man even to old, and even to calf and draft animal.

22 And lesous said to the two young men who had served as spies, “Go into the woman’s house, and bring her out from there and all that is hers.”

23 And the two young men who had spied out the city went into the house of the woman and brought out Raab the prostitute and her father and her mother and her brothers and all that was hers and her kindred. And they set her outside the camp of Israel. 24 And the city was burned with burning with all that was in it. Only things of silver and gold and bronze and iron did they give, to be brought into the treasury of the Lord. 25 And Raab the prostitute and all her father’s house lesous kept alive, and it has dwelled in Israel until this very day. For she hid the spies whom lesous sent to spy out Iericho.

26 And lesous swore on that day before the Lord, saying,

“Cursed be the person who shall build that city. At the cost of his firstborn he shall find it, and at the cost of his youngest he shall set up its gates.”

And thus did Ozan of Baithel; at the cost of Abiron, his firstborn, he founded it, and at the cost of his youngest, although he escaped, he set up its gates.

27 And the Lord was with lesous, and his name was in all the land.

And the sons of Israel committed a major offense and appropriated for themselves part of what was devoted. And Achar son of Charmi son of Zambri son of Zara, of the tribe of Loudas, took from what was devoted, and the Lord was furiously angry with the sons of Israel.

2 And lesous sent men to Gai, which is near Baithel, saying, “Spy out Gai.” And the men went up and spied out Gai. 3 And they returned to lesous and said to him, “Let not all the people go up, but let about two or three thousand men go up and take the city by siege. Do not lead up there the whole people, for they are few.”

4 And about three thousand men went up, and they fled before the men of Gai. 5 And of them the men of Gai killed up to thirty-six men. And they pursued them from the gate, and they crushed them on the slope. And the heart of the people was terrified and became like water.

6 And lesous tore his clothes, and lesous fell on the ground face down before the Lord until evening, he and the elders of Israel, and they threw dust on their heads. 7 And lesous said, “I pray, Lord, why has your servant brought this people across the Jordan, to hand them over to the Amorite so as to destroy us? If only we had remained and been settled beyond the Jordan. 8 And what shall I say, since Israel has turned its neck before its enemy? 9 And when the Chananite and all the inhabitants of the land hear, they will surround us and wipe us out from the land. And what will you make of your great name?”

10 And the Lord said to lesous, “Stand up. Why is it that you have fallen upon your face? 11 The people have sinned and transgressed the covenant that I made with them. And they have stolen from what is devoted and put it into their own belongings. 12 The sons of Israel shall not be able to stand before their enemies; they shall turn their neck before their enemies, because they have become what is devoted. I will be with you no longer, unless you remove what is devoted from yourselves. 13 Stand up, sanctify the people, and tell them to be sanctified for tomorrow. This is what the Lord God of Israel says, ‘What is devoted is among you. You will be unable to withstand before your enemies until you remove what is devoted from among you.

14 And all of you shall be gathered together in the morning by tribes. And it shall be that the tribe that the Lord shows—you shall bring it near by districts. And the district that the Lord shows you shall bring near by household. And the household that the Lord shows you shall bring near by man. 15 And the one who is indicated shall be burned with fire, and all that he has, because he has transgressed the covenant of the Lord and has committed lawlessness in Israel.”

16 And lesous rose early and brought the people near by tribes, and the tribe of Loudas was shown. 17 And it was brought near by districts, and the Zarai district was shown. And it was brought near by man, 18 and Achar son of Zambri son of Zara was shown. 19 And lesous said to Achar, “Give glory today to the Lord, God of Israel, and make the confession. And tell me what you have done, and do not hide it from me.” 20 And Achar answered lesous and said, “Truly I have sinned against the Lord, God of Israel. Thus and so have I done. 21 I saw in the spoil a beautiful, many-colored carpet and two hundred didrachmas of silver and one golden tongue-shaped object of fifty didrachmas, and I coveted them and took them. And look, they are hidden in the ground in my tent, and the silver is hidden underneath them.”

22 And lesous sent messengers, and they ran to the tent into the camp, and these things were hidden in the tent, and the silver was underneath them. 23 And they brought them out of the tent and brought them to lesous and the elders of Israel, and they set them before the Lord. 24 And lesous took Achar son of Zara and brought him up to the ravine of Achar, and his sons and his daughters and his bull calves and his draft animals and all his sheep and his tent and all his belongings—and all the people with him. And he brought them up to Emekachor. 25 And lesous said to Achar, "Why

4 Heb = valley of Achor
have you destroyed us? May the Lord destroy you as also today.” And all Israel stoned him with stones. 26And they set up over him a great heap of stones. And the Lord ceased from burning anger. Therefore he named it Emekachor* until this day.

8 And the Lord said to Iesous, “Do not fear, nor be afraid. Take with you the men, all the military men, and get up, go up to Gai. See, I have given into your hands the king of Gai and his land. 2And you shall do to Gai as you did to Jericho and its king. And the spoil of the cattle shall you carry away as spoil for yourself. Now set for yourself an ambush against the city, behind.”

3 And Iesous and all the military people got up to go up against Gai. And Iesous picked out thirty thousand men mighty in strength and sent them off by night. 4And he commanded them, saying, “You, lie in ambush behind the city; do not be far from the city, and all of you shall be ready. 5And I and all those with me will approach the city. And it shall be that when the inhabitants of Gai come out against us, as also before, then we shall flee from before them. 6And when they come out after us, we will draw them away from the city. And they will say, ‘They are fleeing from before us, as also previously.’ 7And you shall rise up out of the ambush and go into the city. 8And you shall act according to this word; see, I have commanded you.” 9And Iesous sent them off, and they went to the ambush, and lay between Baithel and between Gai, from the sea of Gai.

10 And Iesous early in the morning mustered the people, and they went up, he and the elders, before the people to Gai. 11And all the military people with him went up, and as they went, they came opposite the city to the east. 12And the ambush of the city was at the sea. 13And it happened, when the king of Gai saw this, that he hurried and went out to meet them directly in battle, he and all the people who were with him, and he did not know that there was an ambush against him behind the city. 14And Iesous and Israel saw it and retreated from before them. 15And they closely pursued after the sons of Israel, and they themselves went away from the city. 16There was no one left in Gai who did not closely pursue after Israel, and they themselves escaped. 17There was no one left in Gai who did not closely pursue after Israel, and they left the city open and closely pursued after Israel.

18 And the Lord said to Iesous, “Stretch out your hand with the javelin that is in your hand toward the city, for I have given it into your hands. And the ambush shall rise up quickly out of its place.” And Iesous stretched out his hand, the javelin, toward the city. 19And the ambush rose up quickly out of its place, and they came out when he stretched out his hand. And they went to the city and took it, and they hurried and set the city on fire with fire. 20And when the inhabitants of Gai looked around behind them, then they beheld smoke rising up out of the city to the sky. And they no longer had anywhere to flee this way or that. 21And Iesous and all Israel saw that the ambush had taken the city and that the smoke of the city rose up to the sky. And they changed course and struck down the men of Gai. 22And these came out from the city to meet them, and they were between the camp, some on one side and some on the other side, and they struck them down until no one was left of them who survived and escaped. 23And they took the king of Gai alive and brought him to Iesous.

24 And when the sons of Israel had finished slaying all those in Gai, those in the plains and on the mountain on the descent, there where they fully pursued them, then Iesous turned back to Gai and struck it with the edge of the sword. 25And those who fell that day, from man even to woman, were twelve thousand—all the inhabitants of Gai. 26Except for the livestock and the spoils that were in the city, all things that the sons of Israel took as spoil, according to the ordinance of the Lord, as the Lord had instructed Iesous. 27And Iesous burned the city with fire; he made it an uninhabited mound forever until this day. 28And he hanged the king of Gai on a forked tree, and he was on the tree until evening. And when the sun set Iesous gave instructions, and they took his body down from the tree and threw him into the hole and set over him a heap of stones until this day.

9 Now when the kings of the Amorrites, who were on the other side of the Jordan, who were in the hill country and who were in the plain and who were in all the coast of the great sea, and who were near Anti-Lebanon, and the Chettites and the Canaanites and the Pherezites and the Heuites and the Amorrites and the Gergesites and the Jebusites heard, they gathered together, all of them with one accord, to make war against Iesous and Israel.

2a(8.30) Then Iesous built an altar to the Lord, the God of Israel, on Mount Gaibal, b(31)as Moses the attendant of the Lord had commanded the sons of Israel, as it is written in the law of Moses, “an altar of whole stones on which iron was not applied,” and he brought up there whole burnt offerings to the Lord and an offering of deliverance. 2c(32)And Iesous wrote on the stones Deuteronomion, d a law of Moses, which he wrote in the presence of the sons of Israel. 2d(33)And all Israel and their elders and their judges and their scribes passed on one side and on the other side of the ark, opposite, and the priests and the Levites took up the ark of the covenant of the Lord, and the guest and the native-born. Half of them were near Mount Garizin and half of them were near Mount Gaibal, as Moses the attendant of the Lord commanded at first, to bless the people. 2e(34)And after these things Iesous thus read all the words of this law, the blessings and the curses, according to all things written in the law of Moses. 2f(35)There was not a word of all that Moses commanded Iesous that Iesous did not read in the ears of all the as-

---

*aHeb = valley of Achor  
bI.e. the ambushers  
cI.e. the Gaiites  
dI.e. Deuteronomy
sembly of the sons of Israel, to the men and the women and the children and the guests who attached themselves to Israel.

3 And the inhabitants of Gabaon heard all that the Lord did to Jericho and to Gai. 4And indeed they on their part acted with cunning, and they went, prepared provisions and got themselves ready. And they put old sacks on their donkeys and old and torn, bound-up wineskins. 5And the hollows of their shoes and their sandals were old and clouted on their feet, and their garments were worn out upon them, and the bread of their prov-ision was dry and moldy and bug-infested. 6And they came to Jesus into the camp of Israel to Galgala, and they said to Jesus and Israel, “We have come from a land far away; now then make a covenant with us.” 7And the sons of Israel said to the Chorrite, “Take heed, lest you live with me, and how am I to make a covenant with you?” 8And they said to Jesus, “We are your domestics.” And Jesus said to them, “From where are you? And from where have you come?” 9And they said, “Your servants have come from a land very far away in the name of the Lord your God; for we have heard his name and what he did in Egypt; and what he did to the kings of the Amorrites who were on the other side of the Jordan, to Seon, king of Hesebon, and to Og, king of Basan, who lived in Astaroth and in Edrain. 10And when they heard, our elders and all the inhabitants of our land spoke to us, saying, ‘Take provision for yourselves for the journey, and go to meet them, and you shall say to them, ‘We are your domestics; now then make a covenant with us.’ ” 11These are the loaves; we took them for our journey when they were hot on the day on which we set out to come to you, but now they are dried and have become bug-infested. 12And they are the skins of wine that we filled when they were new, and they are burst. And our garments and our shoes are worn out because of the very long journey.” 13And the leaders took of their provision and did not ask the leaders to make a covenant with us. “

14And the inhabitants of Gabaon had deserted to Jesus and to Israel, and the Lord shattered them as he did to Jericho and its kings. 15And Jesus called them together and said to them, “Why have you misled me, saying, ‘We live very far from you,’ but you are fellow dwellers, those who live among us? 16And now you are cursed; there shall not be lacking from you a slave or a hewer of wood for me and my God.” 17And they answered Jesus, saying, “It was reported to us what the Lord your God instructed his servant Moses, to give you this land and to destroy us and all its inhabitants from before you, and we greatly feared for our lives before you and did this thing. 18And now, see, we are in your power; do to us as it is pleasing to you and as it seems right to you.” 19And thus they did to them, and Jesus rescued them on that day out of the hands of the sons of Israel, and they did not kill them. 20And Jesus made them on that day hewers of wood and drawers of water for the whole congregation and for the altar of God. Therefore the inhabitants of Gabaon became hewers of wood and drawers of water of the altar of God until this very day, and in the place that the Lord should choose.

10 And when Adonibezek, king of Jerousalem, heard that Jesus had taken Gai and had utterly destroyed it—as they did to Jericho and its king, so they did to Gai and its king—and that the inhabitants of Gabaon had deserted to Jesus and to Israel, 2then they became greatly frightened by means of them, for he knew that Gabaon was a large city, like one of the mother-cities, and all its men were strong. 3And Adonibezek, king of Jerousalem, sent to Ailam, king of Chebron, and to Phidon, king of Jeruimouth, and to Leophtha, king of Lachis, and to Dabir, king of Odollam, saying, “Come up here to me, and help me, and let us go to war with Gabaon, for they have deserted to Jesus and to the sons of Israel.” 4And the five kings of the Jebusites—the king of Jerusalem and the king of Chebron and the king of Jeruimouth and the king of Lachis and the king of Odollam—went up, they and all their people, and surrounded Gabaon and besieged it.

6 And the inhabitants of Gabaon sent to Jesus into the camp of Israel to Galgala, saying, “Do not relax your hands from your servants. Come up to us quickly, and rescue us, and help us, for all the kings of the Amorrites who live in the hill country are gathered together against us.” 7And Jesus went up out of Galgala, he and all the military people with him, every one mighty in strength. 8And the Lord said to Jesus, “Do not fear them, for I have delivered them into your hands; not one of them shall be left before you.” 9And Jesus came upon them suddenly; he entered all night out of Galgala. 10And the Lord confounded them before the sons of Israel, and the Lord shattered them with great destruction at Gabaon, and they pursued them by the way of the ascent of Horonin and cut them down as far as Azeka and as far as Make-da. 11Now as they fled from before the sons of Israel, upon the descent of Horonin, then the Lord threw down upon them hailstones from the sky as far as Azeka, and there were more who died through
the hailstones than those whom the sons of Israel killed by dagger in the battle.
12 Then Iesous spoke to the Lord, on the day when God delivered the Amorrite into the control of Israel, when he shattered them at Gabaon, and they were shattered before the sons of Israel, and Iesous said,

"Let the sun stand at Gabaon, and the moon at the ravine of Ailon."
13 And the sun stood still, and the moon was in position
until God avenged himself on their enemies,
and the sun stood in midheaven; it did not go forward to set until the end of one day. 14 And there was not such a day either before or after so that a god heeded a human being, because the Lord fought alongside Israel.
16 And those five kings fled and hid themselves in the cave that was in Makeda. 17 And it was told Iesous, saying, "The five kings have been found, hidden in the cave that is in Makeda."
18 And Iesous said, "Roll stones against the mouth of the cave, and set men to guard over them. 19 But you, do not stand in pursuing after your enemies, and lay hold of their rear guard. And do not let them enter into their cities, for the Lord our God has given them into our hands."
20 And it happened, when Iesous and every son of Israel finished smiting them with a very great slaughter, all the way to the end, that those who survived sought survival in the strong cities. 21 And all the people returned sound to Iesous to Makeda, and no one was not such a day either before or after so that a god heeded a human being, because the Lord fought alongside Israel.
22 And Iesous said, "Open the cave, and bring these five kings out of the cave." 23 And they brought the five kings out of the cave—the king of Chebron and the king of Jerimoth and the king of Lachis and the king of Odollam. 24 And when they brought them out to Iesous, then Iesous called together all Israel and the chiefs of war who went with him, saying to them, "Come forward, and put your feet on their necks." And they came forward and put their feet on their necks. 25 And Iesous said to them, "Neither fear them, nor be cowardly; be manly and strong; for thus the Lord will do to all your enemies against whom you fight." 26 And Iesous killed them, and he hung them on five trees. And they hung upon the trees until evening. 27 And it happened towards sunset that Iesous commanded, and they took them down from the trees and threw them into the cave, there where they had fled for refuge, and they rolled stones against the cave until this very day.
28 And they took Makeda on that day, and they slew it with the edge of the rapier, and they utterly destroyed everything breathing in it, and there was no one left in it that survived and had escaped. And they did to the king of Makeda as they did to the king of Jericho.
29 And Iesous departed out of Makeda, and all Israel with him, to Lebna, and he besieged Lebna. 30 And the Lord delivered it into the hands of Israel, and they took it and its king, and they slew it with the edge of the rapier, and everything breathing in it, and there was not left in it one that survived and had escaped. And they did to its king as they did to the king of Jericho.
31 And Iesous departed out of Lebna, and all Israel with him, to Odollam, and surrounded it and besieged it. 32 And the Lord delivered Lachis into the hands of Israel, and he took it on the second day, and they slew it with the edge of the rapier, and they utterly destroyed it as they did to Lebna.
33 Then Ailam, king of Gazer, came up to help Lachis, and Iesous smote him with the edge of the rapier, and his people, until there was not left of them any who survived and had escaped.
34 And Iesous departed out of Lachis, and all Israel with him, to Odollam, and surrounded it and besieged it. 35 And the Lord delivered it into the hands of Israel, and he took it on the second day, and they slew it with the edge of the rapier, and they utterly destroyed it as they did to Lebna.
36 And Iesous and all Israel with him departed to Chebron and surrounded it. 37 And he smote it with the edge of the rapier, and everything breathing, as many as were in it; there was not anyone who survived; as they did to Odollam, they utterly destroyed it and as many as were in it.
38 And Iesous and all Israel returned to Dabir, and when they had surrounded it, 39 they took it and its king and its villages, and they smote it with the edge of the rapier, and they utterly destroyed it and everything breathing in it, and they did not leave anyone who survived; as they did to Chebron and its king, so they did to Dabir and its king.
40 And Iesous smote all the land of the hill country and the Negeb and the plain and Aschetoth and its kings; they did not leave any of them who survived, and they utterly destroyed everything that breathed with life, as the Lord, the God of Israel, commanded, 41 from Kades Barne as far as Gaza, all Gosom as far as Gabaon. 42 And Iesous smote, once for all, their kings and their land, because the Lord, the God of Israel, fought alongside Israel.

11 Now when Iabin, king of Hasor, heard, he sent to Iobab, king of Marron, and to the king of Symoon and to the king of Aziph 2 and to the kings who were by Sidon the great, to the hill country and to Rabha opposite Keneroth and to the plain and to Napheddor 3 and to the coast-dwelling Amorrite and the Heuites and the Ishebonites and the Pherezites in the mountain and the Chettites, those under Haërmon in the land of Massepha.
4 And they came out, they and their kings with them, as the sand of the sea in multitude, and horses and very many chariots. 5 And all these kings gathered and came to the same place and encamped at the water of Marron, to fight with Israel.
6 And the Lord said to Iesous, "Do not be
afraid before them, for tomorrow at this time I will deliver them, routed before Israel; you shall hamstring their horses and burn their chariots with fire.” 7 And Iesous—and all the military people—came upon them at the water of Marron suddenly, and they fell upon them in the hill country. 8 And the Lord delivered them into the power of Israel, and as they smote them, they pursued them as far as Sidon the great and as far as Maseron and as far as the plains of Massoch to the east. And they cut them down until not one of them was left who survived. 9 And Iesous did to them as the Lord commanded him; he hamstring their horses and burned their chariots with fire.

10 And Iesous turned back at that time and took Hasor and its king. And Hasor was earlier chief of all those kingdoms. 11 And they slew everything breathing in it with the rapier and utterly destroyed them all, and nothing breathing was left in it, and they burned Hasor with fire. 12 And all the cities of the kings and their kings, Iesous took and killed them with the edge of the rapier and utterly destroyed them, as Moyses the servant of the Lord instructed. 13 But all the cities fortified with mounds Israel did not burn, but Iesous burned only Hasor. 14 And the sons of Israel appropriated all its spoils for themselves, but they completely destroyed all people with the edge of the rapier until he demolished them; they did not leave anything of them breathing. 15 As the Lord instructed Moyses his servant, Moyses also commanded Iesous in like manner, and so Iesous did; he did not transgress anything of all that Moyses instructed him.

16 And Iesous took all the land: the hill country and all the Nageb and all the land of Gosom and the plain and that toward the west and the mountain of Israel and the low regions 17 by the mountain, from mount Hachil and that which rises up to Seir and as far as Baalgad and the plains of Lebanon, under Mount Haërmon. And all their kings he took and destroyed and killed them. 18 And for rather many days Iesous made war with these kings. 19 And there was not a city that Israel did not take; they took everything in war. 20 For it was through the Lord to strengthen their heart to meet for war against Israel in order that they might be utterly destroyed, that mercy not be given to them, but that they be utterly destroyed, just as the Lord said to Moyses.

21 And at that time Iesous came and utterly destroyed the Enakim out of the hill country, out of Chebron and out of Dabir and out of Anaboth and out of all the race of Israel and out of all the mountain of Lousadas with their cities, and Iesous utterly destroyed them. 22 And none of the Enakim was left by the sons of Israel, but only in Gaza and in Geth and in Asedoth was anyone left. 23 And Iesous took all the land, as the Lord commanded Moyses, and Iesous gave them as an inheritance of Israel by allotment according to their tribes, and the land stopped being at war.

And these are the kings of the land, whom the sons of Israel slew, and they inherited their land beyond the Jordan from the rising of the sun, from the ravine of Arnon to Mount Haërmon and all the land of Araba on the east: 2 Seon, the king of the Amorrites, who lived in Hesebon, ruling from Aroer, which is in the ravine, along part of the ravine, and half of Galaad as far as labok, the boundaries of the sons of Ammon; 3 and Araba as far as the sea of Chenereth eastward and as far as the sea of Araba; the sea of salt on the east along the way of Hasimoth, from Thaiman, which is under Aseodh Phasga. 4 And Og, king of Basan, was left of the giants, he who lived in Astaroth and in Edrain, 5 ruling from Mount Haërmon and from Selcha and all the land of Basan as far as the boundaries of Gesouri and Machathi and half of Galaad as far as the boundaries of Seon, king of Hesebon. 6 Moyses, the servant of the Lord, and the sons of Israel smote them, and Moyses gave it as an inheritance to Rouben and Gad and the half-tribe of Manasse.

And these are the kings of the Amorrites whom Iesous slew, and the sons of Israel, beyond the Jordan by the sea of Baalgad in the plain of Lebanon and as far as the Mount Chelcha, as they rise to Seir, and Iesous gave it to the tribes of Israel to inherit according to their allotment, 8 in the mountain and in the plain and in Araba and in Asedoth and in the wilderness and in the Nageb: the Chettite and the Amorrite and the Chananite and the Pheretzite and the Heuite and the Lebousite: 9 the king of Iericho and the king of Gai, which is near Bathel, 10 king of Ierousalem, king of Chebron, 11 king of Jerimouth, king of Lachis, 12 king of Ailam, king of Gazer, 13 king of Dabir, king of Gader, 14 king of Hermath, king of Arath, 15 king of Leba, king of Odollam, 16 king of Madea, 17 king of Taphouh, king of Hopher, 18 king of Aphek of Saron, 19 king of Hachil, and that which rises up to Seir and as far as Baalgad and the plains of Lebanon, under Mount Haërmon. 20 And all their kings he took and destroyed and killed them. 21 And for rather many days Iesous made war with these kings. 22 And there was not a city that Israel did not take; they took everything in war. 23 For it was through the Lord to strengthen their heart to meet for war against Israel in order that they might be utterly destroyed, that mercy not be given to them, but that they be utterly destroyed, just as the Lord said to Moyses.

13 And Iesous was rather old, advanced in days, and the Lord said to Iesous, “You are advanced in days, and there is much land left to in-herit. 2 And this is the land that is left: the boundaries of Phylistiim, Gesiri and the Chananite, 3 from the uninhabited region before Egypt, as far as the boundaries of Akkaron, to the left of the Chananites, it is reckoned to the five satrapies of the Phylistiim—to the Gazean and to the Azotian and to the Ascalonite and to the Geththite and to the Akkaronite—and to the Heuite, 4 from Thaiman, and to all the land of Chanaan before Gaze and the Sidonians as far as Aphek, as far as the boundaries of the Amorrites, 5 and all the land of Gabli of Phylistiim and all Lebanon, toward the rising of the sun, from Galgul under Mount Haërmon as far as the entrance of Hemath, 6 everyone who inhabits the hill country from Lebanon as far as Maserephothmaim. All the Sidonians, I will utterly destroy them from before Israel, but pass it on to you.”
as an allotment to Israel, as I commanded you. 7 And now divide this land as an inheritance for the nine tribes and for the half-tribe of Manasse. From the Jordan as far as the great sea toward the setting of the sun you shall give it; the great sea shall be the boundary.

8 But to the two tribes and to the half-tribe of Manasse, to Rouben and to Gad, Moyses gave beyond the Jordan toward the rising of the sun; Moyses the servant of the Lord has given it 9 from Aroer, which is on the edge of the wadi of Arnon, and the city in the middle of the ravine and all Misor from Maidaba as far as Daiban, 10 all the cities of Seon, king of the Amorrites, who reigned in Hesebon, as far as the boundaries of the sons of Ammon, 11 and Galaaditis and the boundaries of Gesiri and of Machati, the entire Mount Haermon, and all Basanitis as far as Selcha, 12 all the kingdom of Og in Basanitis, he who reigned in Astaroth and in Edrain; he was left of the giants, and Moyses smote and utterly destroyed him. 13 And the sons of Israel did not utterly destroy Gesiri and Machati and the Chanans, and Gesiri’s king and Machati kept living among the sons of Israel until this very day. 14 With the exception of the tribe of Levi—no inheritance was given; the Lord God of Israel, he is their inheritance, as the Lord said to them, and this is the division that Moyses divided for the sons of Israel in Arboth Moab, beyond the Jordan opposite Jericho.

15 And Moyses gave to the tribe of Rouben according to their districts. 16 And their boundaries were from Aroer, which is opposite the valley of Arnon, and the city that is in the ravine of Arnon and all the land of Misor, 17 as far as Hesebon, and all the cities that are in the land of Misor and of Daibon and of Baimoth-Baal and of the house of Edibnon 18 and Iassa and Kedemoth and Mephaath 19 and Kiriathaim and Sehama and Serada and Sion on the mountain of Emak 20 and Baithphogor and Asedoth Phassa and Baithasimoto 21 and all the cities of Misor and all the kingdom of Seon, king of the Amorrites, whom Moyses smote, him and the leaders of Madian, and Eui and Rokom and Sour and Hour and Robe, rulers alongside Seon, and the inhabitants of the land. 22 And Balaam the son of Beor, the diviner, they slew at the decisive moment. 23 And it is the boundary of Rouben. Jordan was a boundary. This was the inheritance of the sons of Rouben according to their districts, their cities and their farmsteads.

24 And Moyses gave to the sons of Gad according to their districts. 25 And their boundaries were lazer, all of the cities of Galaad and half of the land of the sons of Ammon, as far as Aroer, which is before Rabba, 26 and from Hesebon as far as Ramoth by Massepha and Botanin and Maanain as far as the boundaries of Dabir 27 and in Emek 28 Baitharam and Baithanabra and Sokchotha and Saphan and the rest of the kingdom of Seon, king of Hesebon, and the Jordan shall be the boundary as far as part of the sea of Chenereth beyond the Jordan eastward. 28 This is the inheritance of the sons of Gad according to their districts, their cities and their farmsteads.

29 And Moyses gave to the half-tribe of Manasse according to their districts. 30 And their boundaries were from Maanaim and all the kingdom of Basani and all the kingdom of Og, king of Basan, and all the villages of Iair, which are in Basanitis, sixty cities, 31 and half of Galaad and in Astaroth and in Edrain, cities of the kingdom of Og in Basanitis, and they were given to the sons of Machir son of Manasse and to half the sons of Machir son of Manasse according to their districts.

32 These are the ones whom Moyses caused to inherit beyond the Jordan in Arboth Moab, beyond the Jordan by Jericho eastward.

14 And these are the inheritors from the sons of Israel in the land of Chanaan to whom Eleazar the priest and Iesous the son of Nave and the chiefs of the paternal families of the tribes of the sons of Israel gave inheritances. 2 By lots they inherited, as the Lord commanded by the hand of Iesous to the nine tribes and to the half-tribe, from beyond the Jordan. And to the Leuites he did not give an allotment among them. 3 For the sons of Ioseph were two tribes, Manasse and Ephraim, and a portion was not given in the land to the Leuites, rather, cities to live in and areas marked off for their cattle and their cattle. 4 As the Lord commanded Moyses, so the sons of Israel did, and they distributed the land.

6 And the sons of Ioudas came to Iesous at Galgal, and Chaleb the son of Iephonne the Kenezite said to him, “You know the word that the Lord spoke to Moyses man of God concerning you and me at Kades Barne. 7 For I was forty years old when Moyses the servant of God sent me out of Kades Barne to spy out the land, and I answered him a word according to his mind. 8 And my brothers who went up with me changed the heart of the people, but I added to follow closely the Lord my God. 9 And Moyses swore on that day, saying, ‘The land upon which you have tread shall be yours as an allotment and your children’s forever, because you have applied yourself to follow closely after the Lord our God.’ 10 And now the Lord has sustained me, as he said; this is the forty-fifth year from when the Lord spoke this word to Moyses, and Israel journeyed in the wilderness, and now, look, I am today eighty-five years old. 11 I am still strong today, as when Moyses sent me; I am now just as strong to go out and to go into war. 12 And now I ask you for this mountain, as the Lord said on that day; for you have heard this word on that day. But now the Enakim are there, cities strong and great; if then the Lord is with me, I will utterly destroy them, as the Lord said to me.”

13 And Iesous blessed him and gave Chebron to Chaleb son of Iephonne son of Kenez as an allotment. 14 Therefore Chebron became an allot-

---

*aOr of Moab  bHeb = valley  cHeb = the slopes  dPossibly the kingdom of Seon*
ment for Chaleb the son of Iephonne the Kenite to this day, because he followed closely the ordinance of the Lord, God of Israel. 15And the name of Chebron formerly was city of Arbak; this is the mother-city of the Enakim, and the land abated from war.

15 And the boundaries of the tribe of Ioudas according to their districts were from the boundaries of Idumea from the wilderness of Sin as far as Kades to the southwest. And their boundaries were from the southwest as far as part of the salt sea from the ridge that stretches southwestward. And they pass through before the ascent of Akkaron and go out around Senna and go up from the southwest to Kades Barne and go out to Hasoron and go up to Addara and go around toward the west of Kades and proceed to Asemona and pass through as far as the ravine of Egypt, and the outlet of its boundaries shall be to the sea. This is their boundaries from the southwest. And the boundaries from the east: the whole salt sea as far as the Jordan, the boundaries go to the fountain of Rogel, and the boundaries go up to the fountain of the sun, and its outlet shall be to the sea of Egypt, and the outlet of its boundaries shall be to the sea. And their boundaries from the sea: the great sea shall be the boundary. These are the boundaries of the sons of Ioudas round about according to their districts.

And to Chaleb son of Iephonne he gave a portion among the sons of Ioudas, according to the ordinance of God, and Iesous gave him the city of Arbak, the mother-city of Enak (this is Chebron). 14And Chaleb son of Iephonne completely destroyed from there the three sons of Enak: Sousi and Tholmi and Achima. 15And Chaleb went up from there against the inhabitants of Dabir; now the name of Dabir formerly was City of Letters.

13 And Chaleb said, “Whoever takes City of Letters and gains power over it, to him I will give Achsa my daughter as wife.” 17And Gothoniel son of Kenez, the younger brother of Chaleb, took it, and he gave him Achsa his daughter as his wife. 18And it happened, when she came in, that she advised him, saying, “I will ask my father for a field.” And she cried out from the donkey, and Chaleb said to her, “What do you wish?” 19And she said to him, “Give me a blessing, since you have placed me in the land of Nagbe; give me Golathmain.” And Chaleb gave her upper Golathmain and lower Golathmain.

20 This is the inheritance of the tribe of the sons of Ioudas. 21And these were their cities, foremost city of the tribe of the sons of Ioudas at the boundaries of Edom at the wilderness:

[B (Codex Vaticanus)]

Kaibaiseel and Ara and Hasor 22and Iram and Regma and Arouel 23and Kades and Hasorionain 24and Mainam and Balmainan and their villages 25and the cities of Haseron (this is Hasor) 26and Sen and Salmaa and Molada 27and Seri and Batphalad 28and Cholaseola and Bersabee and their villages and their farmsteads, 29Bala and Bakok and Asom 30and Elboydab and Baithel and Herma 31and Sekelam and Macharam and Sethennak 32and Labos and Sale and Eromoth: twenty-nine cities and their villages.

33 In the plain: Astaol and Raa and Assa 34and Ramen and Tano and Iloothou and Maiani 35and Iermouth and Odollam and Membra and Saocho and Azeeka 36and Sakarim and Gadera and its farmsteads: fourteen cities and their villages.

37 Senna and Hadasan and Magadalag 38and Dalal and Maspha and Jakareel 39and Laches and Badoxoth and Ieadalea 40and Chabra and Mach-

[A (Codex Alexandrinus)]

Kabeel and Edrai and Iagour 22and Kiva and Di-mona and Adada 23and Kedes and Ihnaziiph 24and Telem and Baloth 25and the city of Haseron (this is Hasor), 26Amam and Samaa and Molada 27and Hasergadda and Baithphaleth 28and Hasarsoula and Bersabee and their cities and their farmsteads, 29Baala and Aum and Asem 30and Ethbodad and Hasil and Herma 31and Sikeleg and Medebena and Sansanna 32and Laboth and Seleim and Remnon: twenty-nine cities and their villages.

33 In the plain: Esthola and Saraa and Asna 34and Ramen and Zano and Adiathaim and Enaim 35and Iermouth and Odollam and Nemra and Socho and Azeeka 36and Sagarm and Gadera and its farmsteads: fourteen cities and their villages.

37 Sennan and Hadasa and Magdalag 38and Dalaan and Maspha and Iechthaeal 39and Lachis and Bazkath and Aglon 40and Chabba and Lamas
es and Maachos 41 and Geddob and Bagadiel and Noman and Makedan: sixteen cities and their villages.
42 Lemna and Ithak 43 and Anoch and Iana and Nasib 44 and Keilam and Akezi and Kezib and Bathesar and Ailson: ten cities and their villages.
45 Akkaron and its villages and their farmsteads, 46 from Akkaron Gemna and all that are near Asoedoth and their villages.
47 Asoedoth and its villages and its farmsteads; Gaza and its villages and its farmsteads, as far as the brook of Egypt, and the great sea delimits the boundary.
48 And in the hill country: Samir and Iether and Socha 49 and Renna and City of Letters (this is Dabir) 50 and Anon and Eskaiman and Aisam 51 and Gosom and Chalou and Channa: eleven cities and their villages.
52 Airem and Remna and Soma 53 and Iemain and Baithachou and Phakoua 54 and Heuma and City of Arbok (this is Chebron) and Soth: nine cities and their farmsteads.
53 Maor and Chermel and Ozib and Itan 56 and Iariel and Iarikam and Zakanaim 57 and Gabaa and Thammatha: nine cities and their villages.
58 Haloua and Baithsour and Geddon 59 and Magaroth and Baithanam and Thekoum: six cities and their villages, 59a Theko and Ephratha (this is Baithleem) and Phagor and Aitan and Koulon and Tatam and Eobes and Karem and Gallem and Thether and Manocho: eleven cities and their villages.
60 Kariathbaal (this is the city of Iarim) and Sotheba: two cities and their farmsteads.
61 And Baddargis and Tharaabaam and Ainon and Aichioza 62 and Naphlazon and the cities of Sadom and Ankades: seven cities and their villages.
62 And the lebousite dwelled in Jerousaalem, and the sons of Loudas were not able to destroy them, and the lebousites dwelled in Jerousaalem to that day.

16 And the boundaries of the sons of Joseph were from the Jordan near Jericho from the east, and they will go up from Jericho into the hill country, the wilderness, into Baithel Louza, 2 and they will go out into Baithel and will proceed to the boundaries of Chatarothi, 3 and they will go across to the sea, to the boundaries of Apterith, as far as the boundaries of Lower Baithoron, and their outlet shall be to the sea.
4 And the sons of Joseph, Ephraim and Manasse, received their inheritance.
5 And the boundaries of the sons of Ephraim were according to their districts, and the boundaries of their inheritance were from the east Ataroth and Erok, as far as Upper Baithoron and Gazarra, 4 and the boundaries will go across to the sea, into Ikasmon from the north of Therna; they will go around eastward into Thenas and Sellesa, and they will proceed from the east into Ieroku from the Jordan 7 and into Macho and Ateroth, and these are their villages, and they will go to Jericho and will pass through and out to the Jordan. 8 And from Taphou the boundaries shall proceed to the sea, to chelkana, and their outlet shall be to the sea. This is the inheritance of the tribe of Ephraim according to their districts. 9 And the cities marked off for the sons of Ephraim were in the midst of the inheritance of the sons of Manasse, all the cities and their villages. 10 And Ephraim did not destroy the Chananean living in Gazer, and the Chananean lived in Ephraim until this day, until Pharao, king of Egypt, went up and took it, and he burned it with fire, and they massacred the Chananites and the Pherezites and those living in Gazer, and Pharao gave it as a dowry to his daughter.
17 And the boundaries of the tribe of the sons of Manasse, for he was the firstborn to
Ioseph, were: to Machir, firstborn of Manasse, father of Galaad, for he was a military man, in Galaaditis and in Basanitis. 2And to the remaining sons of Manasse, according to their districts they were: to the sons of Izker and to the sons of Kelze and to the sons of Izziel and to the sons of Sychem and to the sons of Symarim and to the sons of Hopheth; these are the males, according to their districts.

3 And to Salpaad son of Hopheth—he did not have sons but daughters, and these are the names of the daughters of Salpaad: Maala and Noua and Hegla and Melcha and Thersa. 4And they stood before Eleazar the priest and before Iesous and before the leaders, saying, “God commanded through the hand of Moyses, to give us an inheritance in the midst of our brothers.” And there was given to them through the ordinance of the Lord an allotment among the brothers of their father.

5 And their portion fell from Anassa and the plain of Labek, out of Galaad, which is beyond the Jordan, because the daughters of the sons of Manasse inherited an allotment in the midst of their brothers, but the land of Galaad was for the remaining sons of Manasse.

6 And the boundaries of the sons of Manasse were Delanath, which is before the sons of Anath, and they proceed to the boundaries, to Iamin and lassib, to the fountain of Thaphthoth. 8It shall belong to Manasse and Thapheth at the borders of Manasse to the sons of Ephraim. 9And the boundaries shall go down to the ravine of Karana southwestward by the ravine of Iariel—a terebinth tree belonging to Ephraim is in the midst of a city of Manasse—and the boundaries of Manasse northeastward are into the wadi, and the sea shall be its outlet.

10 From the southwest is Ephraim’s, to the north is Manasse’s, and the sea shall be their boundaries, and they shall border upon Aser to the north and on Issachar from the east. 11 And Manasse shall have, in Issachar and in Aser, Baithsan before the Lord in Selo. 12 And the sons of Manasse, according to their districts they came out first according to their districts, and the sons of Zephon received their inheritance beyond the Jordan eastward, which Moyses the servant of the Lord gave them.

13 Now the sons of Ioseph disputed with Iesous, saying, “Why have you caused us to inherit a single allotment and a single portion, for I am a numerous people, and God has blessed me?” 14 And Iesous said to them, “If you are a numerous people, go up into the thicket, and clear it for yourself, if Mount Ephraim is cramped for you.” 15 And they said, “Mount Ephraim is not enough for us, and the Chananite dwelling on it, in Baithsan and in its villages, in the valley of Izrael, has choice cavalry and iron.” 16 And Iesous said to the sons of Joseph, “If you are a numerous people and if you have great strength, you shall not have a single allotment. 17 For the thicket shall be yours, because there is a thicket, and you shall clear it, and it shall be yours, and when you utterly destroy the Chananite, because he has choice cavalry; for you are stronger than he.”

18 And the whole congregation of the sons of Israel was assembled at Selo, and they pitched there the tent of witness, and the land was subdued by them.

2 And the sons of Israel who had not received their inheritance remained, seven tribes. 3 And Iesous said to the sons of Israel, “How long will you be slack about inheriting the land that the Lord our God has given you? 4 Provide from yourselves three men from a tribe, and let them rise up and go throughout the land, and let them map it out before me, as it will be necessary to divide it.” And they came to him, and he divided for them seven portions: “Ioudas shall stand for them as a boundary from the southwest, and the sons of Joseph shall stand for them from the north. 6 Now you, apportion the land into seven portions, and bring word to me here, and I will cast a lot for you before the Lord our God. 7 For the sons of Leui have no portion among you, for the priesthood of the Lord is his portion, and Gad and Rouben and the half-tribe of Manasse have received their inheritance beyond the Jordan eastward, which Moyses the servant of the Lord gave them.”

9 And the men rose up and went on their way, and Iesous commanded the men who went to survey the land, saying, “Go, and survey the land, and come to me, and I will cast a lot for you here before the Lord in Selo.” 9 And they went and surveyed the land, and they viewed it, and they wrote it in a book according to its cities, seven parts, and they brought it to Iesous. 10 And Iesous cast a lot for them in Selo before the Lord.

11 And the allotment of the tribe of Benjamim came out first according to their districts, and the boundaries of their allotment came out between loudas and between the sons of Joseph. 12 And from the north their boundaries were: from the Jordan the boundaries shall go up behind Iericho from the north and shall go up to the mountain to the sea, and its outlet shall be Madbaritis Baithon.

13 And the boundaries shall pass through from there to Louza, behind Louza from the southwest (this is Baithel), and the boundaries shall go down to Maatarothorech, to the hill country that is to the southwest of Lower Baithoron. 14 And the boundaries shall pass through and go around to the part that looks beyond the sea from the southwest, from the mountain in front of Baithoron southwestward, and its outlet shall be at Kariathbaal (this is Kariathiarin, a city of the sons of loudas). This is the part toward the sea. 15 And the part toward the southwest is from part of Kariathbaal, and the boundaries shall pass through to Gasin, to the fountain of the water of Naphtho, and the boundaries shall go down to the part of the mountain that is in front of the wooded valley of Honnam, which is by the side of Emekraphain from the north, and they shall go down to Gaienna be-
And the second allotment of the sons of Symeon went out, and their inheritance was among the allotments of the sons of Ioudas. And their allotment was Bersabee and Samaa and Koladam and Harsola and Bola and Asom and Elthoula and Boula and Herma and Sikelak and Baithmachereb and Sarsousin and Batharoth and their fields—thirteen cities and their villages; Eremmon and Thalcha and Ether and Asan—four cities and their villages, around their cities as far as Barek proceeding to Bameth southwestward. This was the inheritance of the tribe of the sons of Symeon according to their districts. The inheritance of the tribe of the sons of Symeon was part of the allotment of Ioudas. For the portion of the sons of Ioudas was larger than theirs, and the sons of Symeon obtained an inheritance within their allotment.

And the third allotment went out to Zaboulon according to their districts. The boundaries of their inheritance shall be Esedek and Gola; the sea and Maragella are their boundaries, and they shall reach to Baitharaba toward the ravine that is opposite lebousai. And they shall pass through to the fountain of Rogel, and they shall pass through to the fountain of Baithsamys and shall proceed to Galiloth, which is opposite the ascent of Aithamin, and they shall go down to the stone of Baion of the sons of Rouben, and they shall pass through behind Baitharaba from the north and shall go down to the fountain of Rogel, and then they shall pass through behind Baithagla from the north, and the outlet of the boundaries shall be at the small crest of the salt sea northward to the part of the Jordan southwestward: these are the boundaries from the southwest. And the Jordan shall be the boundary from the eastern side. This is the inheritance of the sons of Beniamin, its boundaries all around according to districts.

And the cities of the sons of Beniamin according to their districts were Iericho and

[B (Codex Vaticanus)]

Baitheglio and Amekasis and Baithhabara and Sara and Besana and Aiin and Phara and Ephratha and Karapha and Kephira and Moni and Gabaa—twelve cities and their villages; Gabaon and Rama and Beeroth and Massema and Miron and Hamoke and Phira and Kaphan and Nakam and Selekan and Thareela and lebous (this is Ierousalem) and cities and Gabaa—twelve cities and their villages; Esedek and Gola; the sea and Marala are their boundaries, and they shall reach to Baitharaba toward the ravine that is opposite lebousai. And they shall pass through to the fountain of Rogel, and they shall pass through behind Baitharaba from the north and shall go down to the fountain of Rogel, and then they shall pass through behind Baithagla from the north, and the outlet of the boundaries shall be at the small crest of the salt sea northward to the part of the Jordan southwestward: these are the boundaries from the southwest. And the Jordan shall be the boundary from the eastern side. This is the inheritance of the sons of Beniamin, its boundaries all around according to districts.

And the second allotment went out to Symeon, and their inheritance was among the allotment of the sons of Ioudas. And their allotment was Bersabee and Sabee and Molada and Hasersoual and Bathoul and Bola and Asom and Elthoula and Boula and Herma and Sikelak and Baithmachereb and Sarsousin and Batharoth and their fields—thirteen cities and their villages; Eremmon and Thalcha and Ether and Asan—four cities and their villages, around their cities as far as Barek proceeding to Bameth southwestward. This was the inheritance of the tribe of the sons of Symeon according to their districts. The inheritance of the tribe of the sons of Symeon was part of the allotment of Ioudas. For a portion of the sons of Ioudas was larger than theirs, and the sons of Symeon obtained an inheritance within their allotment.

And the third allotment went out to Zaboulon according to their districts. The boundaries of their inheritance shall be Esedek and Gola; the sea and Maragella are their boundaries, and they shall reach to Baitharaba toward the ravine that is opposite lebousai. And they shall pass through to the fountain of Rogel, and they shall pass through behind Baithagla from the north and shall go down to the fountain of Rogel, and then they shall pass through behind Baitharaba from the north, and the outlet of the boundaries shall be at the small crest of the salt sea northward to the part of the Jordan southwestward: these are the boundaries from the southwest. And the Jordan shall be the boundary from the eastern side. This is the inheritance of the sons of Beniamin, its boundaries all around according to districts.

And the cities of the sons of Beniamin according to their districts were Iericho and

[A (Codex Alexandrinus)]

Bethagla and Amekkasis and Baithhabara and Semirim and Bethel and Auim and Haphar and Apha and Aikaren and Kapherammin and Gabaa—twelve cities and their villages; Gabaon and Rama and Beroth and Maspha and Chephi-rah and Hamosa and Rekem and Ierphael and Tharala and Selaleph and lebous (this is Ierousalem) and Gabaath and the city of Farr—thirteen cities and their villages. This is the inheritance of the sons of Beniamin according to their districts.

And the second allotment went out to Symeon, and their inheritance was among the allotment of the sons of Ioudas. And their allotment was Bersabee and Sabee and Molada and Hasersoual and Bathoul and Bola and Asom and Elthoula and Boula and Herma and Sikelak and Baitham-marchaboth and Asersousim and Baithlabath and their fields—thirteen cities and their villages; Ain and Remmon and Ether and Asan—four cities and their villages, around these cities as far as Baalethberramoth proceeding to lameth southwestward. This was the inheritance of the tribe of the sons of Symeon according to their districts. The inheritance of the tribe of the sons of Symeon was part of the allotment of Ioudas. For a portion of the sons of Ioudas was larger than theirs, and the sons of Symeon obtained an inheritance within their allotment.

And the third allotment went out to Zaboulon according to their districts. The boundaries of their inheritance shall be Esedek and Gola; the sea and Marala are their boundaries, and they shall reach to Baitharaba toward the ravine that is opposite lebousai. And they shall pass through to the fountain of Rogel, and they shall pass through behind Baithagla from the north and shall go down to the fountain of Rogel, and then they shall pass through behind Baitharaba from the north, and the outlet of the boundaries shall be at the small crest of the salt sea northward to the part of the Jordan southwestward: these are the boundaries from the southwest. And the Jordan shall be the boundary from the eastern side. This is the inheritance of the sons of Beniamin, its boundaries all around according to districts.

And the cities of the sons of Beniamin according to their districts were Iericho and...
Chasaloth and Sounan 19 and Hagin and Siona and Reeroth and Anachereth 20 and Dabiron and Kison and Rebes 21 and Remmas and Leon and Tomman and Aimarek and Bersaphes, 22 and the boundaries shall reach to Gaithbor and to Salim seaward and Baithsamys, and the outlet of his boundaries shall be the Jordan. 23 This is the inheritance of the tribe of the sons of Issachar according to their districts, the cities and their villages.

24 And the fifth allotment went out to Aser. 25 And their boundaries were from Heleketh and Haleph and Baithok and Keaph 26 and Elimelek and Amiel and Maasa, and they shall reach to Carmel seaward and to Sion and Labananth, 27 and they shall return from the setting of the sun and Baithegeneth and shall reach to Zaboulon and from Gai and Pthhaael northward, and boundaries shall go into Saphthaibaithme and Inael and shall pass through to Choba Masomel 28 and Elbon and Raab and Hememaon and Kanthan as far as Sidon the great, 29 and the boundaries shall turn back to Ramas and as far as the fountain of Masphassat and of the Tyrians, and the boundaries shall turn back at Japhish, and his outlet shall be the sea and from Leb and Echozob 30 and Archob and Aphek and Raau. 31 This is the inheritance of the tribe of the sons of Aser according to their districts, their cities and their villages.

32 And to Nephthali went out the sixth allotment. 33 And their boundaries were Moolam and Mola and Besemiin and Arme and Nabok and lepthhamai as far as Dodam, and its outlets were the Jordan, 34 and the boundaries shall turn round seaward of Erash Thabor and shall pass through from there to Haikana and shall reach to Zaboulon from the south, and Aser shall touch seaward and the Jordan from the rising of the sun. 35 And the walled cities of the Tyrians: Tyre and Homatha, Daketh and Kenereth 36 and Armaith and Harael and Hasor 37 and Kades and Assari and the fountain of Hasor 38 and Kere and Megala, Harim and Baiththeame and Thessamys. 39 This is the inheritance of the tribe of the sons of Nephthali.

40 And to Dan went out the seventh allotment. 41 And their boundaries were Sarath and Asa, cities of Sammaus 42 and Salabin and Ammon and Silatha 43 and Ailon and Thamnatha and Akkaron 44 and Alkatha and Begethon and Gebeelan 45 and Hazor and Banaibakat and Gethremonn, and from the sea of Ierakon the boundary was near Joppe. 47 This is the inheritance of the tribe of the sons of Dan according to their districts, their cities and their villages. 47 And the sons of Dan did not force out the Amorrite who was oppressing them in the mountain, and the Amorrites did not permit them to go down into the valley, and they reduced from them the boundary of their portion.

48 And the sons of loudas proceeded and fought against Lachis, and they took it and smote it with the edge of the dagger, and they inhabited it and called its name Lasendak. 48 And the Amorrite continued to dwell in Elom and in Salamin, and the hand of Ephraim was heavy upon them, and they became as tribute to them.

49 And they proceeded to come into posses-
sion of the land according to their boundary, and the sons of Israel gave an allotment to Iesous the son of Naue among them, 50by God’s ordinance, and they gave him the city that he asked for, Thamasarach, which is in Mount Ephraim, and he built the city and dwelt in it.

51 These are the divisions that Eleazar the priest assigned as inheritances, and Iesous the son of Naue and the chiefs of the paternal families among the tribes of Israel, according to allotments, at Selō before the Lord by the doors of the tent of witness. And they proceeded to come into possession of the land.

20 And the Lord spoke to Iesous, saying, 21“Speak to the sons of Israel, saying, ‘Give the cities of places of refuge of which I spoke to you through Moyses, 3a place of refuge for the slayer who has smitten a soul involuntarily, and the cities shall be for you a place of refuge, and the slayer shall not die by the next of kin in blood until he stands before the congregation for judgment.’ ” 7 And he set apart Kades in Galilee in the mountain of Nepthali. And Sychem in the mountain of Ephraim and the city of Arbok (this is Chebron) in the mountain of Ioudas. 8And beyond the Jordan he gave Bosor in the wilderness on the plain, out of the tribe of Rouben, and areloth in Galaad, out of the tribe of Gad, and Gaulon in Basanitis, out of the tribe of Manasse. 9These were the cities designated for the sons of Israel and for the guest abiding among them, that anyone who smites a soul involuntarily may flee there so that he will not die by the hand of the next of kin in blood until he stands before the congregation for judgment.

21 And the chiefs of the paternal families of the sons of Leui approached Eleazar the priest and Iesous the son of Naue and the tribal chiefs of the families out of the tribes of Israel, 2and they said to them at Selō in the land of Chanaan, saying, “The Lord commanded through the hand of Moyses to give us cities to occupy and surrounding lands for our cattle.” 3And the sons of Israel gave to the Leuites, as they were inheriting by ordinance of the Lord, the cities and their surrounding lands round about.

4 And the allotment went out to the district of Kaath, and the sons of Aaron, the priests, the Leuites, had by lot thirteen cities from the tribe of Ioudas and from the tribe of Symeon and from the tribe of Benjamin.

5 And the remaining sons of Kaath had 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.

6 And the sons of Gedson had thirteen cities from the tribe of Issachar and from the tribe of Aser and from the tribe of Nepthali and from the half-tribe of Manasse in Basan.

7 And the sons of Merari according to their districts had by lot twelve cities from the tribe of Rouben and from the tribe of Gad and from the tribe of Zaboulon.

8 And the sons of Israel gave to the Leuites the cities and their surrounding lands, as the Lord commanded Moyses.

9 And the tribe of the sons of Ioudas and the tribe of the sons of Symeon and part of the tribe of the sons of Benjamin gave the cities, and they were assigned to the sons of Aaron from the district of Kaath of the sons of Leui, because theirs was the allotment. 11He gave to them Kariatharbak, the mother-city of those of Enak (this is Chebron) in the mountain of Ioudas and the surrounding lands. 12And the fields of the cities and its villages lesou gave to the sons of Chaleb son of Iephonne as a possession.

13 And to the sons of Aaron he gave the city as a place of refuge for the one who slays, Chebron and the lands set apart with it and Lemna and the lands set apart near it 14and Atolom and the lands set apart for it and Tema and the lands set apart for it 15and Gella and the lands set apart for it and Dabit and the lands set apart for it 16and Asa and the lands set apart for it and Tany and the lands set apart for it and Baithsamys and the lands set apart for it—nine cities from these two tribes. 17And from the tribe of Benjamin: Gabraon and the lands set apart for it and Getheth and the lands set apart for it 18and Anathoth and the lands set apart for it and Gamala and the lands set apart for it—four cities. 19All the cities of the sons of Aaron the priests were thirteen.

20 And the districts, the sons of Kaath, the remaining Leuites from the sons of Kaath, also had a city of their boundaries from the tribe of Ephraim, 21and they gave them the city a place of refuge for the one who slays, Sychem and the lands set apart for it and Gazzara and the lands by it and the lands set apart for it 22and Kabsaim and the lands set apart near it and Upper Baithoron and the lands set apart for it—four cities. 23And out of the tribe of Dan: Elkhaim and the lands set apart for it and Gethedan and the lands set apart for it 24and Ailom and the lands set apart for it and Getheremmon and the lands set apart for it—four cities. 25And from the half-tribe of Manasse: Tanach and the lands set apart for it and Ebatha and the lands set apart for it—two cities. 26All the cities and the lands set apart near them belonging to the remaining districts of the sons of Kaath were ten.

27 And to the sons of Gedson, the Leuites out of the half-tribe of Manasse, the cities set apart for those who slay, Gaulon in Basanitis and the lands set apart for it and Bosoran and the lands set apart for it—two cities. 28And out of the tribe of Issachar: Kison and the lands set apart for it and Debbah and the lands set apart for it 29and Remmath and the lands set apart for it and the Fountain of Letters and the lands set apart for it—four cities. 30And out of the tribe of Aser: Basell and the lands set apart for it and Dabbon and the lands set apart for it 31and Chelkat and the lands set apart for it and Rab and the lands set apart for it—four cities. 32And out of the tribe of Nepthali: the city set apart for the one who slays, Kades in Galilee and the lands set apart for it and Hemmath and the lands set apart for it and Themmon and
the lands set apart for it—three cities. 33 All the cities of Gedson according to their districts were thirteen Cities.

34 And to the district of the sons of Merari, the rest of the Leuites, out of the tribe of the sons of Zaboulon: Maan and its surrounding lands and Kades and its surrounding lands 35 and Demna and its surrounding lands and Sella and its surrounding lands—four cities. 36 And beyond the Jordan opposite Jerecho, out of the tribe of Rouben: the city as a place of refuge of the one who slays, Bosc in the wilderness of Misor and its surrounding lands and Jazer and its surrounding lands 37 and Dekmon and its surrounding lands and Mapha and its surrounding lands—four cities. 38 And from the tribe of Gad: the city of a place of refuge of the one who slays, Ramo in Galaad and its surrounding lands and Kamin and its surrounding lands 39 and Hesebon and its surrounding lands and Jazer and its surrounding lands—all the cities were four. 40 All cities belonging to the sons of Merari according to the districts of those remaining from the tribe of Leui, and the boundaries were twelve cities.

41 All the cities of the Leuites within the possession of the sons of Israel were forty-eight cities and their surrounding lands 42 round about these cities—a city and the surrounding lands round about the city, pertaining to all these cities. 42a And lesous ceased dividing the land in their boundaries. 42b And the sons of Israel gave a portion to lesous according to the ordinance of the Lord. They gave him the city that he asked for; they gave him Thamnasarach in Mount Ephraim. 42c And lesous gave him the city that he asked for; they gave him Jerecho, and they gave him Iesous and the city of a place of refuge of the one who slays.

43 So the Lord gave to Israel all the land that he swore to give to their fathers: both very large herds of cattle and silver and gold and iron and a great quantity of clothing. They divided the spoil of the enemies with their brothers: both very large herds of cattle and silver and gold and iron and a great quantity of clothing.

44 And lesous sent them to the lands set apart for it—three cities. 33 All the cities of Gedson according to their districts were thirteen Cities.

45 None failed of all the good words that the Lord had spoken to the people of Israal and to the sons of Gad and the half-tribe of Manasseh.

22 Then lesous summoned the sons of Rouben and the sons of Gad and the half-tribe of Manasse into the land of Galaad both Phi-nees son of Eleazar son of Aaron the high priest and ten of the chiefs with him, one chief from each paternal house from all the tribes of Israel—chiefs of paternal houses they were, of the thousands of Israel. 45 And they came to Galgala of the Jordan, which is in the land of Chanaan, and the sons of Gad and the sons of Rouben and the half-tribe of Manasse built there an altar by the Jordan, a large altar 4 to see. 11 And the sons of Israel heard people saying, "Look, the sons of Gad and the sons of Rouben and the half-tribe of Manasse have built an altar at the boundaries of the land of Chanaan at Galaad of the Jordan, on the other side of the sons of Israel." 12 And all the sons of Israel gathered together at Selo, to go up to make war against them.

13 And the sons of Israel sent to the sons of Rouben and to the sons of Gad and to the half-tribe of Manasse into the land of Galaad both Phi-nees son of Eleazar son of Aaron the high priest 14 and ten of the chiefs with him, one chief from each paternal house from all the tribes of Israel—chiefs of paternal houses they were, of the thousands of Israel. 15 And they came to the sons of Gad and to the sons of Rouben and to the halves of the tribe of Manasse into the land of Galaad, and they spoke to them, saying, 16 "This is what the whole congregation of the Lord says, 'What is this trespass that you have committed against the God of Israel, to turn away today from the Lord by building for yourselves an altar so that you become rebels from the Lord? 17 Is the sin of Phogor insignificant for you, that we have not been cleansed from it until this day and there was a plague in the congregation of the Lord? 18 And shall you turn away today from the Lord? And it shall be if you rebel today from the Lord, that tomorrow there shall be anger upon all Israel. 19 And now if the land of your possession is small, cross over to the land of the possession of the Lord, there where the tent of the Lord encamps, and take your inheritance among us, but do not become rebels from God, and do not rebel from the Lord by building an altar other than the altar of the Lord our God. 20 Look! Did not Achar the son of Zara commit a trespass from what was devoted, and there was anger upon the whole congregation..."
of Israel? And he was not one lone person. Did he alone die for his own sin?"

21 And the sons of Ruben and the sons of Gad and the half-tribe of Manasse answered, and they spoke to the officers of thousands of Israel, saying,

22"God is Lord God, and God, Lord God, he himself knows, and Israel itself shall know: If in rebellion we have trespassed against the Lord, may he not deliver us in this. 23And if we built an altar for ourselves so as to rebel from the Lord our God, so as to offer upon it a sacrifice of whole burnt offerings or so as to make upon it a sacrifice of deliverance, the Lord shall seek it out. 24But we have done this for the sake of a matter of caution, saying, 'Lest tomorrow your children say to our children, 'What have you to do with the Lord God of Israel? 25And the Lord sets boundaries between us and you, the Jordan, and you do not have a portion of the Lord.' And your sons shall alienate our sons, that they not worship the Lord. 26And we said to do thus, to build this altar not for produce offerings nor for sacrifices, 27but that this may be a witness between you and between our descendants after us, to serve a service to the Lord before him with our produce offerings and our sacrifices and our sacrifices of deliverance, and your children will not say to our children tomorrow, 'You do not have a portion of the Lord.' 28And we said, if it should ever happen that they speak to us and to our descendants tomorrow, then they shall say, 'See a likeness of the altar of the Lord, which our fathers made, not for produce offerings nor for sacrifices, but it is a witness between you and between us and between our sons.'

29May it not be therefore that we turn away from the Lord in these very days, to rebel from the Lord, so as to build an altar for produce offerings and for the sacrifices of deliverance, other than the altar of the Lord that is before his tent.

30 And when Phinees the priest and all the chiefs of the congregation of Israel who were with him heard the words that the sons of Ruben and the sons of Gad and the half-tribe of Manasse spoke, then it pleased them. 31And Phinees the priest said to the sons of Ruben and the sons of Gad and the half-tribe of Manasse, "Today we know that the Lord is with us, because you have not committed a trespass against the Lord and that you have delivered the sons of Israel out of the hand of the Lord." 32 And Phinees the priest returned, and the chiefs, from the sons of Ruben and from the sons of Gad and from the half-tribe of Manasse, out of the land of Galaad into the land of Chanaan, to the sons of Israel, and they reported the words to them. 33And it pleased the sons of Israel, and they spoke to the sons of Israel and blessed the God of the sons of Israel, and they said that they would no longer go up against them for war, to utterly destroy the land of the sons of Ruben and the sons of Gad and the half-tribe of Manasse, and they settled upon it. 34 And Iesous named the altar b of the sons of Ruben and those of Gad and the half-tribe of Manasse, and he said: "It is a witness between them that the Lord is their God." 35 Now you have seen what the Lord your God has done to all these nations before you, for it is the Lord your God who has fought for you. 4 And see that I have cast upon you by the allotments to your tribes these nations that remain to you, from the Jordan all the nations that I have utterly destroyed, and from the great sea it shall be the boundary toward the setting of the sun. 5 And the Lord your God, he shall utterly destroy them from before you until they perish, and he shall send wild beasts against them until he utterly destroys them and their kings from before you, and inherit their land, as the Lord your God spoke to you. 6 Therefore be very steadfast to observe and to do all the things written in the book of the law of Moyses so that you do not turn aside to the right or the left, 7 that you not go into these nations that are left, and the names of their gods shall not be named among you; neither do obeisance to them nor serve them, 8 but you shall hold fast to the Lord your God, as you have done until this day. 9 And the Lord utterly destroyed them from before you, great and strong nations, and no one has withstood you until this day.

10 One of you has put to flight thousands, since the Lord your God was fighting for you, as he said to you. 11 And take great care to love the Lord your God. 12 For if you turn away and attach yourselves to these nations remaining with you and make marriages with them and intermingle with them and they with you, 13 know that the Lord will not continue to utterly destroy these nations from before you, but they shall be snares and traps for you and nails in your heels and arrows in your eyes until you are destroyed from this good land that the Lord your God has given you.

14 But I am going the way, as also all who are on earth, and you shall know in your heart and in your soul, because not one word has crumbled of all the words that the Lord our God spoke concerning all that involves you; not one out of them failed. 15 And it shall happen that, as all the good things that the Lord spoke concerning you have come upon you, so the Lord God will bring upon you all the evil things until he utterly destroys you from this good land that the Lord has given you, 16 when you transgress the covenant of the Lord your God, which he commanded you, and go to serve other gods and do obeisance to them."

24 And Iesous gathered all the tribes of Israel to Selo and summoned their elders and
their scribes and their judges and set them before God. 2And lesous said to all the people, “This is what the Lord, the God of Israel, says: Your fathers at first lived beyond the river, Thara the father of Abraam and the father of Nachor, and they served other gods. 3And I took your father Abraam from beyond the river and led him in all the land and made his offspring many and gave him Isaak, 4and to Isaak, Jakob and Esau. And I gave to Esau Mount Seir for him to inherit. And Jakob and his sons went down into Egypt and became there a great and populous and mighty nation, 4and the Egyptians afflicted them.’ And the Lord smote Egypt with things he did to them, and afterwards he brought you out 6of Egypt. And you came into the Red Sea, and the Egyptians pursued after your fathers with chariots and with horses into the Red Sea. 7And we cried out to the Lord, and he gave a cloud and darkness between us and between the Egyptians, and he brought the sea upon them and covered them, and your eyes saw what the Lord did in the land of Egypt. And you were in the wilderness rather many days. 8And he brought you into the land of the Amorrites, who lived beyond the Jordan, and they fought against you, and the Lord handed them over into your hands, and you inherited their land and utterly destroyed them from before you. 9And Balak the son of Sepphor, king of Moab, rose up and set himself against Israel, and he sent and invited Balaam to curse you. 10And the Moabites and the Amalekites and all the nations round about them. And the Lord drove out from before us the Amorrite and the Gergesse, and the Heuite and the Iebousite and the Chettite and the Pherezite and the Chananite and the Ammonite and the Jebusite. 11And they crossed over the Jordan and came to Jericho, and the inhabitants of Jericho fought against you, the Amorrites, and the Gergesse, and the Heuite and the Iebousite and the Chettite and the Pherezite and the Chananite and the Ammonite and the Jebusite. 12And he sent forth the hornet ahead of you, and he drove them out from before you, the twelve kings of the Amorrites, not by your sword or by your bow. 13And he gave you a land, that on which you did not labor, and cities that you did not build, and you were settled in them, and you shall eat of vineyards and olive yards that you did not plant.

14 “And now fear the Lord, and serve him in straightness and in righteousness, and put away the foreign gods that your fathers served beyond the river and in Egypt, and serve the Lord. 15But if it does not seem good to you to serve the Lord, choose for yourselves today whom you will serve, whether the gods of your fathers that were beyond the river or the gods of the Amorrites among whom you live upon their land, but I and my household will serve the Lord, because he is holy.” 16 And the people answered and said, “May it not be that we forsake the Lord so as to serve other gods. 17The Lord our God, he is God; he brought us and our fathers out of Egypt, and he protected us on all the way on which we went and among all the nations through whom we passed. 18And the Lord drove out from before us the Amorrite and all the nations that inhabited the land. But we also will serve the Lord, for he is our God.”

19 And lesous said to the people, “You will not be able to serve the Lord, for he is a holy god. And since he is jealous, he will not forgive your sins and your acts of lawlessness. 20Whenever you forsake the Lord and serve other gods, then he will come upon you and do you harm and consume you, instead of having done you good.” 21And the people said to lesous, “No, but we will serve the Lord.” 22And lesous said to the people, “You are witnesses against yourselves that you have chosen the Lord, to serve him. 23And now put away the foreign gods that are among you, and direct your heart toward the Lord, God of Israel.” 24 And the people said to lesous, “We will serve the Lord and hearken to his voice.” 25And lesous made a covenant with the people that day and gave them law and judgment at Selo before the tent of the God of Israel. 26And he wrote these words in the book as the law of God, and he took a large stone, and lesous set it under the terebinth tree before the Lord. 27And lesous said to the people, “Look, this stone shall be in your midst as a witness; for it has heard all the things spoken to it by the Lord, whatever he spoke to us today, and this shall be in your midst as a witness at the last of days, whenever you deal falsely with the Lord my God.” 28And lesous sent the people away, and they went each to his place.

29 And Israel served the Lord all the days of lesous and all the days of the elders who drew out the time with lesous and who knew all the works of the Lord that he did for Israel. 30And it happened after these things that lesous son of Naue, slave of the Lord, died at one hundred ten years. 31 And they buried him at the borders of his allotment in Thamnathasachara in Mount Ephraim, from the north of Mount Gaas. 32 There they put him, into the tomb in which they buried him, the flint knives with which he circumcised the sons of Israel in Galgala, when he led them out of Egypt, as the Lord instructed them, and there they are until this very day.

33 And the sons of Israel brought up the bones of Joseph out of Egypt, and they interred him in Sikima, in the portion of the field that Jakob acquired from the Amorrites living in Sikima for one hundred ewe-lambs, and he gave it to Joseph as a portion.

34 And it happened after these things that Eleazar son of Aaron, the high priest, died and was buried in Gabaath of Phinees his son, which he gave him in Mount Ephraim. 33a On that day the sons of Israel took the ark of God and carried it around in their midst. And Phinees served as priest in the place of Eleazar his father until he died, and he was interred in Gabaath, which was his own. 33b And the sons of Israel departed each to their place and to their own city. And the sons of Israel worshiped Astarte and Astaroth and the gods of the nations round about them. And the Lord delivered them into the hands of Eglom, the king of Moab, and he dominated them eighteen years.
EDITION OF GREEK TEXT
To date there is no fully critical edition of LXX Judges. The Göttingen edition has not yet appeared, and the edition of Brooke and Maclean is a “diplomatic” edition in which the main text is basically that of Codex Vaticanus (B). The NETS translation of Judges, therefore, is based on A. Rahlfs, Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes, 2 vols. (Stuttgart: Württembergische Bibelanstalt, 1935).

In Judges Rahlfs based his edition on the readings of about twenty manuscripts. He identified two main textual traditions, which he believed were so diverse that they amounted to separate recensions (editions) of the book. He printed these as separate texts, designated A and B. NETS Judges, accordingly, offers a translation of both the A and the B texts.

Rahlfs based his A text upon Codex Alexandrinus (A) and two groups of manuscripts representing the recensions of the LXX associated, respectively, with Origen (c. 185–253 CE) and Lucian (c. 250–312 CE). His B text was based upon Codex Vaticanus (B).

OVERVIEW OF THE TEXT(S) OF JUDGES
Subsequent scholarship has refined Rahlfs’ classifications. The manuscripts which are seen as witnesses to an A-type of text are now divided into three groups, AI, AII and AIII, of which AI corresponds fairly closely to Rahlfs’ “Origenic” manuscripts, and AII to his “Lucianic” manuscripts. Similarly, the B-type of text is now held to be represented by two related but distinct manuscript groups.

It is generally held that the “Old Greek” (OG) of Judges is to be found within AII (the Lucianic group), particularly in a subgroup of AII formed by the manuscripts glnw. (The Old Latin, a translation made from an early form of LXX Judges, is also an important witness to the OG.) The two main reasons for this view are that AII and the Old Latin show less “kaige influence” than the other manuscript groups and that they show less evidence of “Hexaplaric contamination.”

“Kaige,” or “kaige revision,” is shorthand in Septuagint studies for a tendency, already observable in the first century CE, for earlier forms of the LXX to be revised towards a proto-Masoretic text (MT). This tendency is held to have reached its fullest expression in the Greek translation produced by Aquila (c. 140 CE). The revision towards the MT is notable for its use of “quantitative equivalents,” stock renderings of particular Hebrew words and phrases that seem to be chosen primarily to give Greek readers a sense of what was in the original Hebrew, with little concern for whether the resulting translation was idiomatic Greek. Of these the best known is the use of ἄνενθι, “and indeed,” as the equivalent for כה (“also”) and או (“and also”) after which the entire revising tendency has been named. Other characteristic translations linked with it are: οἷς ἐστὶν < χρόνιον (“man”) in its distributive sense of “each”; ἐγώ οἶμαι < Ἰεροσόλυμον (“I am”), even with another finite verb; ὅτι ἐστὶν < μὴ (“there is not”). All of these translations occur in the A and B texts of Judges (though B alone has ἐγώ οἶμαι + finite verb: cf. 5.3; 6.18; 11.27, 35).

“Hexaplaric contamination” takes its name from Origen’s Hexapla, a work set out in six columns for comparative purposes. It is the conflating into one LXX manuscript of readings which originally belonged in separate columns of the Hexapla, and the clearest sign of it is the presence of doublets, or double translations of words and phrases. For doublet translations in the manuscripts (including mss A and B) see Schreiner, pp. 90–104. Doublets are not entirely absent even from the AII group or from the subgroup glnw, which is why the Old Latin is important in Judges as offering independent testimony to the OG.

Neither the A nor the B text consistently represents the OG. The A text stands somewhat closer to it but still contains many examples of kaige revision and Hexaplaric contamination. What is more, whereas scholarship in the decades before Rahlfs tended to stress the independence of the textual traditions represented by A and B, the large amount of common ground between them should not be overlooked: in many passages A and B are very similar, if not normally identical. The A and B traditions probably derive from a single archetype, of which they represent different degrees of revision. It is likely, then, that
TO THE READER OF JUDGES

the Göttingen edition, when it appears, will print only one main text, which will not be identical to either Rahlfs’ A or B texts. Textually, therefore, NETS Judges is as provisional as the book’s Greek text(s).

Translation Profile of the Greek

In what follows, a reference to either LXX A or B is always specified (e.g., 1.6A; 2.15B); references not so qualified apply to both A and B.

The Hebrew of Judges

MT Judges mostly consists of straightforward, clearly structured narrative, although it does contain occasional obscure words, e.g., הָעַלְמַת in 1.14 (NRSV, “she dismounted”) or verses, e.g., 18.7, and there are some sections of narrative where the nature of the action described is unclear (e.g., Ehud’s escape, 3.23–25; Gideon’s attack on the Midianite camp, 7.16–22). But in general there is little that one would expect to cause a translator great difficulties. The one exception is the Song of Deborah in Judges 5, written in poetry generally thought to represent a more archaic form of Hebrew than that found in most parts of the Hebrew Bible and containing a number of rare words.

LXX Judges and its Vorlage

As it stands, LXX Judges (A and B) mainly represents a form of text very close to MT. In some cases, however, it is possible that LXX Judges is based on a different Vorlage.

So, for example:

1.14: “he urged her” (A), “Gothoniel urged her” (B), instead of “she urged him” (MT). MT is less logical.
16.13–14: LXX has several lines lacking in MT (see NRSV footnote).
19.2: LXX A “became angry,” possibly נשתמה (NRSV) in place of MT’s נשתם “played the harlot.”
19.30: LXX A includes the Levite’s instructions to those who carry the dismembered limbs of his concubine throughout Israel (see NRSV footnote; in LXX A, however, these instructions are illogically inserted after the Israelites’ response to this horrible message and not where NRSV might be taken to imply).

On other occasions the translator seems to have had a consonantal text identical to MT, but he apparently divided the consonants differently or supplied different vowels:

18.25: נָכְרָא נָכַר, “do not make your voice heard” = μη σκουσθώ δή ή φωνή σου, “your voice had better not be heard” (LXX AB). Possibly נכרה has been vocalized as a Niphal, not a Hiphil.

Occasionally LXX has sentences in a different order compared to MT: e.g., the notice of Aod’s (Ehud’s) death in 3.30–4.1, especially in LXX A; the note about the location of the Ark at 20.26–28 in LXX B. In these cases the Vorlage was likely enough identical to MT, and the translation simply rearranges the sentences to produce what seemed to be a clearer or more logical presentation. Sometimes there are repeated elements or other dislocations in the text, which may be due to a scribal slip (e.g., in 18.8–9A; 18.16–20A).

Some of the cases where LXX Judges seems to offer a reading different from MT are probably due to inner-Greek corruption: ἐπορέουν, “would prostitute themselves” (2.15A) has probably arisen as a mis-copying of ἐπορέοντο, “would go” or ἐξεπορέοντο, “marched out” (LXX B); ἔξικνῳμοι, “reaching” (5.15B) is probably a corruption of an earlier reading ἔξιχνῳμοι, “searching out” (cf. the reading of LXX A ἀκρίβοιμοι, “inquiries”). Other examples are: 6.34B ἐβοήθη, “was seized by fear” for ἐβοήθη, “called out”; 8.32B ἐν πόλει ἄγωνι, “in his city” for ἐν πόλει ὀγωνι, “with a good head of grey hair”; 9.7B ἐκλαύσατο, “he wept” for ἐκλάσατο, “he called out”; 15.18B ἐυδόκησας, “you have approved,” by error for ἐδωκας “you granted.”

Selected Words and Phrases

LXX Judges is generally accurate, and it stays close to the sense of the Hebrew. But names and obscure words sometimes seemed to have caused the translator problems:

1.15: גּולְוָת-מַיִם, “Gulloth-mayim” (NRSV fn. “Basins of Water”) becomes “redemption of water,” as though יָמִים were related to יָכִין “redeem.”
These translations are perhaps due not to simple error but to a desire to find theologically significant meanings in names by a kind of wordplay. But when LXX A translates at 20.33 ὀφθαλμός, the Hiphil participle of a rare root meaning "burst forth" (cf. NRSV "rushed"), as "was struggling," this is probably no more than a guess. There are many such cases in Judges 5, where not only individual words but entire phrases seem to have caused difficulties. Thus, a comparison between 5.1–11 in NRSV and NETS reveals the following differences:

5.2: "When locks are long in Israel" (NRSV); "when chiefs take the lead in Israel" (= LXX A); "an unveiling was unveiled in Israel" (= LXX B)
5.7: "The peasantry prospered in Israel, they grew fat on plunder" (NRSV); "a spokesman was lacking in Israel; he was lacking" (= LXX A); "mighty ones were lacking in Israel; they were lacking" (= LXX B)
5.8 "When new gods were chosen, then war was in the gates" (NRSV); "they chose new gods, like barley bread" (= LXX A); "they chose new gods; then the cities of the rulers fought" (= LXX B)
5.10: "Tell of it, you who ride on white donkeys, you who sit on rich carpets . . . " (= LXX A); "mounted upon a female donkey at midday, sitting on tribunal . . . " (= LXX B)

Some of the LXX translations in these verses seem little short of nonsense. The translator has made his best guess at the meaning of individual words (and in this it may be said that he shows his intent to be faithful to the Hebrew), but these guesses taken together do not yield coherent sense. In most cases it is rare Hebrew words that have caused the problem. Things become a little better as the chapter proceeds, because many of the difficulties are found in the opening section. But it is impossible to read a modern, philologically informed translation of Judges 5 such as the NRSV without feeling that it has come closer to what the Hebrew likely meant.

Transliterations
Occasionally LXX Judges simply transliterates the Hebrew. Sometimes this may be because there was no obvious equivalent to the Hebrew: the rendering of בּוֹנֵים ("the Baals" as Baalim (2.11; 3.7; 8.33; 10.6, 10) may fall into this category. At other points transliteration may have been the translator's last resort in dealing with difficult Hebrew: 5.16A, μοῦσθαι (NRSV "sheepfolds"); 5.22A, ομφαστασθήσθαι (NRSV "gallloping"); 8.7A, βαρκόννια, B αβαρκνία (NRSV "thorns"); 20.6B, ξείμα (NRSV "outrage"). At 5.7, φρασσέω ("spokesman") is a recognizable Greek word, but one probably chosen because it resembled the Hebrew נְפִחָה (NRSV "peasantry") in sound. LXX B’s otherwise obscure translation of δοξάζω ("dead") at 5.27 by ἐξονθήσετίς ("gone") may have a similar explanation.

Word-for-Word Approach
It would be unfair, however, to focus only on the treatment of difficult words and passages. By and large LXX Judges conveys the sense of the Hebrew, sometimes with considerable skill. But it does so in a form of Greek that, by the standards of most ancient Greek literature, is not fully idiomatic. LXX Judges consistently reproduces in Greek constructions, which, while they are good Hebrew, are not attested in other forms of Greek or are only rarely attested. This is true of both LXX A and LXX B. In general LXX Judges follows a "word-for-word" translational model. Examples of this include the following:

(i) Particles

(a) MT’s standard connective אָּתָּו ("and") is typically glossed as καὶ ("and") and only rarely by other particles one would expect to find in other forms of Greek. ἀλλά ("but/and/now") occurs 18x in LXX A and 12x in LXX B; ἀλλά ("but") occurs 8x in LXX A and 3x in LXX B; οὖν ("so/therefore") 2x in LXX A and 3x in LXX B; γὰρ ("for") 2x in LXX A and never in LXX B.

(b) LXX Judges generally translates the relative particle ὅπου ("who/which/where," etc.) well, using the appropriate form of relative clause. But in some cases the οὗτος clause involves "relative resumption," ending with a word that refers back to the clause’s antecedent. In these cases LXX Judges regularly translates word for word, yielding a kind of double translation of the relative particle. Thus ἔρχεται ἡ ἡμέρα τοῦ βασιλέως,
"the mission you are on" (18.6), in which ἀπό, "in it," picks up ἀποβαίνει, "your mission," becomes in LXX A ἐκ τοῦ ὄντος ὑψόων καθ' ἐν υἱῶν πορεύεται εἰς σκοτά, "your journey, on which you are going in it." This is as clumsy in Greek as in English. (LXX B has a slightly varied but equally inelegant translation.) Making a slight concession to English usage, NETS translates LXX A at this point as "your journey, that upon which you are going." Other examples of the same phenomenon are: 6.10A; 14.17A; 16.11B, 26, 29; 18.5, 6, 10A; 20.22A.

(2) Prepositions
(i) Hebrew can use the preposition ב to mean either "into" or "in/among," depending on the context. Greek normally distinguishes εἰς followed by the accusative ("into") and ἐν followed by the dative ("in/among"), but LXX Judges uses ἐν + dative as a standard equivalent for Hebrew ב in either sense. This frequently produces what by the standards of most forms of ancient Greek amounts to an illiteracy. See for example, 1.2 ("in his hand") and 1.3 ("in your allotment").

(ii) A related point concerns Hebrew verbs followed by the preposition ב, such as לֵאמֵנ, "inquire of." At 1.1 LXX A renders this εἶπεν τῶν ἀνδρῶν καὶ θηρίων τοῦ κυρίου, "the sons of Israel were inquiring by the Lord"; LXX B has διό τοῦ κυρίου through the Lord," which is not much better. See also 18.5; 20.18, 23, 27.

(iii) The Hebrew preposition ב "between" is characteristically repeated in phrases of the type "between X and Y." An example is לְהַעַר בְּאֹהֵרָה הַמֶּרֶם (4.5), which LXX A renders ὁμοίως οὖν θεῶν καὶ ὁμοιώσας θεοῦ. This can only be rendered (unidiomatically) as "between Rama and between Baithel." LXX B has something very similar. See also 4.17; 9.23; 11.27; 13.25; 16.31.

(iv) Another preposition that is sometimes repeated is ב, "as/like," in phrases of the type "X and Y alike." Thus at 8.18 we read יְשַׁעַל בְּאֹהֵרָה (NRSV, "as you are, so were they"). LXX A renders this ὁμοιός σοι, ὁμοιός αὐτῶν, "one like you was like (of) them."

(3) Verbs
(i) The Hebrew infinitive absolute is used to represent simultaneous action in an phrase such as יָשִּׁעֲלִי, יָשִּׁעֲלִי בְּאֹהֵרָה בְּאֹהֵרָה in 14.9 (NRSV, "and went on, eating as he went"). LXX A renders this phrase καὶ ἐφράζοντο καὶ πορεύομενοι καὶ ἑσένων, "and went on, going and eating" (cf. LXX B). See also 4.24.

(ii) The infinitive absolute is also used to reinforce a finite verb from the same root. NRSV translates such phrases in a variety of ways: 7.19: "they had just set the watch"; 8.25: "we will willingly give"; 11.30: "if you will give"; 13.22: "we shall surely die." LXX Judges translates such expressions in one of two ways: either reinforcing the verb with a cognate noun in the dative (7.19A ἐφέρασεν ἐφερέρεσαι, "he roused . . . with a rousing"; 13.22, ἔθεσεν ἐπηρεϊζόμεθα "we shall die by death") or reinforcing it with a participle (7.19B ἐφιέροντες ἐφερέσαι, "rousing they roused"; 8.25 δεδομένες δέομεν, "giving we will give"). Neither is good Greek. See also 15.2; 15.13; 16.11; 17.3; 21.5.

(iii) Biblical Hebrew uses הָאָב (Qal or Hiphil) followed by the infinitive construct of another verb to denote "doing something again": יָשִּׁעֲלִי בְּאֹהֵרָה לְהַעַר בְּאֹהֵרָה, "the Israelites again did" (3.12), or, negatively יָשִּׁעְלָה יָשִּׁעlteו לְהַעַר, "I shall no longer drive out" (2.21). LXX translates this idiom literally, using προσέμεθα followed by an infinitive: 3.12 Προσέμεθα καὶ προσέβασαν τούτους τούτους, "and the sons of Israel added to do"; 2.21 Προσέβασαν τούτους εἶπαν, "I will not add to remove." See also 4.1; 8.28; 9.37; 10.6, 13; 13.1, 23; 20.22, 23, 28. See also the translation of the analogous construction ἱστύμεναι ἰστύμεναι at 13.19 as καὶ διέχωρονται ποιήσαι, "and he separated to act" (LXX B).

(4) Idioms with "Man" and "Woman"
(i) In Hebrew איש, "man" (singular) is used in a distributive sense, e.g., איש איש, "each to his inheritance" (2.6). LXX generally translates this construction word for word: άνηρ άνηρ κατὰ τὴν κληρονομιαν αὐτοῦ, "a man . . . to his inheritance" (2.6; see also 7.22; 10.18; 16.5; 21.1, 21–22, 25B). On four occasions, however, LXX A translates this construction more idiomatically, with άνθρωπος, "each," at 2.6; 7.21; 9.49; and 21.25.

(ii) The singulars of איש and אשה, "woman" can also be used in a collective sense to denote a group of men or women; for instance: איש איש (NRSV, "the men of Israel," "the Israelites"); אשה אשה (21.16; NRSV, "there are no women left in Benjamin"). LXX Judges sometimes translates such phrases literally, using the singular in contexts that demand the plural, with awkward effect (7.23; 20.15B, 36, 39A; 21.1A, 16). On other occasions the plural is used: איש איש אשה אשה at 20.17 is rendered παρὰ παρὰ παρὰ παρὰ παρὰ, "four hundred thousand men", cf. 20.15A. At 20.39 and 21.1 LXX B translates איש אשה collective with ὁ υἱὸς τοῦ θεοῦ, "the sons of Israel," which suits the context better than the literal translation of LXX A.
Here is a further selection of unidiomatic phrases and odd-seeming translations in LXX Judges behind which a particular Hebrew word or idiom may be recognized:

2.1: “I will not scatter my covenant” = LXX; NRSV, “I will never break my covenant.”
3.22: “he even drove the hilt in after the flame” = LXX; NRSV, “after the blade.”
6.13, 15: “by me, Lord” = LXX; NRSV, “but sir.”
7.17: “you will see from me” = LXX; NRSV, “look at me.”
8.35: “they did not do mercy with” = LXX; NRSV, “they did not exhibit loyalty to.”
9.17: “cast his life in opposition” = LXX A; “cast forth his life in opposition” = LXX B; NRSV, “risked his life.”
14.7: “she was pleasing before Sampson” = LXX A; “she was made straight in Sampson’s sight” = LXX B; NRSV, “she pleased Samson.”
16.20: “I will go out as once and once” = LXX B; NRSV, “I will go out as at other times.”
18.19: “you will be to us for a father and for a priest” = LXX A; “become for a father and for a priest to us” = LXX B; NRSV, “be to us a father and a priest.”
19.1: “the thighs of the hill country of Ephraim” = LXX; NRSV, “the remote parts of the hill country of Ephraim.”
19.24: “the thing of this madness” = LXX; NRSV “such a vile thing.”
20.16: “All these were slingers of stones at a hair, and not missing” = LXX B; NRSV, “every one could sling a stone at a hair, and not miss.”
20.40: “and see, the annihilation of the city went up” = LXX; NRSV, “and there was the whole city going up in smoke.”
20.42: “overtook upon them” = LXX B; NRSV “overtook them.”
20.48: “and the cities that were found they sent off with fire” = LXX A; NRSV, “also the remaining towns they set on fire.”
21.19: “from days to days” = LXX A; NRSV “yearly.”

Translations such as these, it is important to note, reflect a deliberate choice on the translator’s part (or in some cases, on the part of those who have corrected an earlier text towards the Hebrew). It is not that the translator/reviser knew no better than to write pidgin-Greek. Rather, his consistent aim was that the translation should mirror its Vorlage as closely as possible, and so he has left within the translation many signals as to the nature of the Hebrew original. LXX Judges well exemplifies the “interlinear” paradigm, which informs NETS as a whole.

The translation here offered, in accordance with the principles of NETS, attempts to capture this aspect of LXX Judges by using English which, while grammatical, is at points unidiomatic, inelegant or illiterate. This happens literally hundreds of times. But the reader should not draw inappropriate conclusions about the LXX translator’s competence from this aspect of the translation.

“Theological” Renderings

At points within LXX Judges there may be a theological issue underlying the translation. The addition at the end of 4.8 (“for I do not know the day in which the Lord will send his angel on a good journey with me”) is an example: LXX speaks of God as intervening through a mediating figure rather than directly accompanying Barak, a type of interpretation that is more common in the Targum of Judges. (E.g., at 4.14 the Targum has “Is not the angel of the Lord going forth to ensure success before you?” in place of MT’s “the Lord is indeed going out before you.”) Something similar may apply to the narrative of Gideon and the angel of the Lord in Judg 6.11–24. MT speaks sometimes of “the angel of the Lord/God” (vv. 11, 12, 20–22), and sometimes of “the Lord” (vv. 14, 16, 23). LXX has “the angel of the Lord” throughout, except at v. 23, where it seems that Gideon only hears God’s voice and no longer sees any manifestation of God’s presence. LXX seems to go beyond MT in safeguarding God’s transcendence. Compare also 2.1: the form of the angel’s words in MT leaves it ambiguous whether he speaks as the Lord’s representative or in some sense as the Lord himself, but LXX A and B in different ways remove the ambiguity.

At 5.23 MT has: “they did not come to the help of the Lord, to the help of the Lord against the mighty.” LXX A translates this “because they did not come to the help of the Lord, the Lord is our helper, mighty among warriors.” The second part of this translation echoes Psalms in which God is described as
Israel’s or an individual’s helper (e.g., 18[19],15; 27[28],7; 113.17–19[115.9–11]), and that may partly explain LXX A’s deviation from MT. Additionally, it may be that the translator felt unease at words which seemed to suggest that God stood in need of human aid and so translated the second half of the line in a way that made clear that God is Israel’s helper, and not the other way around. (Targum, “they did not come to the aid of the people of the Lord, to the aid of the people of the Lord,” seems to have been similarly motivated, though its approach is different.) LXX B is closer to MT.

In Jotham’s parable, the olive tree speaks of “my rich oil by which gods and mortals are honored” (9.9 NRSV), and the vine speaks of “my wine that cheers gods and mortals” (9.13 NRSV). In these verses could instead be translated as “God.” LXX A at these points has “my fattiness which God and men extol in me” (v. 9) and “my wine, the good cheer of men, which comes from God” (v. 13), translations which avoid any suggestion of polytheism and perhaps also the idea that wine might make God merry (v. 13). LXX B has “my fattiness by which men extol God” at v. 9, an even more “theologically sound” translation than LXX A, but at v. 13 translates “my wine, that cheers God [or “god,” for there is no article] and men,” this last translation illustrating the point that tendencies in LXX Judges are not usually consistently attested.

Lastly, mention should be made of the bizarre translation of as “she-Baal/she-Baalim” at four points in LXX A: 2.13; 3.7; 10.6, 10. Baal with a feminine article and, therefore, as a goddess, may owe its origin to a popular association of Baal with “shame,” a feminine noun in both Hebrew and Greek. The Greek text as it stands, however, is clear.

Bibliographical Note
The translation and introduction have been produced with constant recourse to the magnificent Accordance software. I also gratefully acknowledge substantial help from Albert Pietersma at every stage of my work on LXX Judges.


Philip E. Satterthwaite

Judges A

1 And it came about after the death of Iesous that the sons of Israel were inquiring by the Lord, saying, “Who shall go up for us against the Chananites as leader, to fight against them?” 2 And the Lord said, “Ioudas shall go up. See, I have given the land in his hand.” 3 And Ioudas said to his brother Symeon, “Come up with me in my allotment, and let us fight against the Chananite, and indeed I will go with you in your allotment.” And Symeon went with him. 4 And Ioudas went up, and the Lord gave the Chananite and the Pherezite into his hands, and he struck them down at Bezek, ten thousand men. 5 And they found Adonibezek at Bezek and fought against him and struck down the Chananite and the Pherezite. 6 And Adonibezek fled, and they went in pursuit after him and cut off the tips of his hands and his feet. 7 And Adonibezek said, “Seventy kings with the tips of their hands and their feet cut off used to gather the scraps under my table; therefore, as I have done, so God has paid me back.” And they brought him to Jerusalem, and he died there.

Judges B

1 And it came about after the death of Iesous that the sons of Israel were inquiring through the Lord, saying, “Who shall go up for us against the Chananites as leader, to fight with them?” 2 And the Lord said, “Ioudas shall go up. See, I have given the land in his hand.” 3 And Ioudas said to his brother Symeon, “Come up with me in my allotment, and let us fight against the Chananite, and indeed I will go with you in your allotment.” And Symeon went with him. 4 And Ioudas went up, and the Lord gave the Chananite and the Pherezite up into their hands, and they cut them down at Bezek, fully ten thousand men. 5 And they found Adonibezek at Bezek and deployed against him and cut down the Chananite and the Pherezite. 6 And Adonibezek fled, and they chased after him and captured him and cut off the tips of his hands and his feet. 7 And Adonibezek said, “Seventy kings with the tips of their hands and the tips of their feet cut off used to gather the scraps under my table; therefore, as I have done, so God has paid me back.” And they brought him to Jerusalem, and he died there.
8 And the sons of Ioudas fought against Ie-rousalem and took it. And they struck it down with the edge of the sword and set the city on fire with fire. 9 And after that the sons of Ioudas went down to fight against the Chananite who lived in the hill country and the south and the lowland. 10 And Ioudas went against the Chananite who lived in Chebron, and Chebron came out in opposition (now the name of Chebron was formerly Karia-tharboskepheth), and he struck down Sessi and Achith-man and Tholmi, offsprings of Enak.

11 And from there they went against the inhabi-tants of Dabir (and the name of Dabir was former-City of Letters). 12 And Chaleb said, "Who-ever strikes a blow against the City of Letters and captures it first, I will give him my daughter Ascha for a wife." 13 And Gothoniel son of Kenez, Chaleb's younger brother, captured it first, and he gave him his daughter Ascha for a wife. 14 And it came about, when she entered, that he urged her to ask for the field from her father. And she grum-bled upon her draft animal and cried out from where she was on her draft animal, "You have given me away into the land of the south." And Chaleb said to her, "What do you want?" 15 And Ascha said to him, "Give me a blessing; since you have given me away into the land of the south, you shall also give me redemption of water." And, according to her desire, Chaleb gave her the redemption of the upper and the redemption of the lower.

16 And the sons of Iobab the Kinite, Moyses' father-in-law, went up from the City of Palms to the sons of Ioudas, into the wilderness that is in the south near the descent of Arad. And he went and settled with the people. 17 And Ioudas went with his brother Symeon, and they struck down the Chananite who inhabited Sepheth, and anath-ematized it and destroyed it. And they called the name of the city Destruction. 18 And Ioudas did not inherit Gaza and its territory and Ascalon and its territory and Akkaron and its territory and Azotus and its surrounding lands. 19 And the Lord was with Ioudas, and he inherited the hill country, for he could not inherit the inhabitants of the valley, because Rechab commanded it. 20 And he gave Chebron to Chaleb, just as Moyses had said, and from there he inherited the three cities and re-moved from there the three sons of Enak. 21 And the sons of Beniamin did not remove the lebousse who lived in Ierousalem, and the lebousse has lived with the sons of Beniamin to this day.

22 And the sons of Josep, indeed they too went up towards Baithel, and Ioudas with them. 23 And the house of Israel encamped against Baithel (now the name of the city was formerly Louza). 24 And those who were keeping watch saw a man coming out of the city, and they captured him and said to him, "Show us the way into the city, and we will do mercy with you." 25 And he showed them...
the way into the city, and they struck down the city with the edge of the sword, but they sent the man and his family away. 26 And the man left for the land of Chettim and built a city there and called its name Louza; that is its name to this day.

27 And Manasses did not inherit Baithsan (which is the city of the Scythians) or its daughters or its surrounding lands or Ekthanaad and its daughters or the inhabitants of Dor and its daughters or the inhabitants of Kedron and its daughters or the inhabitants of Magedon and its daughters or the inhabitants of lebaam or its daughters, and the Chananite began to live in that land. 28 And it came about that when Israel grew strong, he set the Chananite to pay tribute, and removing he did not remove him.

29 And Ephraim did not remove the Chananite who lived in Gazer, and the Chananite was living in his midst in Gazer and became for tribute.

30 And Zaboulon did not remove the inhabitants of Kedron and the inhabitants of Enaala, and the Chananite lived in his midst and became for tribute.

31 And Aser did not remove the inhabitants of Akcho (and it became for tribute to him), and the inhabitants of Dor and the inhabitants of Sidon and the inhabitants of Aalaph and Achazib and the city of Chelba and of Aphek and of Roob 32 and Aser lived in the midst of the Chananite who inhabited the land, for he could not remove him.

33 And Nephthali did not remove the inhabitants of Baithsamys or the inhabitants of Baithenath, and Israel lived in the midst of the Chananite who inhabited the land; now the inhabitants of Baithsamys and the city of Baithenath became for tribute to them.

34 And the Amorrite pressed the sons of Dan back into the hill country, for he did not allow him to come down to the valley. 35 And the Amorrite began to live in the mountain of the Myrtle-grove, where there are bears and foxes, and the hand of the house of Ioseph rested heavily on the Amorrite, and he became for tribute. 36 And the border of the Amorrite was the Idumean above Akbrabin, near Petra and above.

Now an angel of the Lord went up from Galgal to Weeping and to Baithel and to the house of Israel, and he said to them: 'The Lord, the Lord brought you up from Egypt and brought you into the land that he had sworn to your fathers to give to you. And he said to you, 'I will not scatter my covenant with you forever. 2 And for your part, you shall not make a covenant with those who have their seat in this land, nor shall you do obeisance to their gods, but you shall destroy their carved objects and tear down their altars.' And you did not

# Possibly images

Now an angel of the Lord went up from Galgal to Weeping and to Baithel and to the house of Israel, and he said to them: This is what the Lord says: 'I brought you up from Egypt and brought you into the land that I had sworn to your fathers. And I said, 'I will not scatter my covenant with you forever. 2 And for your part, you shall not make a covenant with those who have their seat in this land, nor shall you do obeisance to their gods, but you shall destroy their carved objects and demolish their altars.' And you did not listen to my
And Iesous dismissed the people, and the sons of Israel went away, each to his house and to his inheritance to inherit the land. And the people were subject to the Lord all the days of Iesous and all the days of the elders, those who prolonged their days after Iesous, those who had known all the Lord’s great work that he had done for Israel. And Iesous son of Naue, slave of the Lord, died, a son of one hundred and ten years. And they buried him within the bounds of his inheritance in Thammathares, in the hill country of Ephraim, north of Mount Gaas. And that whole generation was added to their fathers, and another generation arose after them, those who did not know the Lord and the work that he had done for Israel.

And the sons of Israel did what was evil before the Lord and were serving the Baalim, and they abandoned the Lord, god of their fathers, who had brought them out of the land of Egypt, and they went after other gods from among the gods of the peoples who were all around them and did obeisance to them, and they provoked the Lord to anger. And they abandoned the Lord and served the she-Baal and the Astartes. And the Lord was furiously angry with Israel, and he delivered them into the hand of plunderers, and they plundered them, and he gave them up in the hand of their enemies all around, and they could not withstand in the presence of their enemies. At every point at which they would prostitute themselves, the Lord’s hand also was to them for misfortune, as the Lord had said and as the Lord had sworn, and he oppressed them greatly.

And the Lord raised up judges for them and delivered them out of the hand of those who plundered them. And indeed they did not listen to their judges, for they prostituted themselves after other gods and did obeisance to them and provoked the Lord to anger. And they soon turned aside from the way in which their fathers had walked in obeying the commandments of the Lord; they did not do so. And because the Lord raised up judges for them, the Lord also was with the judge, and he delivered them from the hand of their enemies all the days of the judge, for the Lord was entreated by their groaning from before those who besieged and afflicted them. And it came about when the judge would die that they relapsed and again caused corruption beyond what their fathers had done, going after other gods, serving them and doing obeisance to them. They did not cast off their practices and they did not withdraw from their stubborn way.

And Iesous dismissed the people, and a man went to his inheritance to inherit the land. And the people were subject to the Lord all the days of Iesous and all the days of the elders, those who prolonged their days along with Iesous, those who had known all the Lord’s great work that he had done in Israel. And Iesous son of Naue, slave of the Lord, died, a son of one hundred ten years. And they buried him within the bounds of his inheritance in Thammathares, in the hill country of Ephraim, north of Mount Gaas. And indeed, that whole generation was added to their fathers, and another generation arose after them, who did not know the Lord and, indeed, the work that he had done in Israel.

And the sons of Israel did what was evil before the Lord and served the Baalim, and they abandoned the Lord, the God of their fathers, who had brought them out of the land of Egypt, and they went after other gods from among the gods of the nations who were all around them and did obeisance to them, and they provoked the Lord to anger. And they abandoned him and served Baal and the Astartes. And the Lord was furiously angry against Israel, and he delivered them into the hands of plunderers, and they plundered them, and he gave them up in the hands of their enemies all around, and they could no longer withstand in the presence of their enemies. At every point at which they marched out, the Lord’s hand was also against them for misfortune, as the Lord had said and as the Lord had sworn to them, and he oppressed them greatly.

And the Lord raised up judges, and the Lord delivered them out of the hand of those who plundered them. And indeed they did not obey the judges, for they prostituted themselves after other gods and did obeisance to them. And they soon turned aside from the way in which their fathers had walked in obeying the words of the Lord; they did not do so. And because the Lord raised up judges for them, the Lord also was with the judge, and he delivered them from the hand of their enemies all the days of the judge, for the Lord was entreated by their groaning from before those who besieged and oppressed them. And it came about when the judge would die that they relapsed and again caused corruption beyond what their fathers had done, going after other gods, serving them and doing obeisance to them. They did not cast off their practices and their stubborn ways.
And the Lord was furiously angry against Israel, and he said, “Seeing that, inasmuch as this nation has abandoned my covenant that I commanded their fathers and has not obeyed my voice, 

for my part will not add to remove from before them a man from among the nations that lesous left behind and let be, to test Israel by means of them, whether or not they would keep to the way of the Lord, walking in it, as their fathers had kept to it.” 

And the Lord had let those nations be, not removing them at once, and had not delivered them in lesous’ hand.

And lesous left these nations so as to test Israel by means of them, all those who had no experience of all the wars of Chanaan (only on account of the generations of the sons of Israel, to teach them war; only, those before them did not know them): the five satrapies of the allophyles and the full number of the Chananite and the Sidonian and the Heuite who lived on Lebanon, from Mount Balmaeron as far as Loboemath. And it happened so as to test Israel by means of them, to know whether they would obey the commandments of the Lord, which he commanded their fathers by the hand of Moyses. 

And the sons of Israel lived in the midst of the Chananite and the Chettite and the Amorrite and the Pherezite and the Heuite and the Iebousite, and they took their daughters for wives for themselves, and their own daughters they gave to their sons, and they served their gods.

And the sons of Israel did what was evil before the Lord, and they forgot the Lord, their God, and served the she-Baalim and the groves. And the Lord was furiously angry against Israel, and he gave them up into the hands of King Chousarsathaim of Syria-of-Rivers, and they were subject to him eight years. And the sons of Israel cried out to the Lord, and the Lord raised up a deliverer for Israel, and he delivered them, Gothoniel son of Kenez, Chaleb’s younger brother, and he obeyed him. 

And a spirit of the Lord came upon him, and he judged Israel, and he went out to war, and the Lord gave King Chousarsathaim of Syria in his hand, and his hand prevailed over Chousarsathaim. And the land had rest fifty years. And Gothoniel son of Kenez died.

And the sons of Israel added to do what was evil before the Lord, and the Lord strengthened King Eglom of Moab against Israel, because they had done what was evil before the Lord. 

And he gathered to himself all the sons of Ammon and Amalek, and he went and struck down Israel, and he inherited the City of Palms. And the sons of Israel were subject to King Eglom of Moab eighteen years.

And the sons of Israel cried out to the Lord, and the Lord raised up for them a deliverer, Aod son of Gera son of Iemeni, an ambidextrous man. And the sons of Israel sent gifts to King Eglom of
Judges A

Moab by his hand. 16And Aod made for himself a double-bladed dagger, a span in length, and he fastened it on his right thigh under his cloak. 17And he presented the gifts to King Egлом of Moab. And Egлом was a very handsome man. 18And it came about, when Aod had finished presenting the gifts, that he sent those who bore the gifts on their way. 19And Egлом turned back from the carved objectsa with Galgal. And Aod said, “I have a secret message for you, O king.” And Egлом said to everyone, “Away!” and all his attendants went out from him. 20And Aod came in to him, and he was sitting alone, quite by himself in his summer roof-chamber. And Aod said, “I have a divine message for you, O king.” And Egлом rose from his seat, near to him. 21And it came about just as he rose up that Aod reached with his left hand and took the dagger from his right thigh and thrust it into Egлом’s belly, 22and indeed he even drove the hilt in after the flame, and the fat closed over the flame, for he did not draw the dagger out of his belly. 23And Aod went out into the vestibule, and he closed the doors of the roof-chamber on him and wedged them.

24 And he had gone out, and his servants came in. And they looked, and see, the doors of the roof-chamber were locked. And they said, “Perhaps he is sitting on the stool in the retreat of his bedroom.” 25And they waited, embarrassed. And see, there was no one to open the doors of the roof-chamber, and they took the key and opened, and see, their lord was lying dead on the ground.

26 And Aod escaped while they were in confusion (and there was no one paying attention to him) and he passed beyond the carved objectsa and escaped to Seirotha. 27And it came about when he arrived that he sounded with a horn in the hill country of Ephraim, and the sons of Israel went down with him, and he himself was at their head. 28And he said to them, “Come down after me, for the Lord God has given your enemies, Moab, in your hand.” And they went down after him and quickly seized the fords across the Jordan of Moab, and they did not allow a man to cross over. 29And at that time they struck down Moab, about ten thousand men, all the warriors among them, every man of power, and not a man escaped. 30And Moab was humbled in that day under the hand of Israel. And the land had rest for eighty years. And Aod judged them until he died.

31 And after him arose Samegar son of Anath, and he struck down the allophyles, fully six hundred men, as well as calves of cattle. And he himself delivered Israel.

Judges B

by his hand. 16And Aod made for himself a double-bladed dagger; it was a span in length, and he fastened it on his right thigh under his cloak. 17And he went and presented the gifts to King Egлом of Moab. Now Egлом was a very handsome man. 18And it came about, when Aod had finished presenting the gifts, that he sent those who carried the gifts on their way. 19And he himself turned back from the carved objects that were with Galgal. And Aod said, “I have a secret message for you, O king.” And Egлом said to him, “Be quiet!” and he sent all those who stood by him out from him. 20And Aod came into him, and he was sitting alone, quite by himself in his own summer roof-chamber. And Aod said, “I have a divine message for you, O king.” And Egлом rose from his seat, near to him. 21And it came about just as he rose up that Aod reached with his left hand and took the dagger that was above his right thigh and thrust it into his belly, 22and indeed he even drove the hilt in after the flame, and the fat closed over the flame, for he did not draw the dagger out of his belly. 23And Aod went out by the vestibule. 24And he went out past those who had been stationed, and he closed the doors of the roof-chamber on him and wedged them.

24 And he had gone out, and the servants came in. And they looked, and see, the doors of the roof-chamber were wedged. And they said, “Perhaps he is draining his feetb in the summer storeroom.” 25And they waited patiently until they were ashamed. And see, there was no one to open the doors of the roof-chamber, and they took the key and opened, and see, their lord was lying dead on the ground.

26 And Aod escaped while they were in confusion (and there was no one paying attention to him) and he passed beyond the carved objects and escaped to Seirotha. 27And it came about when Aod entered the land of Israel that he sounded with a horn in the hill country of Ephraim, and the sons of Israel went down with him from the hill country, and he himself was at their head. 28And he said to them, “Come down after me, for the Lord God has given your enemies, Moab, in your hand.” And they went down after him and quickly seized the fords across the Jordan of Moab, and he did not allow a man to cross over. 29And in that day they struck down Moab, about ten thousand men, every sleek man, even every man of power, and not a man escaped. 30And Moab was humbled in that day under the hand of Israel. And the land had rest for eighty years. And Aod judged them until he died.

31 And after him arose Samegar son of Dinach, and he struck down the allophyles, fully six hundred men, with a bull’s ploughshare. And indeed he too delivered Israel.

4 And the sons of Israel added to do what was evil before the Lord. 2And the Lord gave them
up in the hand of King Iabin of Chanaan, who reigned in Hasor, and the commander of his force was Sisara, and he himself lived in Harisoth-of-the-Nations. 3And the sons of Israel cried out to the Lord, for he had nine hundred ironclad chariots and himself cruelly oppressed Israel for twenty years. 4 And at that time a woman, Debora, a prophetess, wife of Laphidoth, was judging Israel by herself. 5And she used to sit by herself under the palm of Debora between Rama and between Baithel in the hill country of Ephraim, and the sons of Israel would come up to her there to resolve disputes. 6And Debora sent and summoned Barak son of Abineem from Kedes Nephthali and said to him, “Is it not you whom the Lord, the God of Israel, commanded? And you shall leave for Mount Thabor and bring with you ten thousand men from the sons of Nephthali and from the sons of Zaboualon. 7And I will bring out to you, to the Wadi Kison, Sisara, commander of Iabin’s force, and his chariots and his horde, and I will give him in your hand. 8And Barak said to her, “If you will go with me, I will go, and if you will not go with me, I will not go, for I do not know the day in which the Lord will send his angel on a good journey with me.” 9And Debora said to him, “Going I will go with you, but know that it will not be your success for the journey on which you are going, for the Lord will give Sisara up in the hand of a woman.” And Debora got up and went with Barak to Kedes. 10And Barak summoned Zaboualon and Nephthali to Kedes, and ten thousand warriors went up at his heels, and Debora went up with him. 11 11 And the fellows of the Kinite had separated from the sons of Iobab, a relative by marriage of Moyses, and he had pitched his tent by Oak-of-the-Resters, which is near Kedes. 12 And they told Sisara that Barak son of Abineem had gone up to Mount Thabor, and Sisara called out all his chariots, for he had nine hundred iron-clad chariots, and all the people who were with him, from Harisoth-of-the-Nations, to the Wadi Kison. 13And Debora said to Barak, “Up! For this is the day in which the Lord has given Sisara in your hand. See, will the Lord not go before you?” And Barak went down from Mount Thabor, and ten thousand men behind him. 14And the Lord threw Sisara and all his chariots and all his camp into a panic by the edge of the sword before Barak, and Sisara got down from his chariot and fled away on his feet, and Barak was pursuing after the chariots and after the camp, all the way to Thicket-of-the-Nations. And all the camp of Sisara fell by the edge of the sword; not even one was left. 15 And Sisara had retreated on his feet to the tent of Iael, wife of Chaber the Kinite, for there was peace between King Iabin of Hasor and between the clan of Chaber the Kinite. 16And Iael came out

Lord gave them up in the hand of King Iabin of Chanaan, who reigned in Hasor, and the commander of his force was Sisara, and he himself lived in Harisoth-of-the-Nations. 3And the sons of Israel cried out to the Lord, for he had nine hundred ironclad chariots and himself cruelly oppressed Israel for twenty years. 4 And at that time a woman, Debora, a prophetess, wife of Laphidoth, was judging Israel by herself. 5And she used to sit by herself under the palm of Debora between Rama and between Baithel in the hill country of Ephraim, and the sons of Israel would come up to her there to resolve disputes. 6And Debora sent and summoned Barak son of Abineem from Kades Nephthali and said to him, “Did not the Lord, the God of Israel, command you? And you shall leave for Mount Thabor and bring with you ten thousand men of the sons of Nephthali and of the sons of Zaboualon. 7And I will bring against you, to the Wadi Kison, Sisara, commander of Iabin’s force, and his chariots and his horde, and I will give him into your hands.” 8And Barak said to her, “If you will go with me, I will go, and if you will not go, I will not go, for I do not know the day on which the Lord will send his angel on a good journey with me.” 9And she said, “Going I will go with you, but know that it will not be your success on the journey on which you are going, for the Lord will give Sisara up in the hand of a woman.” And Debora got up and went with Barak from Kades. 10And Barak called out to Zaboualon and Nephthali from Kades, and ten thousand warriors went up at his heels, and Debora went up with him. 11 11 And Chaber the Kinite had separated from Kaina, from the sons of Iobab, a relative by marriage of Moyses, and he had pitched his tent as far away as Oak-of-the-Greedy, which is near Kedes. 12 And Sisara was told that Barak son of Abineem had gone up towards Mount Thabor, and Sisara called out all his chariots, nine hundred iron-clad chariots, and all the people who were with him, from Harisoth-of-the-Nations, to the Wadi Kison. 13And Debora said to Barak, “Up! For this is the day in which the Lord has given Sisara in your hand. See, will the Lord not go before you?” And Barak went down from Mount Thabor, and ten thousand men behind him. 14And the Lord threw Sisara and all his chariots and all his camp into a panic by the edge of the sword before Barak, and Sisara got down from his chariot and fled away on his feet, and Barak was pursuing after the chariots and after the camp, all the way to Harisoth-of-the-Nations. And the entire camp of Sisara fell by the edge of the sword; not even one was left. 15 And Sisara had fled on his feet to the tent of Iael, wife of Chaber, comrade of the Kinite, for there was peace between King Iabin of Hasor and between the clan of Chaber the Kinite. 16And Iael came out

---

aOr father-in-law

bOr father-in-law
came out to meet Sisara and said to him, “Turn aside, my lord, turn aside to me; have no fear.” And he turned aside to her, into the tent, and she covered him with a garment. And Sisara said to her, “Do but give me a little water to drink, for I am thirsty.” And she opened the skin of milk and gave him a drink and covered up his face. And he said to her, “Stand at the entrance of the tent, and it shall be, if anybody comes to you and asks you and says to you, ‘Is a man within?’ that you will say, ‘There is not.’” And she covered him up with her skin curtain. And Iael, wife of Chaber, took the tent peg and placed the hammer in her hand and secretly went in towards him and drove the peg in his temple, and it went through in the ground. And as for him, he writhed between her knees, and he breathed his last and died. And see, Barak was pursuing Sisara, and Iael went out to meet him and said to him, “Come here, and I will show you the man whom you are seeking.” And he went in to her, and see, Sisara sprawled, a corpse, and the tent peg in his jaw.

And in that day God routed King Iabin of Chanaan before the sons of Israel. And the hand of the sons of Israel went out, going and becoming hard against King Iabin of Chanaan until they destroyed him. And Debbora sang, and Barak son of Abineem, in that day and said:

“When chiefs take the lead in Israel, when people make their free choice, bless the Lord!"

“Hear, O kings; give ear, O mighty satraps; I will sing to the Lord, and I will make music to the God of Israel.”

“Lord, at your marching out from Seir, when you set out from the field of Edom, earth trembled, and the sky was convulsed. And the clouds dripped water.

Mountains quaked from before the Lord, this Sina, from before the Lord, God of Israel.

“In the days of Samegar son of Anath, in the days of Iael, kings were lacking, and they traveled paths; they traveled twisting roads.

A spokesman was lacking in Israel; he was lacking until Debbora rose up, for she arose as a mother in Israel.

They chose new gods, like barley bread—protection, if I see it, of barbed lances among forty thousand!”

And Debbora and Barak son of Abineem sang in that day, saying:

“An unveiling was unveiled in Israel; when people volunteer, bless the Lord!"

“Hear, O kings, and give ear, O mighty satraps; I will sing to the Lord, and I will make music to the God of Israel.”

“Lord, at your marching out from Seir, when you set out from the field of Edom, earth trembled, and the sky dripped water.

Mountains quaked from before the Lord, this Sina, from before the Lord, God of Israel.

“In the days of Samegar son of Anath, in the days of Iael, kings were lacking, and they traveled along by-ways; they traveled by twisting roads.

Mighty ones were lacking in Israel; they were lacking until Debbora should arise until she should arise as a mother in Israel.

They chose new gods; then the cities of the rulers fought; a shield, if it was seen, and a spear among forty thousand in Israel!
My heart is for what was ordained for Israel; you the powerful of the people, bless the Lord.

Mounted upon draft animals, sitting on covered chariots,

utter a sound of people who strike up music, in the midst of those who rejoice! There they will attribute righteousness to the Lord.
The righteous prevailed in Israel; then the people of the Lord went down to their cities.

Awake, awake, Debbora! Arouse tens of thousands along with the people! Awake, awake, speak with a song. Strengthen, arise, Barak, and, Debbora, strengthen Barak. Take captive your captives, O son of Abineem.

When was his strength increased? Lord, humble for me those who are stronger than me.

People of Ephraim wreaked vengeance on them in your brother Benjamin’s valley, among your peoples. At my leading Machir went down in search, and from Zaboulon the Lord would fight for me among the mighty, from there with the scepter of him who prevails in leadership.

In Issachar he sent his foot-soldiers with Debbora into the valley. You, why do you dwell in the midst of shores? He spread out with his feet. Among the divisions of Rouben there were great inquiries of heart.

Tell me; why do you sit among the sheepfolds, to hear the piping of those who arouse? To cross over into the territory of Rouben there were great searchings of heart.

Galaad encamped beyond the Jordan; and Dan, why does he dwell by the ships? Aser sojourned at the shore of seas and encamped by his channels.

Zaboulon is a people that scorned their life to death; Nephthali too, on the heights of the field.

Kings came, and they mustered,

*Heb = sheepfolds

My heart is on what was ordained for Israel; you who volunteer among the people, bless the Lord.

Mounted upon a female donkey at midday, sitting on tribunal and going towards the ways of councils, on the way, recount with a voice of those who strike up music, in the midst of those who draw water! There they will attribute acts of righteousness to the Lord. Increase acts of righteousness in Israel! Then the Lord’s people went down to the cities.

Awake, awake, Debbora! Awake, awake! Declare a song; arise, Barak, and take captive your captives, O son of Abineem.

Then a remnant went down for the strong ones; the people of the Lord went down for him among the powerful.

At my leading Ephraim uprooted them in Amalek, behind you, Benjamin, among your peoples; through me Machir went down in search, and from Zaboulon those who draw with a rod of a scribe’s account.

And chiefs in Issachar were with Debbora and Barak. Thus Barak sent away in the valleys at his feet. Into the portions of Rouben there were great ones reaching for heart.

To what end did they sit between the double load, to hear the piping of messengers? Into the divisions of Rouben there were great examinings of heart.

Galaad encamped beyond the Jordan; and Dan, to what end does he dwell by the ships? Aser sojourned at the coast of seas and will camp by its outlets.

Zaboulon the people scorned their life to death; Nephthali too, on the heights of the field.

Their kings came, they mustered,

Perhaps away from
then fought kings of Chanaan
at Thennach, by the water of Mageddo;
they got no excessive share of silver.

20 Stars fought from the sky,
from their courses they fought with Sisara.
21 Wadi Kison carried them away,
Wadi Kademim, Wadi Kison.
My mighty soul will trample them!

22 “Then tendons of a horse were cut,
amadarotha\(^a\) of his mighty ones.

23 “Curse Maroz, said the angel of the Lord,
curse its inhabitants with a curse,
because they did not come to the help of the Lord;
the Lord is our helper, mighty among warriors.

24 “May Iael of women be blessed,
wife of Chaber the Kinite;
of women in tents may she be blessed.
25 He asked her for water, and she gave him milk;
she brought butter near in a dish of strong ones.

26 She put her left hand to a peg,
her right hand to the cutting off of weary ones,
and she beheaded Sisara;
she crushed his skull,
and she shattered and pierced his jaw.
27 Between her feet he doubled up and fell;
he lay between her feet;
where he doubled up, there he fell, wretched.

28 “Out of the window the mother of Sisara
was leaning down,
looking down through the lattice
at those who returned with Sisara:
‘Why is his chariot the last to arrive?
Why tarry the tracks of his chariots?’

29 The wise among her leading ladies replied to her;
she too answered with her own words:

30 ‘Will they not find him dividing the spoil,
showing friendship to friends towards a mighty man’s head?
Sisara’s spoils of dyed cloth,
spoil of dyed, embroidered cloth,
a dyed robe of embroidered cloth around his neck as spoil?’

31 “So perish all your enemies, O Lord!
And may those who love him be like the rising of the sun in its dominance.”

And the land had rest forty years.

\(^a\)Heb = galloping
And the sons of Israel did what was evil before the Lord, and the Lord gave them up in the hand of Midian seven years. 2And the hand of Midian prevailed over Israel, and the sons of Israel made for themselves, from before Midian, shelters in the mountains and in the caves and the strongholds. 3And it came about whenever a man of Israel put in seed that Midian would come up, and Amalek and the sons of the east, and they would come up against him. 4And they would encamp against them, and they destroyed the produce of the land, until one comes to Gaza, and they would not leave support for life in Israel, even flock and calf and donkey. 5For they and their livestock would come up, and they would bring their tents, and they would arrive like a grasshopper in great numbers, and there was no number for them or their camels, and they would arrive in the land of Israel to waste it. 6And Israel was greatly impoverished from before Midian, and the sons of Israel cried out to the Lord.

7 And it came about when the sons of Israel cried to the Lord on account of Midian, 8that the Lord sent a man, a prophet, to the sons of Israel, and he said to them, “This is what the Lord, the God of Israel, says: I am the one who made you come up from Egypt, and I led you out of a house of slavery, and I delivered you from the hand of Egypt and from the hand of all who oppressed you, and I drove them out from before you and gave you their land. 10and I said to you, ‘I am the Lord your God; you shall not pay reverence to the gods of the Amorrite, among whom you dwell, in their land.’ And you have not given heed to my voice.’

11 And an angel of the Lord came and sat under the terebinth at Ephratha, which belonged to Joas, father of Abiezri, and his son Gideon was beating out wheat in a wine press to escape from before Midian. 12And an angel of the Lord appeared to him and said to him, “The Lord is with you, mighty in strength.” 13And Gideon said to him, “By me, Lord? And if the Lord is with us, why have all these evils found us? And where are all his wonders that our fathers recounted to us, saying, ‘Did not the Lord bring us up from Egypt?’ But now he has cast us out and given us up in the hand of Midian.” 14And the angel of the Lord looked at him and said to him, “Go in your strength and you will deliver Israel, and see, I have sent you forth.” 15And Gideon said to him, “By me, lord? By what means shall I deliver Israel? See, my thousand is more lowly in Manasses, and I am insignificant in my father’s house.” 16And the angel of the Lord said to him, “The Lord will be with you, and you shall strike down Midian as you would one man.” 17And Gideon said to him, “And if I have found favor in your eyes and you will perform a sign for me that it is you who speak with me, do not stir from here until I come to

4Or suspended spots
you, and I will bring my sacrifice and place it before you." And he said, "I am the Lord; I will stay seated until you return."

19 And Gedeon entered and prepared a goat kid and unleavened cakes from an oiphia of wheat flour, and the meat he placed in the breadbasket, and the broth he poured into a pot and brought it out to him under the oak and did obeisance. 20And the angel of the Lord said to him, "Take the meat and the unleavened cakes, and put them by that rock, and pour out the broth." And he did so.

21And the angel of the Lord reached out the tip of the rod that was in his hand and touched the meat and the unleavened cakes, and fire ignited from the rock and consumed the meat and the unleavened cakes, and the angel of the Lord departed from his sight. 22And Gedeon perceived that it was an angel of the Lord, and Gedeon said, "Ah, ah, Lord, Lord! For I have seen the angel of the Lord face to face." 23And the Lord said to him, "Peace be to you; do not be afraid that you will die." 24And Gedeon built an altar there to the Lord and called it Peace of the Lord, it being still at Ephratha of Ezri's father to this day.

25 And it came about in that night that the Lord said to him, "Take your father's fattened calf, the seven-year-old one. And you will pull down the altar of Baal that is your father's and cut down the grove that is beside it, 26and you will build an altar to the Lord your God, who appeared to you on the peak of this Mount Maoz, in proper order, and you will take the calf and offer up a whole burnt offering with the wood of the grove that you shall cut down." 27And Gedeon took thirteen men from among his slaves and did as the Lord had told him, and it came about, since he was afraid of his father's household and the men of the city, so as not to do it by day, that he did it by night.

28 And the men of the city arose early in the morning, and see, the altar of Baal broken down, and the grove beside it cut down, and the fattened calf offered up for a whole burnt offering on the altar that had been built! 29And a man said to his fellow, "Who has done this deed?" And they were searching and seeking, and they said, "Gideon son of Ioas did this deed." 30And the men of the city said to Ioas, "Bring out your son, and let him die, because he has broken down the altar of Baal and because he has cut down the grove beside it." 31And Ioas said to the men who were arrayed against him, "Are you now acting as judges for Baal? Or are you delivering him? He who has sought judgment against him shall die by morning. If he is a god, he will exact justice from him, because he has broken down his altar." 32And in that day he called it Baal's Court of Justice, because he pulled down his altar.

33 And all Madiam and Amalek and the sons

*Heb 1 ephah = 22 liters
of the east gathered together and crossed and encamped in the Valley of Iezrael. And a spirit entered Gedeon, and he sounded with a horn, and called out for Abiezer after him. And he sent messengers throughout all Manasses, and he himself called out after him. He also sent messengers in Aser and in Zaboulon and in Nephthali, and they went up to meet him.

And Gedeon said to God, "If you are delivering Israel by my hand, as you have spoken, see, I am placing a fleece of wool on the threshing floor; if there is dew on the fleece alone and there is dryness over all the ground, then I shall also know that you are delivering Israel by my hand, as you have spoken." And it was so. And Gedeon rose early the next morning and squeezed the fleece, and the dew flowed out of the fleece, a full basin of water. And Gedeon said to God, "Let not your anger be aroused against me, and I will speak one more time, and I will make trial with the fleece one more time, and let there be dryness only on the fleece, but over all the ground let there be dew." And God did so in that night. And there was dryness on the fleece only, but over all the ground there was dew.

And Jerobam (he is Gedeon) rose early, and all the people that were with him, and encamped beside the land of Arod, and the camp of Madiam and Amalek was north of him, away from the hill of Abar, in the valley.

And the Lord said to Gedeon, "The people with you are numerous; so I will not give up Madiam in their hand. Israel would only boast against me, saying, 'My own hand has delivered me.' And I will test them for you there. And it will be that anyone of whom I say to you, 'This one shall go with you,' he shall go with you, and anyone of whom I say to you that he shall not go with you, he shall not go with you." And he brought the people into the water, and the Lord said to Gedeon, "Everyone who laps from the water with his tongue as if a dog laps, you shall put him to one side, and every one who kneels down on his knees to drink, you shall put him to one side.

And the full number of those that lapped I will deliver you and give Madiam up in your hand. And let all the people depart, a man to his place." And they took the provisions of the people in their hand, and their horns, and he sent every man of Israel away, a man to his place. 8And they took the provisions of the people in their hand, and their horns, and he sent every man of Israel way, a man to his place. 7And the Lord said to Gedeon, "Everyone who laps from the water with his tongue as if a dog laps, you shall put him to one side, and every one who kneels down on his knees to drink, you shall put him to one side, and every one who kneels down on his knees to drink, you shall put him to one side, and every one who kneels down on his knees to drink, you shall put him to one side. 6And the full number of those that did so in that night. And there was dryness on the fleece only, and over all the ground there was dew.

And Jerobam (he is Gedeon) rose early, and all the people with him, and they encamped by the spring of Arad, and the camp of Madiam was north of him, away from Gabaath Amora, in the valley.

And the Lord said to Gedeon, "The people with you are numerous; so I will not give up Madiam in their hand. Israel would only boast against me, saying, 'My own hand has delivered me.' And I will test them for you there. And it will be that anyone of whom I say to you, 'This one shall go with you,' he shall go with you, and anyone of whom I say to you that he shall not go with you, he shall not go with you." And he brought the people into the water, and the Lord said to Gedeon, "Everyone who laps from the water with his tongue as if a dog laps, you shall put him to one side, and every one who kneels down on his knees to drink, you shall put him to one side, and every one who kneels down on his knees to drink, you shall put him to one side. 6And the number of those that lapped with their hand to their mouth was three hundred men, and all the remainder of the people bent down on their knees to drink water. 7And the Lord said to Gedeon, "With the three hundred men that lapped I will deliver you and give Madiam in your hand. And let all the people go, a man to his place." And they took the provisios of the people in their hand, and their horns, and he sent every man of Israel away, a man to his
JUDGES 7

Judges A

away, a man to his dwelling, but retained the three
hundred men. Now the camp of Madiam was
below him in the valley.

9 And it happened in that night that the Lord
told to him, "Get up, go down quickly from here
into the camp, for I have given it up in your hand.
But if you fear to go down, you and your young
servant Phara go down into the camp, 11and you
shall hear what they say, and afterward your hands
shall be strengthened, and you shall go down into
the camp." And he went down, he and his young
servant Phara within the bounds of the fifty in the
camp. 12And Madiam and Amalek and all the sons
of the east had encamped in the valley like a
grasshopper, in great numbers, and there was no
number for their camels, but they were like the
sand on the seashore, in great numbers. 13And
Gedeon entered, and see, a man was telling his
dream to his comrade, and he said, "See, the
dream which I dreamed, and see, a cake of barley
bread was tumbling in the camp of Madiam, and
it came to the tent of Madiam and struck it and
overturned it, and the tent collapsed." 14And his
comrade answered and said, "This is nothing other
than the sword of Gedeon son of Ioas, a man of Is-
rael; the Lord has given up Madiam and all the
camp in his hand."

15 And it came about, when Gedeon heard the
narration of the dream and its interpretation, that
he did obeisance to the Lord, and he returned to
the camp of Israel and said, "Get up, for the Lord
has given the camp of Madiam in your hands."
16And he divided the three hundred men into
three commands and put horns in the hand of all
of them and empty jars and torches in the middle
of the jars. 17And he said to them, "You will see
from me and do the same. And see, I am going into
the middle of the camp, and it will be that as I do,
so you shall do. 18And I shall sound with the horn,
and all those with me, and you also shall sound
with your horns around the camp and say, 'For the
Lord and for Gedeon!' "

19 And Gedeon and a hundred men with him
entered in the bounds of the camp at the begin-
ing of the midnight watch; however, he roused
the guards with a rousing, and they sounded with
the horns and shook out the jars that were in their
hands. 20And the three commands sounded with
the horns and broke the jars and grasped the
torches in their left hand, and in their right hand
were the horns to sound, and they cried, "A sword
for the Lord and for Gedeon!" 21And everyone
stood in his place all around the camp, and they
ran, all the camp, and they gave signals and fled.
22And the three hundred horns sounded, and the
Lord set a man's dagger against his fellow and
against all the camp, and the camp fled as far as
Baithasetta and was pressed back as far as the edge
of Abelmoeula and by Tabath. 23And a man of Is-
rael sounded the cry from Nephthalim and from
Aser and from all Manasses, and they took up the
pursuit after Madiam.

Judges B

tent, and he encouraged the three hundred men.
And the camp of Madiam was below him in the
valley.

9 And it happened in that night that the Lord
told to him, "Get up, and go down in the camp, for
I have given it up in your hand. 10And if you fear
to go down, you and your young servant Phara go
down into the camp, 11and you shall hear what
they will say, and after that your hands shall be
strengthened, and you shall go down in the camp." And he went down, he and his young ser-
vant Phara towards the command of the fifty that
were in the camp. 12And Madiam and Amalek and
all the sons of the east were thrown in the valley
like a grasshopper, in great numbers, and there was
no number for their camels, but they were like the
sand on a seashore, in great numbers. 13And
Gedeon arrived, and see, a man telling a dream to
his comrade, and he said, "A dream, see, I
dreamed, and see, a cake of barley bread was spin-
ning round in the camp of Madiam, and it came to
the tent and struck it, and it collapsed, and it
turned it upside down, and the tent collapsed." 14And his comrade answered and said, "This is
nothing if not the sword of Gedeon son of Ioas, a
man of Israel; God has given up Madiam and all
the camp in his hand."

15 And it came about, when Gedeon heard the
explanation of the dream and its interpretation,
that he did obeisance to the Lord, and he returned
to the camp of Israel and said, "Get up, for the
Lord has given the camp of Madiam in your hand."
16And he divided the three hundred men into
three commands and put horns in the hands of all
of them and empty jars and torches in the hands
of all of them and empty jars and torches in the
jars. 17And he said to them, "You will see
from me and do the same. And see, I am entering in
the command of the camp, and it will be that as I do,
so you shall do. 18And I shall sound with the horn
for my part, and all you with me shall sound with
your horns around the entire camp and say, 'For the
Lord and for Gedeon!' "

19 And Gedeon and the hundred men with him
entered in the command of the camp at the begin-
ing of the middle watch, and rousing them
roused the guards, and they sounded with the
horns and shook out the jars that were in their
hands. 20And the three commands sounded with
the horns and broke the jars and seized the torches
in their left hands, and in their right hands
the horns to sound, and they cried, "A sword
for the Lord and for Gedeon!" 21And they stood, a
man for himself, all around the camp, and all the
camp ran, and they gave signals and fled. 22And they
sounded with the three hundred horns, and the
Lord set a man's sword against his fellow through-
out all the camp, and the camp fled as far as Beth-
seedeeta Garagatha, as far as the edge of Abomeoula
by Tabath. 23And they sounded the cry, a man of
Israel, from Nephthali and from Aser and from all
Manasses, and they pursued after Madiam.
And they said to Gedeon, a man of Ephraim, "Why have you done this thing to us, not to call us when you set out to deploy against Madiam?" And they argued strongly with him. 2And he said to them, "What have I done now as you have? Are not the gleanings of the grapes of Ephraim better things than the vintage of Abiezer? 3God has given up in your hand the commanders of Madiam, Oreb and Zeb, and what have I been able to do as you have?" And they desisted. Then their spirit abated because of him, when he spoke this word.

And Gedeon came to the Jordan and crossed over, he and the three hundred men with him, faint and famished. 5And he said to the men of Sokchoth, "Do give some loaves to the people who are with me, for they are famished, but as for me, I am pursuing after Zebee and Salmana, kings of Madiam." 6And the rulers of Sokchoth said, "Do you already have in your hand a hand of Zebee and Salmana, that we shall give loaves to your army?" 7And Gedeon said, "Not so! When the Lord has given Zebee and Salmana in my hand, then I for my part will thresh your flesh to pieces with the thorns of the wilderness and with the barkonnima." 8And from there he went up to Phanouel and spoke to them in a similar way, and the men of Phanouel answered him as the men of Sokchoth had answered him. 9And he said to the men of Phanouel, saying, "When I come back in peace, I will break down this tower."

10 And Zebee and Salmana were in Karkar, and their camp was with them, about fifteen thousand, those who were left among all the camp of the sons of the east, and those who had fallen were one hundred and twenty thousand men who had drawn a sword. 11And Gedeon went up by the route of those who dwell in tents, east of Nabeth, opposite Zebee, and struck the camp, but the camp was confident. 12And Zebee and Salmana fled, and he took up the pursuit after them and seized the two kings of Madiam, Zebee and Salmana, and destroyed all their camp.

13 And Gedeon son of Ioas returned from the war, from the ascent of Hares. 14And they caught a lad, one of the men of Sokchoth, and he questioned him, and he noted down for them the

4Heb = briers
Judges A

rulers of Sokchoth and its elders, seventy-seven men. 15And Gedeon came to the rulers of Sokchoth and said to them, "See! Zebee and Salmana, on whose account you taunted me, saying, 'Do you perhaps already have in your hand a hand of Zebee and Salmana, that we shall give loaves to your men who are exhausted?' " 16And he took the rulers and the elders of the city, and he cut them to pieces with the thorns of the wilderness and the barakenim, and he cut the men of Sokchoth to pieces with them. 17And he broke down the tower of Phanouel and killed the men of the city.

18 And he said to Zebee and Salmana, "Where are the men whom you killed at Thabor?" And they said, "As you are: one like you was like them, like the appearance, the form, of kings' sons." 19And Gedeon said, "They are my brothers and the sons of my mother." And he swore to them: "The Lord lives: if you had brought them to life, I would not have killed you." 20And he said to Iether his son, "Get up, and face us, for like a man is his power." And Gedeon got up and killed Zebee and Salmana, and he took the crescents that were on the necks of their camels.

22 And a man of Israel said to Gedeon, "Rule among us, you and your sons, for you have delivered us out of the hand of Madiam." 23And Gedeon said to them, "I will not rule over you, and my son will not rule over you; the Lord will rule over you." 24And Gedeon said to them, "I will request a request of you, and you, a manb, give me an earring from his booty." (For they had many golden earrings, because they were Ismaelites.) 25And they said, "Giving we will give them." And he spread his garment, and a manb threw there a golden earring of his booty. 26And the weight of the golden earrings that he requested was one thousand five hundred pieces of gold (apart from the crescents and the necklacesc and the cloaks and purple garments that were on the kings of Madiam and except for the bands that were on the necks of their camels). 27And Gedeon made it into an ephothd and put it in his city, in Ephratha, and all Israel prostituted themselves after it there, and it became for an obstacle to Gedeon and to his house. 28And Madiam was humbled before the sons of Israel, and they did not add to lift up their head. And the land had rest forty years in the days of Gedeon.

29 And Jerobaal son of Ioas went and lived in his own house. 30And Gedeon had seventy sons who came from his thighs, for he had many wives.

Judges B

names of the rulers of Sokchoth and their elders, seventy-seven men. 15And Gedeon came to the rulers of Sokchoth and said, "See! Zebee and Selmana, by means of whom you taunted me, saying, 'Do you perhaps already have in your hand a hand of Zebee and Selmana, that we shall give loaves to the men who are fainting?' " 16And he took the elders of the city among the thorns of the wilderness and the barakenim, and he threshed the men of the city with them. 17And he toppled the tower of Phanouel and killed the men of the city.

18 And he said to Zebee and Selmana, "Where are the men whom you killed at Thabor?" And they said, "As you are, so were they, for a likeness of a king's son." 19And Gedeon said, "They were my brothers and the sons of my mother. The Lord lives: if you had brought them to life, I would not have killed you." 20And Iether his son, "Get up, and face us, for your power is like a man's." And Gedeon got up and killed Zebee and Selmana, and he took the crescents that were on the necks of their camels.

22 And they said, a man of Israel, to Gedeon, "Lord, rule us, both you and your son, for you were the one who delivered us out of the hand of Madiam." 23And Gedeon said to them, "I will not rule, and my son will not rule, among you; the Lord will rule over you." 24And Gedeon said to them, "I will request a request of you, and you, a man, give me an earring out of his booty." (For they had golden earrings, because they were Ismaelites.) 25And they said, "Giving we will give them." And he spread his garment, and a man threw there a golden earring of his boot. 26And the weight of the golden earrings that he requested was one thousand five hundred pieces of gold (apart from the crescents and the necklaces and the cloaks and purple garments that were on the kings of Madiam and except for the bands that were on the necks of their camels). 27And Gedeon made it into an ephoth and put it in his city, Ephratha, and all Israel prostituted themselves after it there, and it became for a thorn to Gedeon and to his house. 28And Madiam was cast down before the sons of Israel, and they did not add to lift up their head. And the land had rest forty years in the days of Gedeon.

29 And Jerobaal son of Ioas went and sat in his own house. 30And Gedeon had seventy sons who had come from his thighs, for he had many wives.

And his concubine who was in Sikima, she indeed also bore him a son, and he named his name Abimelech. 32And Gedeon son of Ioas died in his city and was buried in the tomb of his father Ioas at Ephratha Abiesdri.
And it came about as Gedeon died that the sons of Israel turned aside and prostituted themselves after the Baalim and made for themselves Baal-Berith for a covenant that he should be for a god to them. And the sons of Israel did not remember the Lord their God, who had rescued them from the hand of all their enemies on every side, and they did not do mercy with the house of Ierobaal Gedeon in return for all the goodness that he had done with Israel.

And Abimelech son of Ierobaal went to Sikima to his mother’s brothers and spoke to them and to every clan of his mother’s family, saying, “Speak now in the hearing of all the men of Sikima, ‘Which is better, that seventy men, all sons of Ierobaal, rule over you or that one man be lord over you?’ And remember that I am your flesh and your bone.” And his mother’s brothers spoke all these words about him in the hearing of all the men of Sikima, and their heart inclined after Abimelech, for they said, “He is our brother.” And they gave him seventy pieces of silver out of the house of Baal-of-Covenant, and Abimelech hired vain and alarming men with them, and they walked after him. And he entered his father’s house at Ephratha and killed his brothers, sons of Ierobaal, seventy men, on one stone, and Ioatham, the youngest son of Ierobaal, was left, for he hid. And all the men of Sikima and all the house of Maallon came together, and they went and made Abimelech for king by the acorn-tree of placing at Sikima.

And they told Ioatham, and he went and stood on the top of Mount Garizin and raised his voice and called out and said to them, “Listen to me, you men of Sikima, and may God listen to you. Going out, the trees went out to anoint a king for themselves. And they said to the olive tree, ‘Reign over us.’ And the olive tree said to them, ‘Am I to neglect my fattiness, which God and men extol in me, and go to rule the trees?’ And the trees said to the fig tree, ‘Come, reign over us.’ And the fig tree said to them, ‘Am I to neglect my sweetness and my good produce and go to rule the trees?’ And the trees said to the vine, ‘Come, reign over us.’ And the vine said to them, ‘Am I to neglect my wine, the good cheer of men which comes from God, and go to rule the trees?’ And all the trees said to the bramble, 14 Or sedition

Going out, the trees went out to anoint a king over themselves. And they said to the olive tree, ‘Reign over us.’ And the olive tree said to them, ‘Shall I abandon my fattiness by which men extol God and go to sway over the trees?’ And the trees said to the fig tree, ‘Come, reign over us.’ And the fig tree said to them, ‘Shall I abandon my sweetness and my good produce and go to sway over the trees?’ And the trees said to the vine, ‘You come; reign over us.’ And the vine said to them, ‘Shall I abandon my wine, that cheers God and men, and go to sway over the trees?’ And all the trees said to the bramble,
15 And God sent an evil spirit between Abimelech and between the men of Sikima, and the men of Sikima dealt treacherously in the house of Abimelech, 16 that they might bring up the injustice against the seventy sons of Jeroboaal to lay their blood upon their brother Abimelech, who killed them, and upon the men of Sikima, who strengthened his hands so that he killed his brothers. 17 And the men of Sikima set ambushes against him on the mountain tops, and they would kidnap all who passed by them along that way, and it was reported to Abimelech.

26 And Gaal son of Abed and his brothers came into Sikima, and the men of Sikima had put confidence in him. 27 And they went into the field and gathered grapes from their vineyards and were treading them and did dances. And they went into the house of their god and ate and drank and were cursing Abimelech. 28 And Gaal son of Abed said, “What is Abimelech, and who is the son of Sychem, that we shall be subject to him? Is he not a son of Jeroboaal? And Zeboul his supervisor is his slave along with the men of Hemmor father of Sychem. And why is it that we shall serve him? 29 And who would give this people in my hand? And I will remove Abimelech, and I will say to Abimelech, ‘Multiply your force, and come out.’ ”

30 And Zeboul the ruler of the city heard the
words of Gaal son of Abed, and he himself was furiously angry. 31 And he sent messengers to Abimelech in secret, saying, "Look, Gaal son of Abed and his brothers are coming into Sychem, and see, they themselves are laying siege to the city against you. 32 Now then, get up by night, you and the people that are with you, and lie in wait in the fields. 33 And it will happen early, as the sun rises, that you will rise early and reach out against the city, and see, he himself and the people that are with him will come out against you, and you will deal with him just as your hand devises."

34 And Abimelech and all the people with him got up by night and stationed four commands in ambush against Sikima. 35 And it happened early that Gaal son of Abed went out and stood at the entrance of the gate of the city, and Abimelech and the people with him rose from their ambushes. 36 And Gaal son of Abed saw them and said to Zeboul, "Look, people coming down from the mountain tops!" And Zeboul said to him, "You are seeing the shadows on the mountains as men." 37 And Gaal added still to speak, and he said, "Look, people coming down towards the sea from the area near the navel of the land, and one command is coming from the direction of Watchers' Oak." 38 And Zeboul said to him, "Where is your mouth now, which said, 'Who is Abimelech, that we shall be subject to him?' Look, are these not the people you made light of? Go out now and fight with them." 39 And Gaal went out from before the men of Sikima and fought against Abimelech. 40 And Abimelech chased him, and he fled from before him, and many fell wounded, up to the entrance of the city. 41 And Abimelech resided at Arima, and Zeboul drove out Gaal and his brothers so that they could not live on at Sikima.

42 And it came about on the following day that the people went out into the plain, and it was reported to Abimelech. 43 And he took along the people and divided them into three commands and lay in wait in it. And he looked, and see, people came out of the city, and he rose against them and struck them down. 44 And Abimelech and the commands that were with him spread out and stood at the gate of the city, and the two commands rushed out at all who were in the fields and struck them down. 45 And Abimelech was fighting against the city all that day, and they took the city, and he killed the people that were in it, and he razed the city and sowed it with salt.

46 And all the men of the Tower of Sikima heard of it, and they entered the stronghold of the house of Baal-of-Covenant. 47 And Abimelech was told that all the men of the Tower of Sikima were gathered together. 48 And Abimelech went up to Mount Selmon, and he and all the people that were with him. And Abimelech took an axe in his hand and cut down a bundle of brushwood and took it

---

4 Heb = diviners' oak  b Heb = house of El of the covenant
up and laid it on his shoulders. And he said to the people with him, “What have you seen me doing? Do quickly just as I have done.” 49 And every one of them also cut down a bundle, took it up and followed after Abimelech, and they put it against the stronghold, and they burned the stronghold over them with fire, and all the men of the Tower of Sikima died, about a thousand men and women.

50 And Abimelech went to Thebes, and laid siege against it and quickly seized it. 51 And there was a strong tower in the middle of the city, and all the men and women and all the leaders of the city fled there and shut it on themselves, and they went up to the top of the tower. 52 And Abimelech came up to the tower, and they fought him, and Abimelech, came near to the door of the tower, to burn it with fire. 53 And one woman threw a piece of a millstone on Abimelech's head and crushed his skull. 54 And immediately he called out to the young servant, the one who carried his equipment, and said to him, “Draw your sword, and kill me, so they will not say, ‘A woman killed him.’ ” And his young servant thrust him through, and Abimelech died. 55 And a man of Israel saw that Abimelech had died, and they departed, a man to his place.

56 And God turned away the evil of Abimelech, which he committed against his father in killing his seventy brothers, 57 and God returned all the evil of the men of Sikima on their head, and on them came the curse of Ioatham the son of Jerobaal.

And after Abimelech, Thola son of Phoua, son of his father's brother, a man of Issachar, rose to deliver Israel, and he himself lived at Samaria in the hill country of Ephraim. 2 And he judged Israel twenty-three years. And he died and was buried in Samaria.

3 And after him arose Iair the Galaadite, and he judged Israel twenty-two years. 4 And there were born to him thirty-two sons who rode on thirty-two colts, and they had thirty-two cities and he called them Iair's Hamlets until this day, which are in the land of Galaad. 5 And Iair died and was buried in Ramno.

6 And the sons of Israel added to do what was evil before the Lord and served the she-Baalim and the Astaroth and the gods of Sidon and the gods of Moab and the gods of the sons of Ammon and the gods of the allophyles. And they abandoned the Lord and were not subject to him. 7 And the Lord was furiously angry with Israel, and he gave them up in the hand of the gods of Ammon and the gods of the Amorrites in Galaaditis. 8 And the sons of Ammon crossed the Jordan, to wage war both against Ioudas and Beniamin and against the house of Ephraim, and the sons of Israel were greatly distressed.

And after Abimelech, Thola son of Phoua, son of his father's brother, a man of Issachar, rose to deliver Israel, and he himself dwelled at Samir in the hill country of Ephraim. 2 And he judged Israel twenty-three years. And he died and was buried at Samir.

3 And after him arose Iair the one of Galaad, and he judged Israel twenty years. 4 And there were born to him thirty-two sons who rode on thirty-two colts, and they had thirty-two cities, and he called them Iair's Hamlets until this day, which are in the land of Galaad. 5 And Iair died and was buried in Ramno.

6 And the sons of Israel added to do what was evil before the Lord and served the she-Baalim and the Astaroth and the gods of Sidon and the gods of Moab and the gods of the sons of Ammon and the gods of the allophyles. And they abandoned the Lord and were not subject to him. 7 And the Lord was furiously angry with Israel, and he gave them up in the hand of the gods of Ammon and in the hand of the sons of Ammon, 8 and they oppressed and crushed the sons of Israel at that time for eighteen years, all the sons of Israel who were beyond the Jordan in the land of the Amorri, who is in Galaad. 9 And the sons of Ammon crossed the Jordan, to deploy against Ioudas and Beniamin and against Ephraim, and Israel was greatly distressed.

4 i.e. everyone  b Heb = house of El of the covenant
And the sons of Israel said to the Lord, saying, "We have sinned against you, because we have abandoned our God and have served the she-Baalim." 11 And the Lord said to the sons of Israel, "Did not the Egyptians and the Amorrites and the sons of Ammon and Moab and the philistines 12 and Sidonians and Madiam and Amalek oppress you? And you cried to me, and I delivered you out of their hand. 13 And you have abandoned me and served other gods; therefore I will not add to deliver you. 14 Go away, and cry aloud to the gods whom you have chosen for yourselves, and let them deliver you in the time of your distress." 15 And the sons of Israel said to the Lord, "We have sinned; do to us according to everything that is pleasing before you; only, Lord, deliver us in this day!" 16 And they put away the foreign gods from their midst and served the Lord, and he was not well pleased with the people, and he was worried about the suffering of Israel.

And lepthae the Galaadite was powerful in strength, and he himself was a son of a woman who was a prostitute, and she bore lepthae to Galaad. 2 And Galaad's wife bore him sons, and his wife's sons came to maturity and drove lepthae away and said to him, "You shall not inherit anything in our father's house, for you are the son of a woman who is a courtesan." 3 And lepthae fled from before his brothers and lived in the land of Tob. And petty men were coming together to lepthae and would go out together with him.

And it happened after days that the sons of Ammon made war with Israel. 5 And it happened, when the sons of Ammon were making war with Israel, that the elders of Galaad went to take along lepthae in the land of Tob. 6 And they said to lepthae, "Come, and you will be for a leader to us, and let us fight against the sons of Ammon." 7 And lepthae said to the elders of Galaad, "Was it not you that hated me and drove me out of my father's house and sent me away from you? And why is it that you came to me when you were in trouble?" 8 And the elders of Galaad said to lepthae, "It is not like that! We have come to you now, and you will go with us, and we will fight against the sons of Ammon, and you will be for a head to us, to all the inhabitants of Galaad." 9 And lepthae said to the elders of Galaad, "If you are returning me to fight against the sons of Ammon, then let the Lord give them over before me. I will be for a head to you." 10 And the elders of Galaad said to lepthae, "The Lord will be the one who hears between us, if we do not do so, according to your word." 11 And lepthae went with the elders of the sons of Ammon, and the sons of Ammon made war with Israel. 12 And it happened, when the sons of Ammon were making war with Israel, that the elders of Galaad went to take along lepthae in the land of Tob. 13 And they said to lepthae, "Come, and you will be for a leader to us, and let us fight against the sons of Ammon." 14 And lepthae said to the elders of Galaad, "Was it not you that hated me and drove me out of my father's house and sent me away from you? And for what reason did you come to me now when you are in need?" 15 And the elders of Galaad said to lepthae, "It is for this reason that we have now turned to you, and you will go with us and deploy against the sons of Ammon, and you will be for a ruler to us, to all the inhabitants of Galaad." 16 And lepthae said to the elders of Galaad, "If you are returning me to fight against the sons of Ammon, then let the Lord give them over before me, and I will be for a ruler to you." 17 And the elders of Galaad said to lepthae, "Let the Lord be hearing between us, if we do not do so, according to your word." 18 And lepthae went with the
And Israel resided at Kades. 18 And he journeyed to the king of Moab, but he did not consent. And the king of Edom did not listen. And indeed he journeyed through in the wilderness and went around the land of Edom and the land of Moab and arrived at sunrise of the land of Moab. 19 And Israel sent messengers to Seon, king of the Amorrite, king of Hesebon, and Israel said to him, 'I will pass through your land to my place.' 20 And Seon did not want Israel to cross his boundaries, and Seon gathered all his people together and encamped at Iassa and fought with Israel. 23 And now the Lord, the God of Israel, has removed the Amorrite from before his people Israel. And shall you inherit them for yourself? 24 Should it not be that whatever your god Chamos has assigned you as an inheritance, that you will inherit? And everything that the Lord our God has assigned as an inheritance from before us, that we will inherit. 25 And now, are you any better than Balak son of Sepphor, king of Moab? Did he fight in a battle with Israel, or going to war, did he go to war with them? 26 In the house of Israel in Hesebon and in its daughters and in lazer and in its daughters and in all the cities that are along the Jordan, for three hundred years, why is it they did not recover them within that time? 27 And as for me, I have not sinned against you, and you are the one who does evil against me, to make war against me. May the Lord, who is judging, judge today between the sons of Israel and between the sons of Ammon.' 28 And the king of the sons of Ammon sent messengers to the king of the sons of Ammon, saying, 'What is there between you and me that you have come against me to fight me in my land?' 13 And the king of the sons of Ammon said to the messengers of Iephthae, 'Because Israel took away my land when they came up out of Egypt, from Arnon up to labok and up to the Jordan, and now restore them in peace.' 14 And the messengers returned to Iephthae, and Iephthae sent messengers to the king of the sons of Ammon, saying: 'This is what Iephthae says: Israel did not take away the land of Moab or the land of the sons of Ammon in their journey up out of Egypt; rather, Israel went in the wilderness to the Red Sea and came to Kades. And Israel sent out messengers to the king of Edom, saying, 'I will pass through your land, and the king of Edom did not listen. And indeed he sent to the king of Moab, but he did not consent. And Israel resided at Kades. And he journeyed through in the wilderness and went around the land of Edom and the land of Moab and they camped on the other side of Arnon. And they did not enter the territory of Moab, for Arnon was the boundary of Moab. And Israel sent messengers to Seon, king of Hesebon, the Amorrite, and Israel said to him, 'I will pass through your land to my place.' And Seon did not want Israel to cross his boundaries, and Seon gathered all his people together and encamped at Iassa and fought with Israel. And the Lord, the God of Israel, spoke to him, and he struck them down, and Israel inherited all the land of the Amorrite who inhabited the land. And he inherited all the territory of the Amorrite from Arnon and up to the labbok and from the wilderness and up to the Jordan. And now the Lord, the God of Israel, has removed the Amorrite from before his people Israel. And shall you inherit them for yourself? Should it not be that whatever your god Chamos has assigned you as an inheritance, that you will inherit? And everything that the Lord our God has assigned as an inheritance from before us, that we will inherit. And now, are you any better than Balak son of Sepphor, king of Moab? Did he fight in a battle with Israel, or going to war, did he go to war with them? In the house of Israel in Hesebon and in its daughters and in lazer and in its daughters and in all the cities that are along the Jordan, for three hundred years, why is it they did not recover them within that time? And as for me, I have not sinned against you, and you are the one who does evil against me, to make war against me. May the Lord, who is judging, judge today between the sons of Israel and between the sons of Ammon.' And the king of the sons of Ammon sent messengers to the king of the sons of Ammon, saying, 'I will go.' And Iephthae still added and sent messengers to the king of the sons of Ammon and said to him: 'Thus says Iephthae: Israel did not take away the land of Moab or the land of the sons of Ammon, for when they came up out of Egypt Israel went in the wilderness to the Sea of Siph and came to Kades. And Israel sent messengers to the king of Edom, saying, 'I will indeed pass through in your land.' And the king of Edom did not listen. And he sent to the king of Moab, and he did not consent. And Israel resided at Kades. And he journeyed in the wilderness and went around the land of Edom and the land of Moab, and he came from sunrise to the land of Moab, and they camped on the other side of Arnon. And he did not enter the territories of Moab, for Arnon was the boundary of Moab. And Israel sent messengers to Seon, king of the Amorrite, king of Hesebon, and Israel said to him, 'Do let us pass through in your land to our place.' And Seon did not trust Israel to cross his boundary, and Seon gathered his entire people together, and they encamped at Iassa and deployed against Israel. And the Lord, the God of Israel, gave Seon and all his people in the hand of Israel, and he struck them down, and Israel inherited the entire land of the Amorrite who inhabited that land, from Arnon and up to the labbok and from the wilderness up to the Jordan. And now the Lord, the God of Israel, has removed the Amorrite from before his people Israel. And shall you inherit them? Should it not be that whatever your god Chamos will let you inherit, that you will inherit? And all those that the Lord our God has removed from before us, them we will inherit. And now, are you in any good thing better, beyond Balak son of Sepphor, king of Moab? Did he, fighting, fight with Israel, or going to war, did he go to war with him? While he dwelt in Hesebon and in its territories and in the land of Aroer and in its territories and in all the cities that are along the Jordan, for three hundred years, and why did you not recover them within that time? And now it is me. I have not sinned against you, and you are the one who does evil against me, to deploy against me. May the Lord judge, judging today between the sons of Israel and between the sons of Ammon.'
Judges A

did not pay heed, and he did not pay heed to the words of lepthae that he sent him.

29 And a spirit of the Lord came upon lepthae, and he passed through the land of Galaad and Manasses. And he passed through the vantage point of Galaad, and from the vantage point of Galaad to the other side of the sons of Ammon. 30 And lepthae vowed a vow to the Lord and said, "If with a giving over, you will give over to me the sons of Ammon in my hand, 31 it shall also be that whoever comes from the door of my house to meet me, when I return in peace from the sons of Ammon, shall also be the Lord’s, and I will offer him up as a whole burnt offering." 32 And lepthae crossed over to the sons of Ammon to fight against them, and the Lord gave them up in his hand. 33 And he struck them down from Aroer until one comes to Semoth, twenty cities, as far as Abel-of-the-vineyards, a very great blow. And the sons of Ammon were humbled from before the sons of Israel.

34 And lepthae came to Massepha, to his home, and see, his daughter was coming out to meet him with timbrels and with dancing. And she was his beloved only child, and he had no son or daughter except her. 35 And it came about, when he saw her that he tore his clothes and said, "Alas, my daughter! You have got in my way; you have become for a thorn in my eyes. But I opened my mouth to the Lord, and I cannot turn away." 36 And she said to him, "My father, if against you me you have opened your mouth to the Lord, do to me as it came out of your mouth when the Lord has exacted vengeance for you from your enemies, from the sons of Ammon." 37 And she said to her father, "Also, do this word for me: Grant me two months, and I will go and descend on the mountains and bewail my virginity, both I and my companions." 38 And he said, "Go," and sent her away for two months. And she went, she and her companions, and she bewailed her virginity on the mountains. 39 And it came about after the end of two months that she returned to her father, and lepthae fulfilled his vow that he had vowed. And she had never known a man. And it became for an ordinance in Israel: 40 from year to year the daughters of Israel would go together to lament the daughter of lepthae the Galaadite, four days in the year.

Judges B

Ammon did not listen to the words of lepthae that he sent him.

29 And a spirit of the Lord came upon lepthae, and he passed by Galaad and Manasses. And he passed by the vantage point of Galaad to the other side of the sons of Ammon. 30 And lepthae vowed a vow to the Lord and said, "If giving, you will give the sons of Ammon in my hand, 31 if shall also be that he who comes out, whoever comes from the door of my house to meet me, when I return in peace from the sons of Ammon, shall also be the Lord’s; I will offer him up as a whole burnt offering." 32 And lepthae went on to the sons of Ammon to deploy against them, and the Lord gave them up in his hand. 33 And he struck them down from Aroer until coming as far as Arnon, twenty cities in number, and up to Ebelcharmin, a very great blow. And the sons of Ammon were put to shame from before the sons of Israel.

34 And lepthae came to Massepha, to his home, and see, his daughter was coming out to meet him with timbrels and with dancing. And she was an only child; he had no other son or daughter. 35 And it came about, as he himself saw her that he tore his clothes and said, "Ah ah, my daughter! With confusion you have confused me, and it is you who were in my confusion. And it is me. Against you I opened my mouth to the Lord, and I cannot turn back." 36 But she said to him, "Father, you have opened your mouth to the Lord; do to me as it came out of your mouth when the Lord exacted vengeance for you from your enemies, from the sons of Ammon." 37 And she it was who said to her father, "Let my father indeed do this matter: Grant me two months, and I will go and descend on the mountains and bewail my virginity. It is me and my companions." 38 And he said, "Go," and sent her away for two months. And she went, she and her companions, and she bewailed her virginity on the mountains. 39 And it came about at the end of the two months that she returned to her father, and he carried out against her his vow that he had vowed. And she had never known a man. And it became for an ordinance in Israel: 40 from year to year the daughters of Israel would go to lament the daughter of lepthae of Galaad, for four days in the year.

12 And the sons of Ephraim gathered together, and they came to Sephina and said to lepthae, "Why is it that you went to fight against the sons of Ammon and did not call us to go with you? We will burn your house with fire!" 2 And lepthae said to them, "I was a man facing opponents, I and my people, and the sons of Ammon were humiliating me greatly. And I called out to you, and you did not deliver me from their hand. 3 And I saw that there was none to deliver, and I took my life in my hand and crossed over against the sons of Ammon, and

4I.e. year to year

bHeb = Zaphon
Judges A

the Lord gave them up in my hand. And why have you come up to me this day, to fight against me?" 4And Iephthae gathered all the men of Galaad and began to fight Ephraim, and the men of Galaad struck down Ephraim, because they said, "You are the fugitives from Ephraim, O Galaad in the midst of Ephraim and in the midst of Manasses!" 5And the men of Galaad quickly seized the fords of the Jordan of Ephraim. And it came about that the fugitives of Ephraim said, "Let us pass over," and the men of Galaad said to them, "Are you not from Ephraim?" And they said, "We are not." 6And they said to them, "Then say: Password," and they did not keep straight so as to say it like that. And they seized them and slew them at the fords of the Jordan. And forty-two thousand out of Ephraim fell at that time.

7 And Iephthae judged Israel six years. And Iephthae the Galaadite died and was buried in his city, Galaad.

8 After him Eson of Baithleem judged Israel. 9And there were born to him thirty sons and thirty daughters, who were sent out outside, and he brought in thirty women from outside for his sons. And he judged Israel seven years. 10And Eson died and was buried at Bethleem.

11 And after him Ailom the Zaboulonite judged Israel, and he judged Israel ten years. 12And Ailom the Zaboulonite died and was buried at Baithleem.

13 And after him Labdon son of Sellem the Phraathonite judged Israel. 14And there were born to him forty sons and thirty sons of his sons, mounted on seventy colts, and he judged Israel eight years. 15And Labdon son of Sellem the Phraathonite died and was buried at Phraathon in the land of Ephraim, in the hill country of Lanak.

13 And the sons of Israel added to do what was evil against the Lord, and the Lord gave them up in the hand of allophyles forty years.

2 And there was a man of Sarra, of the tribe of Dan, and his name was Manoe. And his wife was barren and was not bearing. 3And an angel of the Lord appeared to the woman and said to her, "See now! You are barren and have not borne. And you shall become pregnant and bear a son. 4And now, be careful, and do not drink wine and sikera3, and do not eat anything unclean; 5for see, you shall become pregnant and bear a son. And iron shall not come upon his head, for the boy shall be sanctified, a nazirite to God from the womb. And he it is who shall begin to deliver Israel from the hand of allophyles." 6And the woman came and said to her husband, saying, "A man of God came to me, and the seeing of him was like the seeing of an angel of God, most remarkable, and I asked where he came from, and he did not tell me his name. 7And he said to me, 'See, you shall become pregnant and bear a son. And now, drink no wine and sikera3, 8And Iephthae rallied all the men of Galaad and did battle with Ephraim, and the men of Galaad struck down Ephraim, because they said, "You are the refugees of Ephraim, O Galaad in the midst of Ephraim and in the midst of Manasses!" 9And Galaad quickly seized the fords of the Jordan of Ephraim. And the refugees of Ephraim said to them, "Let us cross over," and the men of Galaad said to them, "Are you not an Ephrathite?" And he said, "No." 10And they said to him, "Then say Ear-of-Grain," and he did not keep straight so as to say it like that. And they seized him and slaughtered him at the fords of the Jordan. And forty-two thousand from Ephraim fell at that time.

7 And Iephthae judged Israel sixty years. And Iephthae the Galaadite died and was buried in his city, Galaad.

8 And after him Abaisan from Baithleem judged Israel. 9And he had thirty sons and thirty daughters, whom he sent out outside, and he brought in thirty daughters from outside for his sons. And he judged Israel seven years. 10And Abaisan died and was buried at Baithleem.

11 And after him Ailom the Zaboulonite judged Israel ten years. 12And Ailom the Zaboulonite died and was buried at Ailom in the land of Zaboulon.

13 And after him Abdon son of Hellel the Phraathonite judged Israel. 14And he had forty sons and thirty sons of sons, who rode on seventy colts, and he judged Israel eight years. 15And Abdon son of Hellel the Phraathonite died and was buried at Phraathon in the land of Ephraim, in the hill country of Amalek.

Judges B

them in my hand. And for what have you come up against me in this day, to deploy against me?" 4And Iephthae rallied all the men of Galaad and did battle with Ephraim, and the men of Galaad struck down Ephraim, because they said, "You are the refugees of Ephraim, O Galaad in the midst of Ephraim and in the midst of Manasses!" 5And Galaad quickly seized the fords of the Jordan of Ephraim. And the refugees of Ephraim said to them, "Let us cross over," and the men of Galaad said to them, "Are you not an Ephrathite?" And he said, "No." 6And they said to him, "Then say Ear-of-Grain," and he did not keep straight so as to say it like that. And they seized him and slaughtered him at the fords of the Jordan. And forty-two thousand from Ephraim fell at that time.

7 And Iephthae judged Israel sixty years. And Iephthae the Galaadite died and was buried in his city, Galaad.

8 And after him Abaisan from Baithleem judged Israel. 9And he had thirty sons and thirty daughters, whom he sent out outside, and he brought in thirty daughters from outside for his sons. And he judged Israel seven years. 10And Abaisan died and was buried at Baithleem.

11 And after him Ailom the Zaboulonite judged Israel ten years. 12And Ailom the Zaboulonite died and was buried at Ailom in the land of Zaboulon.

13 And after him Abdon son of Hellel the Phraathonite judged Israel. 14And he had forty sons and thirty sons of sons, who rode on seventy colts, and he judged Israel eight years. 15And Abdon son of Hellel the Phraathonite died and was buried at Phraathon in the land of Ephraim, in the hill country of Amalek.

13 And the sons of Israel added to do what was evil before the Lord, and the Lord gave them up in the hand of Phylistiim forty years.

2 And there was one man from Saraa, from a township of a clan of Dani, and his name was Manoe. And he had a barren wife, and she did not bear. 3And an angel of the Lord appeared to the woman and said to her, "See now! You are barren and have not borne. And you shall become pregnant and bear a son. 4And now, be careful, and do not drink wine and sikera3, and do not eat anything unclean; 5for see, you shall become pregnant and bear a son. And iron shall not come upon his head, for the boy shall be a nazir of God from the womb. And he it is who shall begin to deliver Israel from the hand of Phylistiim." 6And the woman went inside and said, "No." 7And she said to them, "Then say: Password," and they did not keep straight so as to say it like that. And they seized him and slaughtered him at the fords of the Jordan. And forty-two thousand from Ephraim fell at that time.

3Aram = strong drink
And Manoe prayed to the Lord and said, “By me, Lord Adonai, about the man of God whom you sent, do let him come to us again, and let him instruct us as to what we are to do for the boy who is being born.” 2And God listened to Manoe’s voice, and the angel of God again came to the woman, and she was sitting in a field, and her husband Manoe was not with her. 3And the woman hurried and ran off and told her husband, “See, the man who came to me the other day has appeared to me.” 4And Manoe got up and went after his wife towards the man and said to him, “Are you the man who spoke to this woman?” And the angel said, “I am.” 5And Manoe said, “Now then, when your word comes, what shall be the boy’s judgment, and what will his works be?” 6And the angel of the Lord said to Manoe, “Let him keep away from all the things that I spoke to the woman about. 7He shall not eat of anything that comes from the vine. And he is not to drink wine and sikera, strong drink, and he is not to eat any unclean thing. He is to observe everything that I commanded her.”

8 And Manoe said to the angel of the Lord, “Let us then constrain you, and we will prepare a kid of goats before you.” 9And the angel of the Lord said to Manoe, “If you constrain me, I will not eat of your loaves, and if you make a whole burnt offering, you shall offer it to the Lord.” (For Manoe did not know that he was an angel of the Lord.) 10And Manoe said to the angel of the Lord, “What is your name so that we may honor you when your word comes?” 11And the angel of the Lord said to Manoe, “Let him keep away from all the things that I spoke to the woman about. 12He shall not eat of anything that comes from the vine. And he is not to drink wine and sikera, strong drink, and he is not to eat any unclean thing. He shall observe everything that I commanded her.”

13 And Manoe said to the angel of the Lord, “To what end do you ask this, my name? Even by itself it is amazing.” 14And Manoe took the kid of goats and the sacrifice and offered it on the rock to the Lord, and Manoe and his wife were watching. 15And it came about, when the flame went up above the altar toward the sky, that the angel of the Lord ascended in the flame of the altar, and Manoe and his wife were looking on, and they fell on their face to the ground. 16And the angel of the Lord did not add still to appear to Manoe and to his wife. Then Manoe realized that it was an angel of the Lord. 17And Manoe said to his wife, “We shall die by death, for we have seen a god.” 18And his wife said to him, “If the Lord had desired to kill us, he would not have accepted a whole burnt offering and a sacrifice from our hands, and he would not have enlightened us about all these things, and he would not have made them audible to us.”

19 And the woman bore a son and called his name Sampson. And the Lord blessed him and the boy grew. 20And a spirit of the Lord began to ac-
company him in the camp of Dan between Saraa and between Esthaol.

And Sampson went down to Thamnatha, and at Thamnatha he saw a woman of the daughters of the allophyles, and she was pleasing before him. And he came up and told his father and his mother and said, "I have seen a woman at Thamnatha of the daughters of the allophyles, and now, get her for me for a wife." And his father and his mother said to him, "Is there not a woman of your brothers’ daughters among all my people, that you will go to take a wife from the uncircumcised allophyles?" And Sampson said to his father, "Get this one for me, because she was pleasing in my sight." And his father and his mother did not know that it was from the Lord, for he himself was seeking requital from the allophyles. And at that time allophyles had dominion over the sons of Israel.

And Sampson went down, and his father and his mother, to Thamnatha. And he turned aside into a vineyard of Thamnatha, and see, a whelp of a lion roaring to meet him. And a spirit of the Lord made straight for him, and he tore it apart as he would tear apart a kid of goats, and there was nothing in his hand. And he did not tell his father or mother what he had done. And they went down and talked with the woman, and she was pleasing before Sampson. And after days he returned to marry her, and he turned aside to see the carcass of the lion, and see, a swarm of bees in the mouth of the lion, and there was honey. And he took it out into his mouth and went on, going and eating. And he came to his father and to his mother, and he gave to them, and they ate. And he did not tell them that he had taken the honey from the condition of the lion.

And his father went down to the woman, and Sampson held a drinking party there for seven days, because the young men would do thus. And it came about, when they were afraid of him, that they appointed thirty companions for him, and they were with him. And Sampson said to them, "I will set you a problem, and if you tell me the problem within the seven days of the drinking party, I will give you thirty linen garments and thirty robes. And if you cannot tell me, you shall also give me thirty linen garments and thirty robes used as outer garments." And they said to him, "Set your problem, and we will hear it." And he said to them, "Out of the eater came forth food, and out of a strong one came forth something sweet."

And for three days they could not tell the problem.

And it came about in the fourth day that they said to Sampson’s wife, "Do deceive your husband, and let him tell you the problem, or we will burn you and your father’s house with fire. Did the Lord make straight for him, and he tore it apart as he would tear apart a kid of goats, and there was nothing in his hand. And he did not tell his father or mother what he had done. And they went down and talked with the woman, and she was made straight in my sight. And his father and his mother did not know that it was from the Lord, for he himself was seeking requital from the allophyles. And at that time allophyles were dominant in Israel.

And for three days they could not tell the problem.

And it came about in the fourth day that they said to Sampson’s wife, "Do deceive your husband, and let him tell you the problem, or we will burn you and your father’s house with fire. Have
Judges A

you invite us to be beggars?" 16 And Sampson’s wife wept before him and said to him, “You hate me, and you do not love me, for the problem which you set for the sons of my people, even to me you have not told it.” And Sampson said to her, “Look, I have not told it to my father or my mother, and I am going to tell you!” 17 And she wept before him during the seven days, them on which there was a party, and it came about in the seventh day that he told her, because she exasperated him. And she told the sons of her people. 18 And the men of the city said to him in the seventh day before the sun went down, “What is sweeter than honey? And what is stronger than a lion?” And Sampson said to them, “If you had not tamed my heifer, you would not have found my problem.” 19 And a spirit of the Lord made straight for him, and he went down to Ascalon. And from there he struck down thirty men and took their robes and gave them to those who had told the problem. And from those the allophyles came up and burned her and her father with fire. 20 And Sampson’s wife was given to those who had told the problem. And she told the sons of her people. 21 And Sampson was furiously angry, and he went back to his father’s house.

Judges B

you invited us to force us out?” 16 And Sampson’s wife wept before him and said, “But you hate me, and you do not love me, for the problem which you set for the sons of my people you have not told to me.” And Sampson said to her, “If I have not told it to my father or my mother, should I tell you?” 17 And she wept before him during the seven days on which they held the party, and it came about in the seventh day that he told her, because she exasperated him. And she told the sons of her people. 18 And the men of the city said to him in the seventh day before the sun rose, “What is sweeter than honey? And what is stronger than a lion?” And Sampson said to them, “If you had not ploughed with my heifer, you would not have known my problem.”

15 And it came about after days, during the days of the wheat harvest, that Sampson went to visit his wife, bringing along a kid of goats. And he said, “I will go in to my wife, into the bed-room.” And her father would not allow him to go in to her. 2 And her father said, “Saying I said that hating you hated her, and I gave her to your companion. See, is not her younger sister better than she? Do let her be to you in her stead.” 3 And Sampson said to her, “I am without blame from the allophyles this once, for the fact that I do mischief with you.” 4 And Sampson went and caught three hundred foxes and took torches, and he turned tail to tail and put one torch between the two tails, in the middle. 5 And he set fire to the torches, and he sent the foxes off into the standing grain of the allophyles and burned up the ears of grain and what had been previously harvested, from the sheaf up to what stood and up to vineyard and olive trees. 6 And the allophyles said, “Who has done these things?” And they said, “Sampson, the son-in-law of the Thamnathite, because he took his wife and gave her to his companion.” And the allophyles came up and burned her and her father with fire. 7 And Sampson said to them, “If you act thus, I will not be content unless I take my revenge from each and every one of you.” 8 And he struck them on the thigh, a great blow, and he went down and was staying by the wadi in the cave of Etam.

9 And the allophyles came up and encamped against Ioudas, and they were thrown back at Lechi. 10 And they said to them, every man of Ioudas, “Why have you come up against us?” And the allophyles said, “To bind Sampson and to do
to him as he did to us." 11 And three thousand men of Loudas went down to the hole in the rock of Etam, and they said to Sampson, "Do you not know that the allophyles are ruling over us? And why have you done these things to us?" And Sampson said to them, "As they did to me, so I have done to them." 12 And they said to him, "We have come down to bind you and to give you into the hands of the allophyles." And Sampson said to them, "Swear to me not to kill me yourselves and give me up to them, lest you yourselves come against me." 13 And they swore to him, saying, "No, but we will bind you with a binding and give you into their hands, but we will not put you to death by death." And they bound him with two new cords and led him up from the rock.

14 And he came by himself as far as Jawbone, and the allophyles shouted in triumph to meet him and ran to meet up with him, and a spirit of the Lord made straight for him, and the cords that were on his arms became like flax when it smells fire, and the bonds were loosed from his hands. 15 And he found a jawbone of a donkey cast aside and stretched out his hand and took it, and with it he struck down a thousand men. 16 And Sampson said, "I have wiped them out, wiping them out with a donkey's jawbone, for with a donkey's jawbone I have struck down a thousand men." 17 And it came about, when he had finished speaking, that he threw the jawbone from his hand, and he called that place Jawbone's Slaying.

18 And he was very thirsty, and he called out to the Lord and said, "You have granted this great deliverance by the hand of your slave. And now, shall I die of thirst and fall in the hand of the uncircumcised?" 19 And God opened the wound of the jawbone, and waters came from it. And he drank, and his spirit returned in him, and he revived. Therefore its name was called Spring-Summoned-by-Jawbone, as it remains to this day. 20 And he judged Israel in the days of the allophyles twenty years.

16 And Sampson went from there to Gaza, and there he saw a woman, a prostitute, and went in to her. 2 And the Gazites were told, saying, "Sampson has come here." And they circled around and lay in wait for him all night by the city gate. And they kept quiet all night, saying, "Let us wait until the light, when it is early, and let us kill him." 3 And Sampson lay until midnight. And about midnight he rose up and took hold of the doors of the city gate and the two posts and pulled them up, bar and all, and put them on his shoulder and carried them to the top of the mountain that faces the front of Chebron and set them down there.

4 And it came about after this that he fell in love with a woman by the Wadi Sorech, and her name was Dalila. 5 And the satraps of the allophyles came up to them, "As they did to me, so I have done to them." 6 And they said to him, "We have come down to bind you so that we may give you in the hand of the allophyles." And Sampson said to them, "Swear to me, lest you yourselves gather against me." 7 And they said to him, saying, "No, except that we will bind you with a binding and give you in their hand, and we will not put you to death by death." And they bound him with two new cords and brought him up from that rock.

14 And they came as far as Jawbone, and the allophyles shouted in triumph and ran to meet him, and a spirit of the Lord leapt upon him, and the cords that were on his arms became like flax which was burnt by fire, and his bonds melted from his hands. 15 And he found a jawbone of a donkey cast aside and stretched out his hand and took it, and with it he struck down a thousand men. 16 And Sampson said, "I have wiped them out, wiping them out with a donkey's jawbone, for with a donkey's jawbone I have struck down a thousand men." 17 And it came about, when he had ceased speaking, that he threw the jawbone from his hand, and he called that place Jawbone's Slaying.

18 And he was very thirsty and wept to the Lord and said, "You have approved this great deliverance by the hand of your slave. And now, shall I die of thirst and fall in the hand of the uncircumcised?" 19 And God broke open the pit in the jawbone, and water came from it. And he drank, and his spirit returned, and he came to life. Therefore its name was called Caller's Spring, which is in Jawbone to this day. 20 And he judged Israel in the days of the allophyles twenty years.
Judges A

phyles came up to her and said to her, “Deceive him, and see in what his great strength lies, and how we may be strong against him and bind him, so as to subdue him, and we for our part will give you, a man, eleven hundred pieces of silver.” And Dalila said to Sampson, “Tell me in what your great strength lies and by what means you may be bound so that you could be subdued.” And Sampson said to her, “If they bind me with seven fresh bowstrings that have not been left abandoned, I shall both become weak and be like one of men.” And the satraps of the allophyles brought her seven fresh bowstrings that had not been left abandoned, and she bound him with them. And his ambush was sitting in the storeroom, and she said to him, “Allophyles are upon you, Sampson!” And he broke the bowstrings, as a strand shaken off snaps when it smells fire. And his strength was not known.

10 And Dalila said to Sampson, “Look, you have deceived me and told me lies; now then do tell me how you may be bound.” And he said to her, “If they tie me up with a binding, with seven new cords with which no work has been done, I shall both become weak and be like one of men.” And Dalila took new cords for him and bound him with them, and said to him, “The allophyles are upon you, Sampson!” (And the ambush was sitting in the storeroom.) And he snapped the cords off his arms like a thread.

11 And Dalila said to Sampson, “Until now you have deceived me and told me lies; do tell me how you may be bound.” And he said to her, “If you weave the seven plaits of my head with the warp and hammer them into the wall with the peg, I shall also become weak, like one of men.” And Dalila lulled him to sleep, and she made the seven locks of his head the warp with the stretching out and hammered them into the wall with the pegs. And she said to him, “The allophyles are upon you, Sampson!” But he awoke from his sleep and pulled away the pegs along with the web from the wall and the warp. And his strength was not known.

12 And Dalila said to him, “How can you say, ‘I love you,’ and your heart is not with me? This is the third time you have deceived me and have not told me in what your great strength lies.” And it came about, when she had overpowered him with her words for the entire night and had pestered him, that he was tired to death. And he told her everything from his heart and said to her, “A razor will not come upon my head, for I have been a nazirite of God from my mother’s belly. And if I am shaved, my strength will leave me, and I will become weak and be as all men are.”

13 And Dalila realized that he had told her everything from his heart. And she sent and called all the satraps of the allophyles, saying, “Come up this once, for he has told his whole heart to me.”

Judges B

to her and said to her, “Deceive him, and see in what his great strength lies, and how we may be strong for him and bind him, so as to subdue him, and we for our part will give you, a man, eleven hundred pieces of silver.” And Dalida said to Sampson, “Do tell me in what your great strength lies and by what means you may be bound so that you could be subdued.” And Sampson said to her, “If they bind me with seven fresh bowstrings that have not been spoiled, I shall both become weak and be like one of men.” And the rulers of the allophyles brought her seven fresh bowstrings that had not been spoiled, and she bound him with them. And the ambush she had was sitting in the storeroom, and she said to him, “Allophyles are upon you, Sampson!” And he tore apart the bowstrings, as one might tear apart a twist of flax when it smells the fire. And his strength was not known.

10 And Dalida said to Sampson, “Look, you have misled me and told me lies; now then tell me how you may be bound.” And he said to her, “If when they tie me up they bind me with seven new cords, them with which no work has been done, I shall both become weak and be like one of men.” And Dalida took new cords and bound him with them, and said to him, “The allophyles are upon you, Sampson!” (And the ambush was sitting in the storeroom.) And he snapped the cords off his arms like a thread.

11 Then Dalida said to Sampson, “How can you say, ‘I love you,’ and your heart is not with me? This is the third time you have misled me and have not told me in what your great strength lies.” And it came about, when she had worn him down with her words for the entire night and had pestered him, that he was tired to the point of dying. And he told her all his heart and said to her, “Iron has not come upon my head, for I have been a holy one of God from my mother’s belly. If then I am shaved, my strength will leave me, and I will become weak and be like all men.”

12 And Dalida realized that he had told her all his heart. And she sent and called the rulers of the allophyles, saying, “Come up just this once more, for he has told his whole heart to me.” And the
And all the satraps of the allophyles came up to her and brought the money in their hands. And she lulled him to sleep between her knees, and she called a barber, and he shaved off the seven locks of his head. And he began to weaken, and his strength left him. And Dalila said to him, "The allophyles are upon you, Sampson!" and he awoke from his sleep and said, "I will go out as once and once and will be shaken free." And he himself did not know that the Lord had left him. And the allophyles seized him and gouged out his eyes. And they led him down to Gaza and bound him with bronze shackles, and he was grinding grain in the prison-house. And the hair of his head began to grow again after it had been shaved.

And the satraps of the allophyles gathered to sacrifice a great atonement to their god Dagon and to rejoice. And they said, "Our god has delivered Sampson our enemy in our hand." And they saw him and praised their gods. And they said, "Our god has delivered our enemy in our hand, yes, the ravager of our country, who multiplied our wounded." And it came about, when their heart was merry, that they said, "Call Sampson from the prison-house, and let him perform before us." And they called Sampson out of the prison-house and were making fun of him. And they placed him between the two pillars, and Sampson said to the lad who held him by the hand, "Do let me rest, and make me feel the pillars, those on which the house rests, and I will lean against them." Now the boy did so. Now the house was full of men and women, and all the satraps of the allophyles were there, and on top of the house there were about three thousand men and women, watching Sampson being made fun of.

And Sampson called out to the Lord and said, "Lord, Lord, remember me, and do strengthen me only this once more, and I will exact one act of requital against the allophyles for my two eyes." And Sampson embraced the two pillars, those on which the house stood, and he leaned against them, one in his right hand and one in his left hand. And Sampson said, "Let my soul die with the allophyles." And he leaned with strength, and the house fell on the satraps and on all the people who were in it. And the dead whom Sampson put to death at his death were more numerous, above those he had put to death during his life. And his brothers and all his father's house came down and took him and went up and buried him between Saraa and between Esthaol in the tomb of his father Manoe. And he himself judged Israel twenty years.

17 And there was a man from the hill country of Ephraim, and his name was Micha. And he said to his mother, "Eleven hundred pieces of silver, those that were taken for you—and you administered an oath and spoke in my hearing—see, the silver is in my possession; I took it. And the rulers of the allophyles came up to her and brought up the money in their hands. And Dalida lulled Sampson to sleep on her knees, and she called a man, and he shaved off the seven plaits of his head, and it began to weaken him, and his strength left him. And Dalida said, "Allophyles are upon you, Sampson!" and he awoke from his sleep and said, "I will go out as once and once and will be shaken free." And he himself did not know that the Lord had departed from upon him. And the allophyles overpowered him and put out his eyes. And they brought him down to Gaza and shackled him with bronze shackles, and he was grinding grain in the house of incarceration. And hair on his head began to grow as he had shaved it.

And the rulers of the allophyles gathered to sacrifice a great oblation to their god Dagon and to rejoice. And they said, "The god has given Sampson our enemy in our hand." And the people saw him and sang hymns to their god: "Our god has given our enemy in our hand, the ravager of our country, him who multiplied our wounded." And when their heart was merry, then they said, "Call Sampson from the prison-house, and let him perform before us." So they called Sampson from the house of incarceration, and he began to perform before them. And they were beating him. And they placed him between the columns, and Sampson said to the young man who held his hand, "Let me go, and I will feel the columns, those on which the house stands, and lean against them." And the house was full with the men and women, and all the rulers of the allophyles were there, and on top of the house there were about seven hundred men and women, those who were watching Sampson's performances.

And Sampson wept to the Lord and said, "Adonaie, Lord, do now remember me, and strengthen me just this once more, O God, and I will carry out this one act of requital against the allophyles for my two eyes." And Sampson embraced the two columns of the house on which the house stood, and he leaned against them and grasped one with his right hand and one with his left hand. And Sampson said, "Let my soul die with the allophyles." And he lifted with strength, and the house fell on the rulers and on all the people who were in it. And the dead whom Sampson put to death at his death were more than those he had put to death during his life. And his brothers and his father's house came down and took him and went up and buried him between Saraa and between Esthaol in the tomb of his father Manoe. And he himself judged Israel twenty years.
And his mother said, "My son is blessed to the Lord!" 3And he returned the eleven hundred pieces of silver to his mother, and his mother said, "By an act of consecration I consecrated the silver to the Lord from my hand, setting it apart to make a carved object\(^a\) and a cast object\(^b\), and now I will return them to you and will give it back to you." 4And he returned the silver to his mother, and his mother took two hundred pieces of the silver and gave it to the smelter, and he made it into a carved object\(^a\) and a cast object\(^b\), and it came to be in the house of Micha. 5As for the man Micha, he had a house of god, and he made ephod and tharaphin\(^b\) and filled the hand of one of his sons, and he became for a priest to him. 6In those days there was no king in Israel; a man would do what was good in his own eyes.

7 And there was a lad of Bethleem, division of loudas, of the clan of loudas, himself a Leuite, and he himself lived there as a resident alien. 8And the man went from the city of loudas, from Bethleem, to live as resident alien wherever he could find. 9And he came to the hill country of Ephraim and far as the house of Micha, to make his journey. 10And Micha filled the Leuite’s hand, and the lad became for a priest to him and was in the house of Michaias. 11And Michaias said, "Now I know that the Lord favors me, because the Leuite has become for a priest to him." 12And Micha filled the Leuite’s hand, and the lad became for a priest to him and was in the house of Micha. 13And Michaias said, "Now I know that the Lord favors me, because the Leuite has become for a priest to me."

18 In those days there was no king in Israel. And in those days the tribe of Dan was seeking an inheritance for itself to live in. For up to those days no inheritance had fallen to their lot in the midst of the tribes of Israel. 2And the sons of Dan sent out five men from their clans, from part of them, sons of power, from Saraa and Esthaol, to spy out the land and to explore it, and they said to them, "Go, and search out the land." And they came to the hill country of Ephraim, as far as the house of Micha, and they rested there. 3While they were near Micha’s house, they also themselves recognized the voice of the young lad, the Leuite, and they went over and said to him, "Who brought you here? And what are you doing here, and what is your business here?" 4And he said to them, "Micha did such and such for me, and he hired me, and I became for a priest to him." 5And they said to him, "Do inquire by God, and we will know whether the

\(^{a}\)Possibly image  \(^{b}\)Heb = images or household gods
And the priest said to them, “Go in peace. Your journey, that upon which you are going, is before the Lord.”

And the five men went on, and they came to Laïsa, and they observed the people who were living in it, settled in hope, according to the decision of the Sidonians, resting in hope and unable to speak a word, for they were far from Sidon and had no word with Syria. And the five men came to their brothers at Saraa and Esthaol and their brothers were saying to them, “Why are you sitting down?”

And they said, “Get up, and let us go up against them. For we have entered and journeyed about in the land as far as Laïsa, and we saw the people who live in it in hope, according to the judgment of the Sidonians: and they were far away, away from Sidon, and they had no word with Syria. But get up, and let us go up against them! For we have found the land, and see, it is very good. And will you keep silent? Do not hesitate to go, to come and inherit the land.”

Whenever you enter, you will come to a trusting people, and the land is broad—for God has delivered it in your hand—a place, there where there is no lack of every matter, everything on earth.”

And six hundred men of a clan of Dan, armed with military implements, set out from Saraa and Esthaol and went up and encamped at Kariahïrîm in Loidas. On this account that place is called Dan’s Camp to this day; see, it is behind Kariahïrîm. From there they passed on and came as far as the hill country of Ephraïm and came as far as the house of Micha.

And the five men who were going to spy out the land answered and said to their brothers, “Do you know that in these buildings there are ephod, theraphïn, a carved object and a cast object? So now consider what you will do.” And they turned in that direction and entered the house of the lad, the Leuite, at the home of Micha, and greeted him. And the six hundred men who were armed with military implements were standing like pillars by the door at the gateway, those of the sons of Dan. And the five men who were going to spy out the land went up. They came there and took the carved object, the ephod, the theraphïn and the cast object. And the priest was standing like a pillar by the door at the gateway, and the six hundred men armed with military implements. And they went into Micha’s house and took the carved object, the ephod, the theraphïn and the cast object, and the priest said to them, “What are you doing?” And they said to him, “Keep quiet! Put your hand over your mouth, and come here with us, and you will be to us for a father and for a priest. Is it better that you should be priest to the house of one man than that you should become priest to a tribe and clan in Israel?” And the priest’s heart was glad. And he took the ephod, the theraphïn, the carved ob-

whether the journey, that on which we are going, will be successful.” And the priest said to them, “Go in peace. Your journey, that on which you are going, is before the Lord.”

And the five men went on, and they came to Laïsa, and they observed the people in the midst of it, settled in hope, like the judgment of Sidonians, being quiet, and there was none in the land to deter or to make them ashamed in regard to a word, no oppressive inheritor of a treasury, and they were far from Sidonians and did not have a word with a person. And the five men came to their brothers at Saraa and Esthaol and said to their brothers, “Why are you sitting down?” And they said, “Get up, and let us go up against them. For we saw the land, and see, it is very good. And will you remain quiet? Do not hesitate to go and enter in to inherit the land.” And whenever you go, you will enter in to a people in hope, and the land is wide—for God has given it in your hand—a place, there where there is no lack of every matter of the things on earth.”
the carved object and the cast object and went into the midst of the people.

21 And they turned around and departed and positioned the whole household and his esteemed possession in front of them. 22 Now when they had gone a long distance from the home of Michaias, then see, Micha and the men who belonged to the house with Micha were crying out behind the sons of Dan. 23 And the sons of Dan turned their faces around and said to Micha, "What is the matter that you cried out?" 24 And Micha said, "Because you took my carved object that I made for myself and the priest, and went away, and what have I left? And why do you say this to me, 'Why do you cry out like this?'" 25 And the sons of Dan said to him, "Your voice had better not be heard with us or else men who are afflicted in soul will attack you, and you will add your life and the lives of your household." 26 And the sons of Dan went on their way. And Micha saw that they were too strong for him, and he turned away and went back to his home. 27 And they took everything Micha had made and the priest who belonged to him and came as far as Laisa, to a people quiet and trusting, and they struck them down with the edge of the sword and burned down the city. 28 And there was none to rescue, because it was far from Sidonians and they had no word with a person. And it was in a valley that belongs to the house of Roob. And they built the city and pitched tent in it. 29 And they called the name of the city Dan, after the name of their ancestor, who was born to Israel; and the city formerly had the name Laisa. 30 And the sons of Dan set up Micha's carved object for themselves, and Jonathan son of Gersom son of Moyes, he and his sons were priests for the tribe of Dan until the day of the removal from the land. 31 And they appointed for themselves Micha's carved object that he had made, all the days that the house of God was at Selom.

And it came about in those days that there was no king in Israel. And it came about that a man, a Leuite, was living as a resident alien in the thighs of the hill country of Ephraim. And the man took to himself a wife, a concubine from Bethlehem of Ioudas. 2 And his concubine became angry with him, and she went away from him to her father's house at Bethleem of Ioudas and was there for days, four months. 3 And her husband got up and set out after her, to speak to her heart, to turn her back to him. And his young man was with him, and a team of draft animals. And he came as far as her father's house, and the young woman's father saw him and was there to meet him. 4 And his father-in-law, the young woman's father, brought him inside and sat with him three days, and they ate and drank and slept there. 5 And it came about on the fourth day that they rose early in the morning, and he got up.

Possibly image
to leave, and the young woman's father said to his son-in-law, "Strengthen your heart with a morsel of bread, and go after that." 6 And both sat and ate in the same place, and they drank, and the young woman's father said to the man, "Begin, and lodge, and let your heart be glad." 7 And the man got up to go, and his father-in-law put great pressure on him, and he lodged there again. 8 And on the fifth day he rose early in the morning to leave, and the young woman's father said, "Strengthen your heart with bread, and campaign until the day declines." And both of them ate and drank. 9 And the man got up to leave, and he and his concubine and his young servant, and his father-in-law, the young woman's father, said to him, "Look now, the day has declined towards evening. Stay here today as well, and let your heart be glad, and tomorrow you shall rise early for your journey and shall depart for your dwelling."

10 And the man did not want to lodge, and he got up and departed, and they came as far as opposite lebous (this is Jerusalem). And with him was a team of loaded draft animals, and his concubine was with him. 11 While they were still near lebous (and the day was far spent), then the young servant said to his master, "Come now, and let us turn aside to this city of the lebousite and lodge in it." 12 And his master said to him, "I will not turn aside into a foreigner's city, which is not of the sons of Israel, and we will continue on as far as Gabaa."

13 And he said to his young servant, "Come, and let us enter one of the places and lodge in Gabaa or in Rama." 14 And they passed by and went on, for the sun sank near Gabaa, which belongs to Beniamin. 15 And they turned aside there, to go in to stay in Gabaa. And they went in and sat down in the square of the city, and there was no man who would take them into the house to stay.

16 And at evening, see, an old man came in from his work, from the field. And the man was from the hill country of Ephraim, and he himself was a resident alien in Gabaa (and the men of the place were sons of Beniamin). 17 And when he looked up with his eyes, he saw the man, the wayfarer in the square of the city, and the old man said, "Where are you going, and where do you come from?" 18 And he said to him, "We are passing through from Bethleem of Ioudas as far as the thighs of the hill country of Ephraim. Now, I am from there, and I went as far as Bethleem of Ioudas, and I am returning to my home, and there is no man taking me into the house. 19 And indeed, there is straw and fodder for our donkeys, and indeed there is bread and wine for me and for your slave-woman and for the young servant, your slaves. There is no lack of anything." 20 And the old man said, "Peace be to you. Yet, everything you lack is my concern; only do not spend the night in the square." 21 And he led him into his house and fed him, and he lodged there.

10 And the man was not pleased to lodge, and he got up and departed, and he came as far as opposite lebous (this is Jerusalem). And with him was a team of loaded donkeys, and his concubine was with him. 11 And they came as far as lebous, and the day was far advanced, and the young man said to his master, "Come now, and let us turn aside to this city of the lebousite and lodge in it." 12 And his master said to him, "We will not turn aside into a foreign city in which there is none from among the sons of Israel here, and we will continue on as far as Gabaa." 13 And he said to his young man, "Come, and let us go near one of the places, and we will lodge in Gabaa or in Rama." 14 And they passed by and went on, and the sun sank on them near Gabaa, which belongs to Beniamin. 15 And they turned aside there, to go in to lodge in Gabaa. And they went in and sat down in the square of the city, and there was no man taking them in to a house to lodge.

16 And at evening, see, an old man was coming in from his work, from the field. And the man was from the hill country of Ephraim, and he himself was a resident alien in Gabaa (and the men of the place were sons of Beniamin). 17 And the old man lifted up his eyes and saw the wayfarer man in the square of the city, and the old man said, "Where are you going, and where do you come from?" 18 And he said to him, "We are passing by from Bethleem of Ioudas as far as the thighs of the hill country of Ephraim. I am from there, and I went as far as Bethleem of Ioudas, and I am going to my home, and there is no man taking me into the house. 19 And indeed, there is straw and fodder for our donkeys, and there are loaves and wine for me and for your servant-woman and for the young man with your servants. There is no lack of anything." 20 And the old man said, "Peace be to you. Yet, everything you lack is my concern; only do not lodge in the square." 21 And he brought him into his house and made space for the donkeys, and...
And towards morning, the woman came and fell down by the door at the gateway to the man’s house, there where her master was, until it was light.

And her master got up early and opened the doors of the house and went out to go on his way, and see, the woman, his concubine, lying by the door, and her hands were in the entrance. And he said to her, “Get up, and let’s go.” And she did not answer him, but she had died. And he took her up onto the draft animal, and the man got up and departed for his place. And he entered his house and took his dagger and took hold of his concubine and dismembered her into twelve pieces, and sent them to all the tribes of Israel. And it came about that everyone who saw would say, “Neither has it happened nor has it appeared thus from the day of the coming up of the sons of Israel from Egypt until this day. And he commanded the men whom he sent, saying, “This is what you shall say to every man of Israel, ‘Has it happened according to this thing from the day of the coming up of the sons of Israel from Egypt until this day? Do take counsel with yourselves about her, and speak out.’”

And all the sons of Israel came out, from Dan and up to Bersabee, and the land of Galaad, and all the congregation assembled like one man before the Lord at Massepha. And the region of all the people stood, all the tribes of Israel in the assembly of the people of God, four hundred thousand men, foot-soldiers drawing a sword.

And the sons of Beniamin heard that the sons of Israel had gone up to the Lord at Massepha. And the sons of Beniamin heard that the sons of Israel had gone up to the Lord at Massepha. And then they came, the sons of Israel said, “Say where this wickedness took place.” And the Leuite, the husband of the murdered woman, answered and said, “I came to Gabaa in the territory of Benjamin, and they washed their feet themselves and ate and drank.

And towards morning, the woman came and fell down by the door at the gateway to the man’s house, there where her master was, until it was light.

And her master got up early and opened the doors of the house and went out to go on his way, and see, the woman, his concubine, lying by the door, and her hands were in the entrance. And he said to her, “Get up, and let’s go.” And she did not answer him, but she had died. And he took her up onto the draft animal, and the man got up and departed for his place. And he entered his house and took his dagger and took hold of his concubine and dismembered her into twelve pieces, and sent them to all the tribes of Israel. And it came about that everyone who saw would say, “Neither has it happened nor has it appeared thus from the day of the coming up of the sons of Israel from Egypt until this day. And he commanded the men whom he sent, saying, “This is what you shall say to every man of Israel, ‘Has it happened according to this thing from the day of the coming up of the sons of Israel from Egypt until this day? Do take counsel with yourselves about her, and speak out.’”

And all the sons of Israel came out, from Dan and up to Bersabee, and the land of Galaad, and all the congregation assembled like one man before the Lord at Massepha. And the region of all the people stood, all the tribes of Israel in the assembly of the people of God, four hundred thousand men, foot-soldiers drawing a sword.

And the sons of Beniamin heard that the sons of Israel had gone up to the Lord at Massepha. And then they came, the sons of Israel said, “Say where this wickedness took place.” And the Leuite, the husband of the murdered woman, answered and said, “I came to Gabaa in the territory of Benjamin, and they washed their feet themselves and ate and drank.

And towards morning, the woman came and fell down by the door at the gateway to the man’s house, there where her master was, until it was light.

And her master got up early and opened the doors of the house and went out to go on his way, and see, the woman, his concubine, lying by the door, and her hands were in the entrance. And he said to her, “Get up, and let’s go.” And she did not answer him, but she had died. And he took her up onto the draft animal, and the man got up and departed for his place. And he entered his house and took his dagger and took hold of his concubine and dismembered her into twelve pieces, and sent them to all the tribes of Israel. And it came about that everyone who saw would say, “Neither has it happened nor has it appeared thus from the day of the coming up of the sons of Israel from Egypt until this day. And he commanded the men whom he sent, saying, “This is what you shall say to every man of Israel, ‘Has it happened according to this thing from the day of the coming up of the sons of Israel from Egypt until this day? Do take counsel with yourselves about her, and speak out.’”

And all the sons of Israel came out, from Dan and up to Bersabee, and the land of Galaad, and all the congregation assembled like one man before the Lord at Massepha. And the region of all the people stood, all the tribes of Israel in the assembly of the people of God, four hundred thousand men, foot-soldiers drawing a sword.

And the sons of Beniamin heard that the sons of Israel had gone up to the Lord at Massepha. And then they came, the sons of Israel said, “Say where this wickedness took place.” And the Leuite, the husband of the murdered woman, answered and said, “I came to Gabaa in the territory of Benjamin.
And the sons of Israel went up and wept in the place, there where they had drawn up in battle in the land of Israel. 23And the sons of Israel were strong, and they added to draw up for war near for battle against our brothers, sons of Benjamin. 15And in that day the sons of Belial, and we will put them to death and purge wickedness from Israel.” And the sons of Benjamin gathered together from their cities, coming as one man.

12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, “What evil is this that has happened among you? 13Now then, hand over the godless men in Gabaa, the sons of transgressors, those in Gabaa, and we will put them to death and purge wickedness from Israel.” And the sons of Benjamin did not see fit to listen to the voice of their brothers, the sons of Israel. 14And the sons of Benjamin came together out of their cities to Gabaa, to go out to fight with sons of Israel. 15And in that day the sons of Benjamin were reviewed, twenty-five thousand men from the cities drawing a sword, besides the inhabitants of Gabaa. They were reviewed, seven hundred men, handpicked young men, ambidextrous. All these were slingers, throwing a stone at a hair and not missing. 17And every man of Israel—they were reviewed, apart from the sons of Benjamin, four hundred thousand men drawing a sword. All of these were men, warriors.

18 And they arose and went up to Baithel, and the sons of Israel inquired by God and said, “Who shall go up for us as leader, to fight with Benjamin?” And the Lord said, “Ioudas shall go up as leader.”

19 And the sons of Israel arose and encamped against Gabaa. 20And every man of Israel went out to battle with Benjamin, and they mustered with them for battle, a man of Israel against Benjamin. 21And the sons of Benjamin came out of the city and destroyed among Israel in that day twenty-two thousand men upon the land. 22And a man of Israel was strong, and they added to draw up for war in the place, there where they had drawn up in the first day. 23And the sons of Israel went up and wept before the Lord until the evening, and they inquired by the Lord, saying, “Shall I add to draw near for battle against my brother Benjamin?” And the Lord said, “Go up against him.”

And the men of Gabaa rose up against me and surrounded the house at night against me. They wanted to murder me, and they humiliated my concubine, and she died. 6And I seized my concubine and dismembered her and sent throughout every territory of the inheritance of the sons of Israel, for they committed zemaa and an error in Israel. 7See, all of you, sons of Israel, give yourselves advice and counsel there.”

8 And all the people got up like one man, saying, “We will not go, a man into his dwelling, and we will not turn aside, a man to his house. 9And now this is the word that we will carry out against Gabaa: we will go up against it by lot. 10And we will take ten men for a hundred, and a hundred for a thousand, and a thousand for ten thousand, to bring provisions for the people, those who are going in to carry out against Gabaa of Benjamin according to all the madness that they have committed in Israel.” 11And every man of Israel gathered from their cities, coming as one man.

12 And the tribes of Israel sent out men through all the tribe of Benjamin, saying, “What evil is this that has happened among you? 13Now then, hand over the godless men in Gabaa, the sons of transgressors, those in Gabaa, and we will put them to death and purge wickedness from Israel.” And the sons of Benjamin did not see fit to listen to the voice of their brothers, the sons of Israel. 14And the sons of Benjamin came together from their cities to Gabaa, to go out to battle against sons of Israel. 15And in that day the sons of Benjamin were reviewed, twenty-three thousand men from the cities, a man drawing a sword, excluding the inhabitants of Gabaa, who were reviewed, seven hundred men, handpicked 16from all the people, ambidextrous. All these were slingers of stones at a hair and not missing. 17And a man of Israel—they were reviewed, excluding Benjamin, four hundred thousand men drawing a sword. All of these were men of battle.

18 And they arose and went up to Baithel, and they inquired by God. And the sons of Israel said, “Who shall go up for us as leader, to fight against sons of Benjamin?” And the Lord said, “Ioudas shall go up as leader.”

19 And the sons of Israel arose in the morning and encamped against Gabaa. 20And they went out, every man of Israel, for battle against Benjamin, and they joined battle with them by Gabaa. 21And the sons of Benjamin came out of the city and destroyed among Israel in that day twenty-two thousand men upon the land. 22And they were strong, a man of Israel, and they added to join battle in the place where they had joined battle in the first day. 23And the sons of Israel went up and wept before the Lord until the evening, and they inquired by the Lord, saying, “Shall we add to draw near for battle against our brothers, sons of Benjamin?” And the Lord said, “Go up against them.”

*Heb = outrage*
24 And the sons of Israel advanced against Benjamín in the second day. 25 And Benjamín went out to meet them from Gabaa in the second day and destroyed eighteen thousand men of the people upon the land; all these had drawn a sword. 26 And all the sons of Israel and all the people went up and came to Baithel and wept before the Lord, and they fasted in that day and offered whole burnt offerings of deliverance before the Lord. 27 And the sons of Israel inquired by the Lord (and the ark of the covenant of the Lord was there in those days). 28 And Phinees son of Eleazar son of Aaron stood before it in those days), saying, "Shall I yet add to go out for battle with the sons of Benjamin my brother, or shall I desist?" And the Lord said, "Go up, for tomorrow I will deliver him in your hand."

29 And the sons of Israel set ambushes against Gabaa all around. 30 And Israel drew up against Benjamin in the third day, and they deployed against Gabaa, as once and once. 31 And the sons of Benjamin went out to meet the people, and they were drawn away out of the city, and as once and once they began to strike down some from the people along the roads, one of which goes up to Baithel and one goes up to Gabaa, in the fields, about thirty men in Israel. 32 And the sons of Benjamin said, "They are stumbling before us as previously." And the sons of Israel said, "Let us retreat and draw them out of the city toward the roads." 33 And every man of Israel went up from his position, and they mustered in Baalthamar, and the Israelite ambush was struggling out of its position west of Gabaa. 34 And there arrived in front of Gabaa ten thousand men from all Israel, and the war became grievous. And they did not realize that evil had touched them.

35 And the Lord routed Benjamin in front of Israel, and the sons of Israel destroyed twenty-five thousand one hundred men among Benjamin in that day; all these were drawing a sword.

36 And Benjamín saw that he was routed.

And a man of Israel gave ground to Benjamin, because they looked to the ambush that they had stationed against Gabaa. 37 And the ambush rushed forward, and they spread out against Gabaa, and the ambush advanced, and they struck down the whole city with the edge of the sword. 38 And the command for a man of Israel as regards the ambush was that they should send up a signal of the smoke of the city. 39 And they turned, a man of Israel, in the battle, and Benjamin had begun to strike down wounded in the man of Israel, about thirty men, for they said, "But being routed he is routed before us, just like the previous battle."

4I.e. before

24 And the sons of Israel advanced against the sons of Benjamin in the second day. 25 And the sons of Benjamin went out to meet them from Gabaa in the second day and destroyed a further eighteen thousand men from the sons of Israel upon the land; all these were drawing a sword. 26 And all the sons of Israel and all the people went up and came to Baithel and wept and sat there before the Lord, and they fasted in that day until evening and offered whole burnt offerings and ones of completion before the Lord. 27 For the ark of the covenant of the Lord God was there, 28 and Phinees son of Eleazar son of Aaron stood before it in those days. And the Israelites inquired by the Lord, saying, "Shall we yet add to go out for battle against the sons of Benjamin our brothers, or are we to call a halt?" And the Lord said, "Go up, for tomorrow I will give them into your hands."

29 And the sons of Israel set ambushes against Gabaa all around. 30 And the sons of Israel went up against the sons of Benjamin in the third day and joined battle against Gabaa, as once and once. 31 And the sons of Benjamin went out to meet the people, and they poured out of the city. And as once and once they began to strike down some of the people as casualties along the roads, one of which goes up to Baithel and one to Gabaa, in fields, about thirty men in Israel. 32 And the sons of Benjamin said, "They are falling before us as at first." And the sons of Israel said, "Let us retreat and clear them out, away from the city toward the roads." And so they did. 33 And every man went up from his position, and they formed up in Baalthamar, and the Israelite ambush was coming up from its position, from Maaragabe. 34 And there came in front of Gabaa ten thousand men from all Israel, and battle was grievous. And they did not realize that evil was overtaking upon them.

35 And the Lord struck down Benjamin before the sons of Israel, and the sons of Israel destroyed twenty-five thousand one hundred men from Benjamin in that day; all these would draw a sword.

36 And the sons of Benjamin saw that they were beaten.

And a man of Israel gave ground to Benjamin, because they looked to the ambush that they had positioned against Gabaa. 37 And when they retreated, the ambush also moved, and they stretched out towards Gabaa, and the ambush spread out, and they struck down the city with the edge of the sword. 38 And there was a sign for the sons of Israel with the ambush in the battle, that they should send up a signal of smoke from the city. 39 And the sons of Israel saw that the ambush had quickly seized Gabaa, and they formed up in their battle-line. And Benjamin began to strike down wounded among the men of Israel, about thirty men, for they said, "Again they are falling with a falling before us, just like the previous bat-
And the signal, a pillar of smoke, began to rise out of the city, and Beniamin looked behind him, and see, the annihilation of the city went up toward the sky! And a man of Israel turned back, and a man of Beniamin made haste, and he saw that evil had touched him. And they turned before a man of Israel in the direction of the wilderness, and the battle overtook them, and those from the cities destroyed him in their midst. And they cut down Beniamin, to stop him with a stopping, and they trampled him down until opposite Gabaa from the east. And there fell eighteen thousand men of Beniamin. With all these were powerful men. And they turned and fled into the wilderness to the rock of Remmon. And they gleaned five thousand men along the roads, and they clung on after him as far as Gadaam, and they struck down two thousand men of them. And all those who fell in that day among Beniamin were twenty-five thousand men who drew a sword. With all these were powerful men. And six hundred turned and fled into the wilderness to the rock of Remmon and remained at the rock of Remmon for four months. And a man of Israel shut out the sons of Beniamin, and they struck them down with the edge of the sword, from city, one after another, up to animal and up to everything that was found, into all the cities. And the cities that were found they sent off with fire.

And the sons of Israel had sworn at Massepha, saying, “A man out of us shall not give his daughter to Beniamin for a wife.” And all the people came to Massepha and Baithel and sat there until evening before God, and they lifted up their voice and wept with a great weeping. And they said, “O Lord, the God of Israel, why has this come about in Israel, that today in Israel one tribe should be reviewed?” And it came about in the next day that the people rose early, and they built an altar there and offered up whole burnt offerings of deliverance. And the sons of Israel said, “Who is the one who did not come up in the assembly to the Lord, from all the tribes of Israel?” For there was a solemn oath against the one who did not come up in the assembly to the Lord to Massepha, saying, “He will die by death.” And the sons of Israel were comforted concerning Beniamin their brother, and they said, “One tribe has been cut off from Israel this day.” What are we to do for wives for them that are left? And it was we who swore by the Lord that we would not give them any of our daughters for wives.”

And they said, “What one of the tribes of Israel is there which did not come up to the Lord to Massepha?” And see, a man did not come from Iabis Galaad to the camp, to the assembly. And the people were reviewed, and see, there was not a

And the signal went up more clearly over the city, like a pillar of smoke, and Beniamin looked behind him, and see, the annihilation of the city went up to the sky! And a man of Israel wheeled around, and the men of Beniamin made haste, for they saw that wickedness had come to meet them. And in front of the sons of Israel they looked in the direction of the wilderness and fled, and the battle overtook upon them, and those from the cities were destroying them in their midst. And they were cutting down Beniamin, and they pursued him from Noua, at his heel, until opposite Gabaa to the east. And there fell eighteen thousand men from Beniamin, all these men of power. And the rest looked around and began to flee into the wilderness to the rock of Remmon. And the sons of Israel gleaned five thousand men of them, and the sons of Israel went down after them as far as Gedan, and they struck down two thousand men of them. And all who fell that day from Beniamin were twenty-five thousand men drawing a sword, all these men of power. And the rest looked around and fled into the wilderness to the rock of Remmon, six hundred men, and they remained at the rock of Remmon for four months. And the sons of Israel turned back against the sons of Beniamin and struck them down with the edge of the sword, from the city of Methla and up to animal and up to everything that could be found, into all the cities. And the cities that were found burned with fire.
Judges A

man there of the inhabitants of Iabis Galaad. 10 And the congregation sent twelve thousand men there of the sons of power and commanded them, saying, ‘Go, and strike down all the inhabitants of Iabis Galaad with the edge of the sword, both the women and the people. 11 And this is the word that you shall carry out: everything male and every woman who is familiar with intercourse with a male you shall anathematize.’ 12 And they found from among the inhabitants of Iabis Galaad four hundred young women, virgins, who had not known a man for intercourse with a male, and they led them to the camp at Selo, which is in the land of Chanaan.

13 And the whole congregation sent, and they spoke to Benjamin, who was at the rock of Remmon, and called them to peace. 14 And Benjamin turned back to the sons of Israel in that time, and they gave them the women who were from among the women of Iabis Galaad, and in this way they were content.

15 And the people were comforted over Benjamin, because the Lord had made a breach in the tribes of Israel. 16 And the elders of the congregation said, ‘What are we to do for wives for those who are left, since a woman has disappeared from Benjamin?’ 17 And they said, ‘An inheritance has survived for Benjamin, and a tribe will not be blotted out from Israel. 18 And we will not be able to give them wives from among our daughters, for we, the sons of Israel, swore, saying, ‘Cursed be the one who gives a wife to Benjamin.’ ‘ 19 And they said, ‘There is a feast to the Lord at Selo from days to days, which is to the north of Baithel, to the east, by the road that goes up from Baithel to Sichem, and to the south of Lebanon.’ 20 And they commanded the sons of Benjamin, saying, ‘Spread out, and lie in wait in the vineyards. 21 And you will watch, and see, when the daughters of the inhabitants of Selo in Selo come out to dance in dances, you shall also come out from the vineyards and carry off, a man a wife for himself, from the daughters of Selo, and you shall go away to the land of Benjamin.’ 22 And it will be, when their fathers or their brothers come to dispute with you, that we will say to them, ‘Have mercy on them, because they did not capture, a man his wife, in war. For it was not you who gave to them; you erred based on circumstance.’ 23 And the sons of Benjamin did so, and they took wives according to their number from the dancers whom they abduced. And they went away and turned back to their inheritance, and they built cities for themselves and lived in them. 24 And the sons of Israel went about from there in that time, a man to his tribe and to his family, and they went away from there, a man to his own inheritance.

25 In those days there was no king in Israel; each man would do what was right in his own eyes.

Judges B

there of the inhabitants of Iabis Galaad. 10 And the congregation sent twelve thousand men there of the sons of power and commanded them, saying, ‘Go, and strike down the inhabitants of Iabis Galaad with the edge of the sword. 11 And this is what you will do: everything male and every woman who knows intercourse with a male you shall anathematize, but keep the virgins for yourselves.’ And they did so. 12 And they found from among the inhabitants of Iabis Galaad four hundred young women, virgins who had not known a man for intercourse with a male, and they brought them to the camp at Selon, which is in the land of Chanaan.

13 And the whole congregation sent, and they spoke to the sons of Benjamin at the rock of Remmon and called them to peace. 14 And Benjamin returned to the sons of Israel in that time, and the sons of Israel gave them the women whom they had caused to live from among the daughters of Iabis Galaad, and in this way they were content.

15 And the people were comforted over Benjamin, because the Lord had made a breach in the tribes of Israel. 16 And the elders of the congregation said, ‘What are we to do for wives for those who are left over, since a woman disappeared from Benjamin?’ 17 And they said, ‘There is an inheritance of survivors for Benjamin, and a tribe will not be blotted out from Israel. 18 For we will not be able to give them wives from among our daughters, for we swore among the sons of Israel, saying, ‘Cursed be the one who gives a wife to Benjamin.’ ‘ 19 And they said, ‘See now, there is a feast of the Lord at Selon from days to days, which is to the north of Baithel, to the east, by the road that goes up from Baithel to Sichem, and to the south of Lebanon.’ 20 And they commanded the sons of Benjamin, saying, ‘Go, lie in wait in the vineyards. 21 And you will watch, and see, if the daughters of the inhabitants of Selon come out to dance in their dances, you shall also come out of the vineyards; then carry off for yourselves, a man a wife, from the daughters of Selon, and you shall go to the land of Benjamin. 22 And it will be, when their fathers or their brothers come to dispute with you, that we will say to them, ‘Do us mercy concerning them, because we did not capture, a man his wife, in battle. For it is not you who have given them to them; err as circumstance dictates!’ ‘ 23 And the sons of Benjamin did so, and they took wives up to their number from the dancers whom they abducted. And they went and turned back to their inheritance, and they built the cities and settled in them. 24 And the sons of Israel went about from there in that time, a man to his tribe and to his family, and they went out from there, a man to his own inheritance.

25 Now in those days there was no king in Israel; a man would do what was right before him.
ROUTH

TO THE READER

Edition of the Greek Text
The present English translation of Routh (the Greek spelling of Ruth) follows the Greek edition by Alfred Rahlfs, which is generally regarded as the best available for this biblical book (*Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes*, 2 vols. [Stuttgart: Württembergische Bibelanstalt, 1935]). Departures from Rahlfs’ text as the basis for the English translation are rare, except where punctuation is concerned. Rahlfs’ Septuagint as a whole is based principally upon three early codices, not upon all available textual evidence, but for the book of Ruth Rahlfs presumably was able to draw upon his earlier work involving c. 50 manuscripts. See A. Rahlfs, *Das Buch Ruth griechisch als Probe einer kritischen Handausgabe der Septuaginta* (Stuttgart: Privilegierte Württembergische Bibelanstalt, 1922), which was not available to me, and *Studie über den griechischen Text des Buches Ruth* (MSU 3, 2; Berlin: Wiedmannsche Buchhandlung, 1922), also published in *Nachrichten von der Gesellschaft der Wissenschaften zu Göttingen* (Philologisch-historische Klasse, 1922) 47–164.

Translation Profile of the Greek
The book of Ruth is a fairly literal translation of the Hebrew, with the Greek text often matching the Hebrew in a word-for-word fashion. At times the translator reflects distinctions in the Hebrew that seem to be of no consequence semantically, as in the consistent representation of יְבַשֵּׁל and יָבַשְׁל (both meaning “said to”) as εἶπεν plus dative (15x) and εἶπεν πρὸς (7x) respectively.

Not surprisingly, the Greek text displays a high tolerance for Hebraic modes of expression, retaining certain idioms like “uncover your ear” (4.4) and generally keeping the paratactic syntax of the Hebrew original. The latter is illustrated by the fact that ‘meaning “and” (etc.) that begins most Hebrew sentences is reproduced in Greek by the word καὶ (“and”) somewhat less than 90% of the time. Typically this is done even when the resulting Greek is awkward or unappealing stylistically.

Evidently the merits of this kind of close translation were seen to outweigh its disadvantages. By virtue of its Hebraisms, the translation had the power to evoke the original. Non-Jewish readers, no doubt, would have found it strangely worded or even obscure in places, but for the reader who shared the translator’s social setting, the Hebraisms in Routh must have been valued as highly accurate renderings.

To speak of a tendency toward literal translation, however, is to tell only part of the story. In many ways the translator exhibits a degree of flexibility and freedom in the treatment of the text. Renderings as completely regular as the example of εἶπεν mentioned above are the exception rather than the rule, and the usual Greek equivalent was often rejected where clarity or other considerations came into play. An interesting example is the rendering of יָניֵרו, “I,” by ἐγώ εἰμι, “I am,” a feature of Kaige texts (of which Routh is one) by which יָניֵרו was distinguished from its synonym יָני. This rendering, which is generally found in Routh (in 2.10; 3.9, 12; and twice in 4.4), is replaced by ἐγώ alone in 2.13 and 3.13, where ἐγώ εἰμι would have resulted in difficult or ungrammatical Greek.

Often, too, a single Hebrew word is represented by a variety of Greek ones. Three different Greek words, νεῖταις, “young woman” (2.5), πάις, “lass” (2.6), and παιδίσκη, “maidservant” (4.12), are all used to translate Hebrew食べיל when it refers to Routh, and a fourth Greek word, κορησίον, “girl, young woman” (2.8, etc.), is used when食べיל refers to the female workers of Boos (Boaz). Throughout, the attentive reader will find that Routh, like any translation, is very much an interpretation.

Not infrequently we find that information drawn from the context is inserted into a verse in order to clarify its meaning. These insertions are mostly minor; in a typical if prosaic example from 1.15, in place of MT’s “she said” the Greek specifies “Noemin said to Routh.” A more substantive insertion occurs in 4.8, where the next-of-kin removes his sandal, as in the MT, “and gave it to him” (to Boos), an act that is implied by 4.7 but not stated in the Hebrew text. Minuses relative to the MT are less frequent. Often they seem to involve words that were seen as superfluous, as with “days of” in the Hebrew text of 1.1. Several may have been motivated by a sense of propriety, as in the omission of “tonight” in 1.12.

Of course many of the differences between the Hebrew text that we know today and the Greek trans-
luation might have been present in the Vorlage (the translator’s Hebrew text) rather than originating in the translation. Such was evidently the case with the name of Noemin’s husband, which is Elimelech in our present-day Hebrew text but is Abimelech in the Greek text (six times in the book). The difference between the two names is only one letter in the vowelless ancient Hebrew script.

THE NETS TRANSLATION OF ROUTH
NETS Routh attempts to capture something of the character of the Greek translation. Like the Greek translation, the present English one is relatively literal. In attempting to reflect the Greek closely, it is a more literal rendering of the Greek than the NRSV is of the Hebrew. (For the role of the NRSV as the base text for NETS, see “TO THE READER OF NETS.”) In fact, since the Greek often renders the Hebrew literally, and NETS Routh attempts to render the Greek literally, NETS frequently represents the Hebrew phrasology more closely than the NRSV does.

It follows that divergences of NETS Routh from NRSV Ruth in many cases do not indicate divergences of the Greek text from the Hebrew Masoretic Text, but rather stem from the different translation philosophies of NETS and the NRSV. Wherever possible, however, the wording of the NRSV has been retained so that it can be compared profitably with NETS. A somewhat free translation within NETS, Routh may, therefore, be the result of a desire to preserve the NRSV where possible, or it may reflect the necessity for grammatical English.

In many cases the NRSV does not translate the conjunction “and” into English, especially when it begins a sentence, or the NRSV renders it “now,” “then,” “so,” or the like. In this matter NETS Routh is more conservative, generally translating “and.” But where both Hebrew and Greek have initial “and,” and the NRSV does not translate it, NETS Routh also ignores it, so as not to imply that the Hebrew and Greek differ. When the Greek uses the alternative conjunction δὲ, NETS tries to use a nuanced English equivalent instead of “and.” In more significant matters NETS Routh tends to follow the Greek rather than retaining an NRSV translation that does not adequately represent it.

Generally the Greek words in the book of Routh are used in their ordinary meanings, but at times the linkage between a Hebrew word and its typical Greek equivalent apparently caused the Greek word (at least in “biblical Greek”) to be used in a Hebraic sense. Examination of Hellenistic sources has often turned up Greek parallels to supposed Hebraisms, but a residue remains that cannot be explained as ordinary Greek. Examples in Routh include καί, “and,” introducing an apodosis or conclusion, ὅτι, “that” as an asseverative (perhaps explicable as ellipsis); and ἐν, “in,” marking the recipient of a thought or emotion.

That certain Hebraisms (but not others) were tolerated seems to point to the audience’s familiarity with them, due either to their use in earlier parts of the Septuagint or to their penetration into Jewish liturgical or other settings. If indeed the audience understood certain words and expressions in their Hebrew senses, rather than as ordinary Greek, one might justify a freer, more idiomatic rendering of the Greek than the present one. But in the absence of evidence (as is often the case) that these Greek expressions were so understood, and in keeping with NETS policy, I have adopted a conservative approach, translating the expressions literally except where the sense was in peril or where English grammar would not permit a literal rendering.

Here and there the reader might perceive overtones of the King James Version or other exemplars of “biblical English” (“and it shall be,” “look upon [favorably],” etc.). Similarly, it seems, the first audience of Routh experienced its Hebraistic constructions as the “biblical Greek” that they had come to know from oral translations. But NETS Routh avoids “biblical English” where it might obscure the meaning. Thus in 3.3 NRSV’s ill-chosen “anoint”—a word restricted to ritual contexts in contemporary English—is rejected in favor of “apply oil.”

BIBLIOGRAPHICAL NOTE
Detailed comments on a draft of this translation by Peter J. Gentry have proven invaluable. The translation also owes much to the insightful comments of Albert Pietersma.

FREDERICK W. KNOBLOCH
It was when the judges were judging, and there was a famine in the land, and a man went from Baithleem in Iouda to sojourn in the countryside of Moab, he and his wife and his sons. 

The name of the man was Abimelech, and the name of his wife, Noemin, and the name of his two sons, Maalon and Chelaion, Ephrathites from Baithleem in Iouda. They went into the countryside of Moab and remained there. 

And Abimelech, the husband of Noemin, died, and she was left, and she and her two sons. 

They took for themselves Moabite wives; the name of the one was Orpha, and the name of the second, Routh. 

And they lived there about ten years, and both Maalon and Chelaion also died, and the woman was left, apart from her husband and apart from her two sons. 

And she set out, she and her two daughters-in-law, and they came back from the countryside of Moab, for they had heard in the countryside of Moab that the Lord had looked upon his people, giving them bread. 

And she went out from the place, there where she had been, and her two daughters-in-law with her, and they were going on their way to return to the land of Iouda. 

Noemin said to her daughters-in-law, "Go now, go back, each to her mother’s house. May the Lord do mercy with you, as you have done with the dead and with me. 

May the Lord give to you, and may you find rest, each in the house of her husband." And she kissed them, and they lifted up their voice and wept. 

They said to her, "We are returning with you to your people." 

And Noemin said, "Turn back now, my daughters! Now why are you going with me? Do I still have sons in my womb, and will they become husbands for you?"

Turn back now, my daughters, for I am too old for a husband. For if I said, "I have confidence that a man will marry me and I will bear sons, 'you would not wait for them until they mature, 'would you? Or would you, on their account, refrain from getting married? Don’t, my daughters, for it has been more bitter for me than for you, because the hand of the Lord has gone forth against me." 

And they lifted up their voice and wept further. Orpha kissed her mother-in-law and returned to her people, but Routh followed her. 

And Noemin said to Routh, "See, your sister-in-law has turned back to the land of Iouda, and with me. 

May the Lord give to you, and may the Sufficient One do great mercy with you, as he has done with the dead and with me. 

And the Sufficient One has maltreated me? And I am a foreigner!"

And Boos said to Routh, "Was it not said, "The Lord be with you." They said to him, "The Lord be with you," and they were going on their way to return to the land of Iouda.

And Boos said to Routh, "Did you not hear, my daughter? Do not go to glean in another field, and you should not go from this one. Stick close to your eyes on the field, wherever they are reaping, and walk behind them. See, I have commanded the young men not to touch you. If you want anything to drink, go to the vessels, and drink from what the young men draw." 

And she fell upon her face and did obeisance on the ground and said to him, "Why is it that I have had favor in your eyes, that you should take notice of me? And I am a foreigner!"

And Boos answered and said to her, "All that you have done together with your mother-in-law since the death of your husband has been fully told me, and how you and thus and so may he add—

for death alone shall part me from you!"

Then when Noemin saw that she was determined to go with her, she ceased speaking to her further.

So the two of them went on until they came to Baithleem. And the whole city was abuzz because of them, and they said, "Is this Noemin?"

She said to them, "Call me no longer Noemin; call me Bitter, for the Sufficient One was greatly embittered against me."

I went away full, and the Lord has brought me back empty. Why do you call me Noemin when the Lord has abused me and the Sufficient One has maltreated me?"

And Noemin returned, and Routh the Moabite, her daughter-in-law, returning from the countryside of Moab. Now they came to Baithleem at the beginning of the barley harvest.

And with regard to Noemin there was a man, an acquaintance of her husband, and the man was powerful, of the kin of Abimelech, and his name was Boos. 

And Routh the Moabite said to Noemin, "Let me go now to the field and gather among the ears of grain, behind anyone in whose eyes I may find favor." And she said to her, "Go, daughter." 

And she went and gleaned in the field behind the reapers. And by happenstance she happened upon the part of the field belonging to Boos, who was of the kin of Abimelech. 

And there, from Baithleem, came Boos! He said to the reapers, "The Lord be with you." They said to him, "The Lord bless you." 

And Boos said to his servant who was in charge of the reapers, "To whom does this young woman belong?"

The servant who was in charge of the reapers answered and said, "She is the Moabitess, the one who came back with Noemin from the countryside of Moab. She said, 'Let me glean now and gather among the sheaves behind the reapers.' And she came, and she stood from morning until evening. She did not rest a bit in the field."

And Boos said to Routh, "Did you not hear, daughter? Do not go to glean in another field, and you should not go from this one. Stick close to my girls here. Keep your eyes on the field, wherever they are reaping, and walk behind them. See, I have commanded the young men not to touch you. If you want anything to drink, go to the vessels, and drink from what the young men draw."

And she fell upon her face and did obeisance on the ground and said to him, "Why is it that I have found favor in your eyes, that you should take notice of me? And I am a foreigner!"

And Boos answered and said to her, "All that you have done together with your mother-in-law since the death of your husband has been fully told me, and how you

---

1 Or visited
2 Or to give
3 May it not befall me to abandon you or to turn back = Ra
4 Lacking in Gk
5 i.e. the women
6 i.e. Listen, daughter

ROUTH 1–2
left your father and your mother and your native land and came to a people that you did not know yesterday or the day before. 12 May the Lord repay you for your work, and may your recompense be full from the Lord, God of Israel, to whom you came, to put your trust under his wings! 13 Then she said, "May I find favor in your eyes, sir, because you have comforted me and because you have spoken to the heart of your slave, and see, I shall be like one of your maidservants." 14 And Boos said to her, "It is already time to eat. Come here, and eat some of the bread, and dip your morsel in the wine vinegar." And Routh sat by the side of the reapers, and Boos heaped up barley groats for her. She ate and was satisfied and had some left over. 15 And she got up to glean, and Boos commanded his young men, saying, "Let her glean even among the standing sheaves, and do not dishonor her. 16 By all means carry for her, and even throw aside something for her from the bundles, and leave it, and she will glean, and do not rebuke her." 17 And she gleaned in the field until evening and beat out what she had gleaned, and it was about an ephahb of barley. 18 She picked it up and came into the city, and her mother-in-law saw what she had gleaned. And taking it out, Routh gave her what she had left over after she had been satisfied. 19 Her mother-in-law said to her, "Where did you glean today? And where did you work? Blessed be the man who took notice of you." And Routh told her mother-in-law where she worked and said, "The name of the man with whom I worked today is Boos." 20 And Noemin said to her daughter-in-law, "It is already time to eat. Come here, and eat some of the bread, and dip your morsel in the wine vinegar." And Routh sat by the side of the reapers, and Boos heaped up barley groats for her. She ate and was satisfied and had some left over. 21 And she said to her, "He is blessed by the Lord, be-"
act as next-of-kin, and I come after you." So he said, "I am the one; I will act as next-of-kin." 5 And Boos said, "The day you acquire the field from the hand of Noemin and from Routh the Moabite, the wife of the deceased, it is necessary for you to acquire her also in order to raise up the name of the deceased on his inheritance." 6 And the next-of-kin said, "I will not be able to perform the kinsman's function for myself without ruining my inheritance. Take for yourself my right of inheritance, for I will not be able to act as next-of-kin."

7 And this was the statute in former times in Israel concerning the right of inheritance and concerning exchange: to confirm every agreement, a man would take off his sandal and give it to his neighbor who was acquiring the right of inheritance. This was an attestation in Israel. 8 And the next-of-kin said to Boos, "Acquire for yourself my right of inheritance," and he took off his sandal and gave it to him. 9 And Boos said to the elders and all the people, "Today you are witnesses that I have acquired everything of Abimelech's and all that belongs to Chelaion and Maalon from the hand of Noemin. 10 I have also acquired Routh the Moabite, the wife of Maalon, for myself as a wife, to raise up the name of the deceased on his inheritance, and the name of the deceased shall not be extirpated from his brothers and from the clan of his people. Today you are witnesses." 11 And all the people who were at the gate said, "We are witnesses." And the elders said, "May the Lord make your wife who is coming into your house like Rachel and like Leia, who built up, both of them, the house of Israel and produced might in Ephratha, and there shall be a name in Baithleem. 12 And, through the offspring that the Lord will give you from this maidservant, may your house be like the house of Phares whom Thamar bore to Iouda."

13 And Boos took Routh, and she became a wife to him. And he went in to her, and the Lord granted her conception, and she bore a son. 14 And the women said to Noemin, "Blessed be the Lord, who did not bring your next-of-kin to an end this day! And may he call your name in Israel! 15 He shall be to you a restorer of life and shall sustain your gray head. For your daughter-in-law, who loves you, who is better to you than seven sons, has borne him." 16 And Noemin took the child and laid him in her bosom and became a nanny to him. 17 The women of the neighborhood gave him a name, saying, "A son has been born to Noemin." They named him Obed. This was the father of Issai, the father of David.

18 And these are the generations of Phares: Phares became the father of Hesron, 19 then Hesron became the father of Arran, and Arran became the father of Aminadab; 20 Aminadab became the father of Naasson; Naasson became the father of Salmon; 21 Salmon became the father of Boos; Boos became the father of Obed; 22 Obed became the father of Issai, and Issai became the father of David.

---

*aLacking in Gk  bPerhaps foster mother*
THE OLD GREEK TEXT OF REIGNS
TO THE READER

Edition of the Greek Text
Since no volume of the Göttingen Septuagint is currently available for the four books of Reigns, the translation throughout is of Alfred Rahlfs, Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes 2 vols. (Stuttgart: Württembergische Bibelanstalt, 1935), except in the few places noted. Rahlfs did not include any diacriticals for proper nouns, so the Swete text as reproduced in the Larger Cambridge Septuagint has determined whether names beginning with a vowel or diphthong should be aspirated.

The NETS translation of the OG sections departs from the Rahlfs text in only seven places: 1 Rgns 1.4; 9.24; 13.4; 14.20, 23; 2 Rgns 3.5; 7.21. Versification follows the Rahlfs text, with the numbering of the NRSV noted in parentheses.

Translational Profile of the Greek
In 1907 Henry St. John Thackeray claimed that the Old Greek (OG) translation did not include all of Samuel and Kings.1 To simplify his presentation, he divided the text of the four books of Reigns using the following sigla:

\[
\begin{align*}
\alpha &= 1 \text{ Rgn 1–31} \\
\beta \beta &= 2 \text{ Rgn 1.1–11.1} \\
\beta \gamma &= 2 \text{ Rgn 11.2–3 Rgn 2.11} \\
\gamma \gamma &= 3 \text{ Rgn 2.12–21.43} \\
\gamma \delta &= 3 \text{ Rgn 22 + 4 Rgn 1–25} \\
\beta \delta &= \text{the combined passages } \beta \gamma \text{ and } \gamma \delta.
\end{align*}
\]

On the basis of the presence or absence of two syntactical and eight lexicographical features in the earliest and best extant Greek manuscripts for 1–4 Reigns, he claimed that the Old Greek text originally omitted the \( \beta \delta \) portion and that the current text was the work of a later translator. The omissions in \( \beta \gamma \) include the events of the life of David from his initial encounter with Bathsheba to his death, and in \( \gamma \delta \) they extend from the time of Jehoshaphat to the Babylonian exile. Thackeray saw the omissions as prompted by concern over content, what he characterized as “The Decline and Fall of the Monarchy,” and he found ready parallels in the book of 2 Supplements (Chronicles in the MT), which similarly omits the David and Bathsheba story and extended portions of the subsequent events.

In the light of the research of Barthélemy and others, it is now generally accepted that rather than representing a new translation, \( \beta \delta \) is the result of a later revision. Accordingly, the underlying translation has affinities with the OG of the rest of Reigns, but the revisions have distinct differences that set the sections apart from the rest of Reigns. However, those who accept that the text is a revision lack any agreed upon explanation for why only these portions were revised.

In a similar manner NETS assigned the Old Greek sections and the revised sections to two different translators, and while collaboration has been necessary at specific points, for the most part they worked independently, including the writing of the respective introductions. It is significant, then, that when the introductions were brought together in preparation for publication, each translator has characterized the overall Greek translation in similar terms relative to its relationship to the Hebrew Vorlage and the degree of faithfulness.

---

1 “The Greek Translators of the Four Books of Kings,” JTSt 8 (1907) 262–278.
2 The Greek title is Βασιλείων; 1, 2 Reigns = 1, 2 Samuel; 3, 4 Reigns = 1, 2 Kings.
3 As will be noted in more detail, in section \( \gamma \gamma \) the order of the OG text varies extensively from that of the standard Hebrew Bible, and the text from 2 Kgs 22.41–50 (the beginning of \( \gamma \delta \)) is included within \( \gamma \gamma \) as 3 Rgns 16.28a–h.
THE OLD GREEK TRANSLATION OF REIGNS

The Translation Process

The translation work involved two major iterations and several minor ones. The first major one concentrated on the text of the NRSV. Throughout, the NRSV and NETS were placed in parallel columns, and a synoptic relationship was maintained with the two texts aligned not only by chapter and verse, but by clause, phrase, and even word. Since the NRSV was the basis of the NETS translation, as few changes as necessary were made. However, the second time through careful attention was paid to the Greek text, and all necessary changes were made to ensure that the resultant text was faithful to the OG qua Greek.

The Old Greek Text

While Thackeray gave few specifics, he believed that each of the three OG sections was the work of a different translator. At the same time, they all share common underlying characteristics. The one characteristic he chose to focus on was the frequency of historic presents where past events are described using present tense verbs “as date-registering” and “to introduce new scenes in the drama.” By his count there are 227 examples in the OG sections of Reigns (close to two-thirds of all the examples in the LXX), but only 9 in 188, some of which he considered spurious. In 1 Reigns 17, seven occur in the first three verses: συνάγονται . . . συνήγονται . . . παρεμβάλλονται . . . συνάγονται . . . παρατάσσονται . . . έσταται. In accord with standard translation methods, this construction is not represented in NETS.

In terms of the traditional criteria, the translation is literal, though generally not slavishly so in the style of Aquila, and more specifically, overall it is isomorphic. However, the insistence on representing in Greek all of the frequent, redundant nominative personal pronouns in imitation of the Hebrew Vorlage would have sounded strange to the native Greek speaker. While Greek does at times use such a pronoun for emphasis, it is clear that this is not what prompts the translator but rather the presence of the corresponding pronoun in the Hebrew. It is as if the guiding principle was: leave no element untranslated.

Because of the close adherence to the Hebrew word order, the initial impression is that this is semiлизized Greek, and it is true that at the level of idiomatic numerous Hebrew expressions found their way into Greek and would have sounded strange to the reader. Yet at the same time, word order aside, with few exceptions, the grammar and syntax is that of koine Greek. In contradistinction to Hebrew (and Latin), Greek has in addition to the active voice and the passive voice, the middle voice where the subject of the verb is both the doer and the receiver of the action. Some Greek verbs only occur in the middle voice, while others are regularly middle in one tense and active in another. A study of all of the middle voices in 1 Reigns established that the presence of middle voice forms was not due to Semitic interference from the Hebrew text, but rather the Greek syntax follows normal Greek usage.

While the translation in general is adequate, at times it is so literal that even though the Greek matches the Hebrew word for word, the resultant translation says something significantly different. At the word level, הָרִיך “horn,” בָּשׂ “hand,” and הַבַּי “house” are translated respectively κέρας, χείρ, and οἶκος with the same basic meanings. This is not a problem so long as the semantic fields do not move outside of their standard denotations. However, on the Hebrew side, וָנֶל (1 Sam 2.1.10) and וָנֶל (2 Sam 8.3) connote “strength,” “power,” and in addition, וָנֶל (1 Sam 15.12) while הַבַּי (1 Sam 1.21) connotes “family,” “household,” none of which find any correspondence on the Greek side. In spite of this, with no regard for the context, the translator maintains the standard associations. Similarly, where the homophone ב “I pray” occurs, it is translated εὐεμί “in/by me” with no regard for context, as if it were the inseparable preposition ב with pronominal suffix.

At the level of phrase, a typical example is found at 1 Sam 9.21. The MT reads: דַּלּוּא הֵבִית יִבְנֵי נֵטִים (NRSV “I am only a Benjaminite”), for which the OG has: Οὐχὶ ὁ ἄνδρος ὁ Ἰσραήλιτης ἤτοι ἐμί “Am I not son of a leminite man?” In contrast, in the same verse, נַפְלְטֵים (NRSV “the tribes of Benjamin”) is translated/transliterated σκιπτρον βενιαμίν (‘scepter of Benjamin’). This atomistic approach to the text where it is translated word for word with no regard for either sense or overall meaning occurs often. Since the two languages belong to different language groups, the syntax of each does not correspond at every point, so close correspondence of the Greek to the Hebrew at times results in infelicitous Greek. The last part of 2 Reigns 2.23 reads καὶ εἴγεντο πᾶς ὁ ἐρχόμενος ἐως τοῦ τόπου, οὗ ἐπέσεν ἐκεί

5 Thackeray, Septuagint, 20.
One of the features of the OG is the frequent use of transliterations, though at times in unpredictable ways, since in the same context a word can be both translated and transliterated. In 1 Reigns 5, Ἄσας is first transliterated ὠμας in v. 4, and then translated βσιμίς in v. 5. In all, there are 25 transliterations of common nouns in the OG sections, but with none found in section ββ. Since most of the Hebrew proper nouns have no counterparts in Greek, the translator has simply transliterated. For the most part these are consistent across all three sections, though some variation occurs, such as the dual spelling Σηλω/Σηλω. Where the resulting transliteration has an existing Greek counterpart, such as Αὐσα, it will sometimes decline as if it were a Greek noun. This is not always obvious in the Rahlfis text, since it does not include diacriticals for proper nouns (e.g., 1 Rgns 1.2 καὶ τῇ Αὐσα). Similarly, proper nouns with an existing Greek form, such as Αἴγυπτος ("Egypt"), are used to translate the Hebrew counterpart (in this case, אָירֵי). At the same time, Ἰερουσαλήμ ("Jerusalem") is always transliterated ἱεροσόλυμα in the OG of Reigns, since it is the only form found in the Greek translations of the Hebrew Bible. It is not until the Apocrypha that the declinable form ἱεροσόλυμα (Hierosolyma), also found in the Greek New Testament, appears.

Two transcriptions are worthy of closer attention. First is Γνωσίς, as in the title Γνωσίζων ἡμῖν "Lord of hosts," found first in the Hebrew Bible at 1 Sam 1.3. In 1 Reigns, Γνωσίς is transliterated σοβσωθ ("sabaoth," 1.2, 11; 15.2; 17.45; in 4.4 the OG has no counterpart in MT). In section ββ of 2 Reigns the translation is either παντοκράτωρ ("Almighty," 5.10; 7.8, 25 [not in MT]; 19.10, 15) or δύναμις ("host," 6.2, 18). The γγ section of 3 Reigns again has a translation, either as παντοκράτωρ ("Almighty," 19.10, 14) or δύναμις ("host," 17.1 [not in MT]; 18.15), but it does not have a transliteration.

The second example is the consistent translation of Ἐφεσσες "Philistine" as Ἱὸ/Ιοὶ ἀλλόφυλος/-οι "al-lophele(s)," first seen in the book of Judges (3.3, 31; for a total of 20x), rather than the transliteration φιλιστῆμι ("Philistim") found already in Genesis (8x), Exodus (2x), Iesous (Joshua) (1x), Judges (6x) and Sirach (3x).

Overall, with the strong Semitic flavor so pervasive, this is non-literary Greek. For instance, the particle μεν only occurs once in the OG sections (1 Rgns 20.14), and then without a corresponding δε; and δε is found 14 times, in stark contrast to the books of Genesis with 855 instances and Exodus with 402 occurrences. Further, with close imitation of the Hebrew parataxis being the norm, the standard Greek hypotaxis is largely eschewed. In line with the LXX text in general, neologisms are found in the OG sections, though only four are unique to these sections: ἐπεκρόσις (1 Rgns 15.22), αὐλάρχης (2 Rgns 8.18) ἀπελεκτρος (3 Rgns 6.1a, 36, 48, 49; 10.11, 12 [2x]), κοιλοσταθμε (3 Rgns 6.9), δικτύωσαι (3 Rgns 7.6), ὀλυρίτης (3 Rgns 19.6).

It is not uncommon in the recording of a Hebrew oath to leave the apodosis unexpressed, perhaps originally having been signaled by a hand gesture akin to drawing the fingers across one's throat, or something similar. The resulting Greek translation is a solecism (see 1 Rgns 3.14).

In the areas of slavery and children/youth, Greek has a more extensive vocabulary than Hebrew, and while several words are interchanged as virtually synonymous, it was deemed advisable to standardize the translation equivalents to signal word changes for the NETS reader. Perhaps the most jarring is the frequent translation of ῥωμ ("servant/slave") as δούλος/ δουλὴ ("bond slave") (including Hanna, 1 Rgns 1.10), but the Greek is unequivocal. While παις is "boy," it is often found in the context of slavery and is there translated "servant." As far as youth and children are concerned, the following standard equivalents have been adopted: παιδίου "boy, child," παιδάριον "boy, lad," τέκνον "child," νεανίας "young man," νεανίσκος "youth, young man."

In line with the NRSV translation, gender inclusive language has been adopted where the Greek text supports it. However, where the OG translation uses gender specific terms such as ἄνδρα "man," γυνῆ "woman" rather than the generic ἄνθρωπος "human" (whether male or female), the NETS translation reflects this. However, there is also fluidity in the usage of the terms as seen in the story of the Lemite who...
brought news of the capture of the ark of the Lord in 1 Rgns 4. He is variously designated as ἄνηρ (v. 12), ἀνθρωπός (vv. 13, 14), ἄνηρ (v. 16), παιδόρων (v. 17).

In addition to the above, some words or phrases are used relatively frequently in these OG sections, significantly more frequently than elsewhere in the rest of the LXX. Of the 661 times that the preposition ἐνώπιον (“before”) occurs overall, 138 (21%) are in these sections, and 66 are found in 1 Rgns, the most of any book, LXX or Greek New Testament (the most in the latter is Revelation at 35x). In contrast it occurs only 5x in Genesis and 43x in the Pentateuch as a whole.

For the most part the stereotypical pairings are to be expected, such as κιβωτός (“ark”), εὐλογεῖσέν (“to bless”), and δόξα (“glory”). At one level the association of ἐκκλησία (“assembly, congregation”) and μαρτυρίαν (“witness, testimony”) is to be expected, since it is found in earlier books, however not when the former means “appointed time,” but once the connection was made, it is used in the OG regardless of context.

1 Reigns
This is the longest of the three OG sections, and it sets the stage. In relation to the MT, the following verses are not included: 13.1; 17.12–31, 41, 50, 55–58; 18.1–5, 10–11, 17–19; 23.12. The most significant is the shorter version of events surrounding the David and Goliath story in chapters 17–18.

While the Hebrew text underlying the OG is not identical to the MT, it nevertheless is quite close, and comparison to the latter proved helpful in understanding the Greek text. The Hebrew of 1 Samuel has suffered in transmission, though this is not readily apparent simply by reading the text. Rather it is evident when compared to the OG and the Qumran Samuel manuscripts. Note the following example:

NETS 1 Rgns 14.41 And Saoul said, “O Lord God of Israel, why is it that you have not answered your slave today? If this guilt is in me or in my son Jonathan, O Lord God of Israel, give ‘clear ones,’ and if this is what you say, ‘In your people Israel,’ give, now, holiness.” And Jonathan and Saoul were indicated by the lot, and the people were cleared.

NRSV 1 Sam 14.41 Then Saul prayed to the LORD, the God of Israel, “Give me the right answer.” And Jonathan and Saul were taken by lot, and the men were cleared.

NIV 1 Sam 14.41 Then Saul prayed to the LORD, the God of Israel, “Give me the right answer.” And Jonathan and Saul were taken by lot, and the men were cleared.

The NRSV reflects the longer OG translation, as can be seen when compared to the NIV translation of the MT. However, the NRSV translators have done more than this. Consciously or unconsciously, they translate δοσίς δήλους “give manifestations” back into Hebrew as קבֶּרֶן קְבֶרֶן, and then translate as “give Thummim.”

2 Reigns
While the overall characteristics of the text in section ββ are the same as those found in 1 Reigns, there are nevertheless some 7 differences beyond Thackeray’s observations. Already noted is the preference for translating rather than transliterating ἀνάβασις (“hosts”) and the absence of transliteration of common nouns, although only two of the lexemes transliterated in the other OG sections are found here: ὕππος (“raid”) translated ἔξοδος (“raid”) in 3.22 and συστρεμμάτων (“bands”) in 4.2; and ἔφοδος (“ephod”) translated στολή (“garment”) in 6.14.

Third, it is surprising to find the expression καὶ γε intruding into this section at 2.6, 7. However, the manuscript evidence makes clear that these two readings are found in the earliest and best witnesses, rather than being later glosses.

Fourth, at 2.13 the expression ἐπὶ τοῦ συντό (“at the same place”) translating ἔπειτα 9 occurs for the first of the two times in Reigns OG, the other being in 10.15 (ἔπειτα). Elsewhere in the OG sections the translation appearing first in Deut 12.15 (κατὰ τὸ συντό “according to this”) is found (1 Rgns 11.11; 30.24; 31.6; 2 Rgns 16.10 and 3 Rgns 3.18). 10

9 In 1 Rgns 30.8, 15, 23 it is transliterated as γεδώρων.
10 Not translated in NRSV.
11 In the Pentateuch and elsewhere the translation is frequently ἔτος.
Fifth, at 7.3 the verb βαδίζω translates ἄφα (both: “walk,” “go”). This is the only time this verb occurs in the OG of Reigns, and as close as two verses later the expected πορεύομαι translates ἄφα.

Next, at 8.7, rather than the expected Σολομών used everywhere else in Reigns, including the very next verse (and the rest of the LXX), the declinable form Σολομών occurs. The latter is the only form found in the NT (Matt, Luke-Acts, John).

Seventh, at 10.2 ὅν τρόπον (“just as”) translates ἕνα (“as”). This is the default (but not the only) translation in the Pentateuch, Joshua and Judges. However, though ἕνα occurs 20 times in 1 Reigns, ὅν τρόπον is not used. Instead a variety of other words with the same basic meaning are used (ὁς, καθὼς, ὡς, καθότι, διότι). Thus in 2 Reigns there is a measure of selectivity.

Taken individually, some of these examples might be easily dismissed, but taken together they indicate either the influence of one or more hands or a change in editorial approach.

3 Reigns

Unlike any of the other sections, 3 contains both additions not found in any extant Hebrew text and extensively rearranged text from within the section, and these Miscellanies are its most striking characteristic. Whole chapters are in different order. Sections are included more than once, some drawn from Supplements (MT Chronicles), while others have no known counterpart in the Hebrew Bible or the LXX. The sections are: 2.35a–n, 46a–l; 5.14a,b; 6.1a–d; 6.36a; 9.9a; 10.22a–c; 12.24a–z; 16.28a–h; also, chapters 20 and 21 are in reverse order, and 22.41–50, from the beginning of section γδ, are included in this section at 16.28a–h. Where the source of the transposed text is known, the reference is given in parentheses. In many instances only parts of verses are included, and the material quoted might not be as extensive as would otherwise appear, since the end of known passages is not indicated within any particular “verse.”

The additions to 12.24 are the longest interpolation. They include 14.1–20, which is not found in loco and is not found in chapter 12 in MT order. Further, the additions include a duplication of the verses from the beginning of chapter 12 already included ahead of the addition. They serve to rehearse the events surrounding the death of Salomon, the reign of Roboam, and the rise of Ieroboam and concomitant revolt of Israel. However, all this had already been covered in chapters 11 and 12. The additions constitute a distinct recension and give at once evidence of an underlying Hebrew original, but an agenda different from that of the MT. To date, no a priori grounds have been established as a basis for preferring one recension over the other in toto.

Naturally this phenomenon has been the subject of discussion and debate, but there is no agreed accounting for it.

Bibilographical Note

The translation process was enhanced by various resources. The time-honored translations by Thomson and Brenton sometimes provided a starting point for a difficult verse but also proved to have been overly influenced by the Hebrew text (and possibly English translations of the same) at just such points. Tov’s Hebrew-Greek parallel text has been invaluable, initially as worksheets where all the preliminary translation work was done. The integration of Tov’s text into BibleWorks 7 facilitated preparation of this Introduction. Along the same line, the availability of a hyperlinked version of the LSJ lexicon within Logos Bible software made lexical work a pleasure. Though regrettably not complete at this time, MSL 2002 contains a wealth of important information that has guided the translation at key points.

Beyond the physical resources, my weekly adult Bible class proved invaluable. Since they knew neither Greek nor Hebrew, their focus was thereby on the NETS translation itself, and their observations helped shape English expression.

Finally, my profound thanks to Albert Pietersma. I have been privileged to work with him from the outset of the project, beginning with the NETS Translation Committee, and then throughout my translation work. His vision for the completed project provided guidance along the way and encouragement to persist. While his acumen enriched at many places, it is nowhere more evident than in the translation of 3 Reigns 7.

Bernard A. Taylor

12 It occurs 4x in the βγ section of 2 Reigns (14.8; 15.9; 18.21, 24.1). Thus the use of this verb and the occurrence of καί γε suggest a possible link to the following section and its translator.

13 The added letters distinguish “verses” within the subsections.
1 There was a man of Harmathaim Sipha from the hill country of Ephraim, and his name was Elkana son of Iereemel son of Eliou son of Thoke, in Nasib Ephraim. 2 And he had two wives; the name of the one was Hanna, and the name of the second Phennana. And Phennana had children, and Hanna had no child.

3 And the man used to go up from days to days from his town, from Harmathaim, to do obeisance and to sacrifice to the Lord God Sabaoth at Selom, and there Eli and his two sons, Hopnhi and Phinees, were priests of the Lord. 4 And it happened on a day and Elkana sacrificed and gave portions to his wife Phennana and to her sons, 5 and to Hanna he gave one portion, because she did not have a child; however, Elkana loved Hanna more than this one, and the Lord had closed the area of her womb. 6 Since the Lord did not give her a child according to her affliction and according to the despondency of her affliction, she was also becoming despondent because of this, that the Lord had closed the area of her womb. 7 Thus she used to do year by year, when she would go up to the house of the Lord, and she would be despondent and would weep and not eat. 8 And her husband Elkana said to her, "Hanna," and she said to him, "Here I am, sir." And he said to her, "How is it that you are weeping? And why do you not eat? And why does your heart smite you? Am I not good to you beyond ten children?"

9 And after they had eaten at Selom, Hanna rose and stood before the Lord, and Eli the priest was standing in the porch before the Lord. 10 And she was deeply distressed and stood before the Lord, and Eli the priest was standing in the porch before the Lord. 11 And she said, "No, sir; I am a woman for whom this is a hard thing. I am pouring out my soul before the Lord; 12 do not despise your handmaid, because I have not drunk wine and strong drink, and I have not eaten anything that has gone up from adays to days to the Lord, and he brought the boy before the Lord and presented him, 13 and gave vows and all the tithes of his land, 14 and the name of the one was Hanna, and the name of the second Phennana. 15 And the boy grew, and the Lord blessed Hanna, and she had sons.

16 And they rose early in the morning and did obeisance to the Lord and went their way. And Elkana entered into his house at Harmathaim, and he knew his wife Hanna, and the Lord remembered her, 17 and she conceived. And it happened at the season of days that she bore a son, and she called his name Samouel, and she said, "Because I have requested him of the Lord God Sabaoth."

18 And the man Elkana and all his household went up to offer in Selom the sacrifice of the days and his vows and all the tithes of his land, 22 and Hanna did not go up with him, for she said to her husband, "Until the boy goes up if I shall wean it, and it will appear to the face of the Lord and stay there forever." 23 And her husband Elkana said to her, "Do what is good in your sight; stay until you have weaned him; only may the Lord establish that which goes out of your mouth." And the woman remained and nursed her son until she weaned him.

24 And she went up with him to Selom with a three-year-old bull calf and bread and an ephah of flour, and she entered into the house of the Lord at Selom, and the boy was with them. 25 And they brought him before the Lord, and his father slaughtered the sacrifice that he used to do from days to days to the Lord, and he brought the boy near and slaughtered the bull calf. And Hanna, the mother of the child, brought it to Eli 26 and said, "By me, sir! Your soul lives, I am the woman who stood before you when praying to the Lord; 27 for this boy I prayed, and the Lord has granted me my request that I requested of him. 28 And I lend him to the Lord as long as he lives, a loan to the Lord."

2 And she said, "My heart was made firm in the Lord; my mouth was exalted in my god; my mouth was made wide against enemies; I was glad in your deliverance, because there is none holy like the Lord, and there is none righteous like our God; there is none holy besides you.

3 "Boast not, and speak not lofty things; let not big talking come forth from your mouth, because the Lord is a god of knowledge, and a god who prepares his own ways. The bow of the mighty has become weak, and weak ones have girded themselves with might; full of bread they suffered loss, and the hungry have forsaken the land, because a barren one has borne seven, and she who is rich in children became weak.

4 The Lord puts to death and brings to life;
he brings down to Hades and brings up.

The Lord makes poor and makes rich; he brings low, and he raises on high.

He raises up the needy from the ground and lifts the poor from the dunghill, to make them sit with the mighty of the peoples, even making them inherit a throne of glory.

"Granting the prayer to the one who prays, he has even blessed the years of the righteous, because not by strength is a man mighty.

The Lord will make his adversary weak; the Lord is holy. Let not the clever boast in his cleverness, and let not the mighty boast in his might, and let not the wealthy boast in his wealth, but let him who boasts boast in this: to understand and know the Lord and to execute justice and righteousness in the midst of the land.

The Lord ascended to the heavens and thundered. He will judge earth’s ends and gives strength to our kings and will exalt the horn of his anointed."

And they left him there before the Lord and departed to Har-mathaim, and the lad was ministering to the face of the Lord, before Eli the priest.

And the sons of Eli the priest were pestilent sons not knowing the Lord, and what was due to the priest from the people, when any was sacrificing, and the priest’s servant would come, while the meat boiled, and a three-pronged meat hook in his hand, and he thrust it into the great cauldron or into the kettle or into the pot; all that came up on the meat hook the priest would take for himself.

Like this they would do to all Israel who came to sacrifice to the Lord at Shiloh. And before the fat was burned, the priest’s servant would come and say to the man who was sacrificing, "Give meat for the priest to roast, and I will not accept from you boiled meat out of the cauldron." And the man who was sacrificing would say, "Let the fat be burned first as is proper, and take for yourself of all that your soul desires." And he said, "No, because you shall give it now, otherwise I will take it by force." And the sin of the boys before the Lord was very great, for they set at naught the offering of the Lord.

The Lord ascended to the heavens and thundered. He will judge earth’s ends and gives strength to our kings and will exalt the horn of his anointed."

The Lord will make his adversary weak; the Lord is holy. Let not the clever boast in his cleverness, and let not the mighty boast in his might, and let not the wealthy boast in his wealth, but let him who boasts boast in this: to understand and know the Lord and to execute justice and righteousness in the midst of the land.

The Lord ascended to the heavens and thundered. He will judge earth’s ends and gives strength to our kings and will exalt the horn of his anointed."

And they left him there before the Lord and departed to Har-mathaim, and the lad was ministering to the face of the Lord, before Eli the priest.

And the sons of Eli the priest were pestilent sons not knowing the Lord, and what was due to the priest from the people, when any was sacrificing, and the priest’s servant would come, while the meat boiled, and a three-pronged meat hook in his hand, and he thrust it into the great cauldron or into the kettle or into the pot; all that came up on the meat hook the priest would take for himself. Like this they would do to all Israel who came to sacrifice to the Lord at Shiloh. And before the fat was burned, the priest’s servant would come and say to the man who was sacrificing, "Give meat for the priest to roast, and I will not accept from you boiled meat out of the cauldron." And the man who was sacrificing would say, "Let the fat be burned first as is proper, and take for yourself of all that your soul desires." And he said, "No, because you shall give it now, otherwise I will take it by force." And the sin of the boys before the Lord was very great, for they set at naught the offering of the Lord.

And Samouel was ministering before the Lord, a boy wearing an ephoudbarr and his mother made for him a small ebdouble cloakf and would bring it up to him from days to days when she would go up with her husband to offer the sacrificef of the daysg. And Eli blessed Elkanah and his wife, saying, "May the Lord repay you with offspring by this woman in return for the loan that you made to the Lord." And the man returned to his place.

And the Lord took note of Hanna, and she bore further, three sons and two daughters. And the boy Samouel became great before the Lord.

And Eli was a very old man, and he heard what his sons were doing to the sons of Israel, and he said to them, "Why do you do according to this thing which I hear from the mouth of all the people of the Lord? No, children, for the report which I hear is not good; do not behave in this way. For the reports that I hear are not good so that people are not subject to God. If in sinning a man sins against a man, and they shall pray for him to the Lord, and if he sins against the Lord, who shall pray for him?" And they would not listen to the voice of their father, for the Lord willfully willed to destroy them.

And the boy Samouel kept going and became great and was in favor both with the Lord and with people.

And a man of God came to Eli and said, "This is what the Lord says, ‘When I revealed myself to your father's house when they were in Egypt, slaves to the house of Pharao, and I chose the house of your father out of all the scepters of Israel, to serve me as priests and to go up on my altar and to offer incense and to bear an ephod, and I gave to the house of your father all the things of the fire of the sons of Israel for food, and why did you look with greedy eye at my incense and my sacrifice and honored your sons above me, to bless themselves with the first fruit of every offering of Israel before me?’ Therefore this is what the Lord the God of Israel has said: ‘I said: Your family and your ancestral family shall go in and out before me forever, but now, says the Lord: ‘Far be it from me, for I will only honor those who honor me, and he who despises me shall be treated with contempt. Behold, days are coming, and I will destroy your offspring and the offspring of your father’s house, and no elderly of yours will be in your house all the days, and a man I will not destroy for you from my altar so that his eyes may fail and his soul may ebb away, but every one that remains of your house—they will fall by the sword of men. And this is the sign for you that will come upon these two sons of yours, Hophni and Phinees; both shall die on one day. And I will raise up for myself a faithful priest, who shall do all that is in my heart and that is in my soul, and I will build him a sure house, and he shall go about before my anointed one all the days. And it shall be; he who is left in your house shall come to do obeisance to him for a silver obolh, saying, Put me down in one of your priestly places to eat bread.’

And the boy Samouel was ministering before the Lord before Eli the priest, and a word of the Lord was preciousi in those days; there was no distinguishing vision.

a MT = bad = linen  b a style of garment  c I.e. time to time  d Or distinct  e I.e. yearly sacrifice  f I.e. a small coin  g I.e. rare
2 And it happened in that day that Eli was lying down in his place, and his eyes began to be heavy, and he could not see, and it was before the lamp of God was replenished, and Samouel was lying down in the shrine, where the ark of God was. 3And the Lord called, "Samouel! Samouel!" And he said, "Here I am!" 4And ran to Eli and said, "Here I am, for you have called me," and he said, "I have not called you; return, lie down." And he returned and lay down. 5And the Lord continued and called, "Samouel! Samouel!" and he went to Eli the second time and said, "Here I am, for you have called me," and he said, "I have not called you; return, lie down." 6And it was before Samouel knew God and a word of the Lord had been revealed to him. 7And the Lord continued to call Samouel a third time, and he got up and went to Eli and said, "Here I am, for you have called me." And Eli learned that the Lord had called the boy, 8and he said, "Return, lie down, my child, and it shall be that if he calls you, then you shall say, 'Speak, Lord, for your slave is listening.'" And Samouel went and lay down in his place.

10 And the Lord came and stood and called him. 11And the Lord said to Samouel, "Behold, I carry out my words in Israel so that both ears of everyone that hears will tingle. 12On that day I will raise up against Eli all that I have spoken concerning his house; I will begin, and I will finish. 13And I have told him that I am about to punish his house forever, for the iniquities of his sons, because his sons were reviling God, and even so he would not admonish them. 14I have sworn to the house of Eli, 'If the iniquity of Eli's house shall not be expiated by incense or sacrifice forever . . . ' " And Samouel went and lay down in his place.

15 And Samouel lay there until morning, and he arose early in the morning and opened the doors of the house of the Lord, and Samouel was afraid to tell the vision to Eli. 16And Eli said to Samouel, "Samouel, my child," and he said, "Here I am." 17And he said, "What was the word that was told you? Nay, do not hide it from me; may God do thus to you and thus add, if you hide anything from me of all the words spoken to you in your ears." 18And Samouel reported all the words and hid not from him, and Eli said, "He is the Lord; he will do what is good before him."

19 And Samouel became great, and the Lord was with him, and none of his words fell to the ground. 20And all Israel from Dan and as far as Bersabee knew that Samouel was faithful to the Lord as a prophet. 21And the Lord continued to appear at Selom, for the Lord had revealed himself to Samouel, and from one end of the land and as far as the other, Samouel was believed to be a prophet of the Lord to all Israel. And Eli was a very old man, and his sons kept advancing, and their way was evil before the Lord.

4 And it happened in those days that the allophyles mustered for war against Israel, and Israel went out to meet them for war, and they encamped at Abenezar, and the allophyles encamped at Aphek. 2And the allophyles prepared for war against Israel, and the battle turned and a man of Israel fell before the allophyles, and four thousand men were smitten on the field in the battle. 3And the people came to the camp, and the elders of Israel said, "Why has the Lord caused us to fall today before allophyles? Let us take the ark of our God from Selom, and let it go out in our midst, and it will save us out of the hand of our enemies." 4And the people sent to Selom and brought from there the ark of the Lord who is seated on the cheroubins, and both sons of Eli, Hophni and Phineees, were with the ark.

5 And it happened, when the ark of the Lord came into the camp, all Israel gave a mighty shout, and the earth resounded. 6And the allophyles heard the shouting, and the allophyles said, "What is this great shouting in the camp of the Hebrews?" And they learned that the ark of the Lord had come into the camp. 7And the allophyles were afraid and said, "These are the gods that have come to them into the camp; woe to us, O Lord! Deliver us today, for nothing like this has happened yesterday or the third day. 8Woe to us! Who will deliver us out of the hand of these sturdy gods? These are the gods who struck Egypt with every plague, and in the wilderness. 9Strengthen yourselves and be men, O allophyles, lest you become subject to the Hebrews as they have been subject to us, and be men and fight them."

10 And they fought them, and a man of Israel fell, and they fled each to his covert, and there was very great distress, and there fell of Israel thirty thousand from the units. 11And the ark of God was captured, and both sons of Eli, Hophni and Phinees, died. 12And a man, a leeminee, ran from the battle line and came to Selom on that day, and his clothes were torn, and earth was upon his head. 13And he arrived, and behold, Eli was sitting upon the seat by the gate watching the road, for his heart was straitened for the ark of God, and the man came into the city to report the news, and the city cried out. 14And Eli heard the sound of the cry and said, "What is the cry of this sound? And the man, hurrying, entered in and told Eli. 15And Eli was a son of ninety years, and his eyes were set, and he could not see, and Eli said to the men standing about him, "What is the sound of this noise?"

16 And hurrying the man came to Eli and said to him, "I am the one who has come from the camp, and I have fled from the battle today." And he said, "What has happened, child?" 17And the lad answered and said, "A man of Israel has fled before the allophyles, and there has also been a great slaughter among the people, and both your sons are dead, and the ark of God has been captured." 18And it happened, when he mentioned the ark of God, he fell over backward from the seat near the gate, and his back was broken, and he died, for the
man was old and heavy, and he had judged Israel twenty years.

19 And his daughter-in-law, the wife of Phinees, was pregnant to give birth, and she heard the news that the ark of God was captured and that her father-in-law and her husband were dead, and she crouched down and gave birth, for her labor pains came upon her. 20And as she was about to die, the women attending her said to her, “Do not be afraid, for you have borne a son,” and she did not answer, and her heart did not give heed. 21And she named the boy Woe Barchaboth, because of the ark of God and because of her father-in-law and because of her husband. 22And they said, “The glory of Israel has been exiled, in that the ark of the Lord has been taken.”

5 And the allophyles took the ark of God and brought it from Abennezer to Azotus. 2And the allophyles took the ark of the Lord and brought it into the house of Dagon and placed it beside Dagon. 3And the Azotians rose early and entered into the house of Dagon and looked and beheld, Dagon fallen on his face before the ark of God. And they raised up Dagon and put him back in his place. And the hand of the Lord was heavy on the Azotians, and he plagued them and afflicted them on their seats, Azotus and its borders.

4 And it happened, when they rose early on the next morning, that, behold, Dagon fallen on his face before the ark of the covenant of the Lord, and the head of Dagon and both soles of his hands cut off, each on the front parts of amaphetha, and both wrists of his hands fallen in the doorway; only the spine of Dagon was left. 5This is why the priests of Dagon and anyone who enters the house of Dagon do not step on the step of the house of Dagon and look and beheld, Dagon fallen on his face before the ark of the covenant of the Lord, and it will propitiate for you, lest his hand not withdraw from you.” 6And they said, “What is that something of the torment that we should render for it?” And they said, “Five gold pieces, according to the number of the satraps of the allophyles, because you and your rulers and the people have one offense, and a gold mouse a likeness of your mice that ravage the land, and you shall give glory to the Lord, that he might lighten his hand from off you and from off your gods and from off your land. 6And why should you make your hearts heavy, as Egypt and Pharao made their heart heavy? Was it not so when he mocked them, they sent them off, and they departed? 7And now take, and make a new cart, and take two cows without their young that have calved for the first time, and yoke the cows to the cart, but take the young that have calved for the first time, and place it on the cart and render for it the implements of gold for the torment, and you shall put bersechthanc as a deposit at its side, and you shall send it off and drive it away, and it will go its way, and you shall watch, if it goes on the way to its own borders by Baithsamys, he has done us this great harm, and if not, then we shall know that his hand has not struck us, but this is a chance that has happened to us.”

10 And the allophyles did so and took two cows that had calved for the first time and yoked them to the cart and kept back their young at home, 11and they put the ark on the cart and the deposit as ergab and the gold mice. 12And the cows went straight on the way to the way of Baithsamys; they kept going on one path and kept toiling and did not turn aside to the right or the left, and the satraps of the allophyles kept going behind it as far as the borders of Baithsamys.

13 And the people of Baithsamys 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. 14And the cart came into the field of Hosee which was in Baithsamys, and they set up there beside it a great stone, and they split up the satraps of the allophyles and said, “Send away the ark of God of Israel, and let it lodge in its own place, and it shall not put us and our people to death”; for there was a very heavy confusion of death in the whole city when the ark of God of Israel entered there, and those who lived and did not die were stricken on the seats, and the cry of the city went up to the sky.

6 And the ark was in the country of the allophyles seven months, and their land broke out in mice. 2And the allophyles called for the priests and the diviners and their enchanters, saying, “What should we do with the ark of the Lord? Tell us in what we should send it to its place.” 3And they said, “If you are sending away the ark of the covenant of the Lord, God of Israel, on no account send it away empty, but in giving it back give back for it something of the torment, and then you will be healed, and it will prophesying for you, lest his hand not withdraw from you.” 4And they said, “What is that something of the torment that we should render for it?” And they said, “Five gold pieces, according to the number of the satraps of the allophyles, because you and your rulers and the people have one offense, and a gold mouse a likeness of your mice that ravage the land, and you shall give glory to the Lord, that he might lighten his hand from off you and from off your gods and from off your land. 6And why should you make your hearts heavy, as Egypt and Pharao made their heart heavy? Was it not so when he mocked them, they sent them off, and they departed? 7And now take, and make a new cart, and take two cows without their young that have calved for the first time, and yoke the cows to the cart, but take the young that have calved for the first time, and place it on the cart and render for it the implements of gold for the torment, and you shall put bersechthanc as a deposit at its side, and you shall send it off and drive it away, and it will go its way, and you shall watch, if it goes on the way to its own borders by Baithsamys, he has done us this great harm, and if not, then we shall know that his hand has not struck us, but this is a chance that has happened to us.”

and the hand of the Lord was heavy upon Azotus and brought trouble on them, and it broke out upon them into the ships, and in the midst of its territory mice grew up, and there was great confusion of death in the city. 7And the men of Azotus saw that it was so, and they said, “The ark of the God of Israel has been exiled, in that the ark of the Lord has been taken.” 8And they sent and gathered together the satraps of the allophyles and said, “Send away the ark of God of Israel, and let it lodge in its own place, and it shall not put us and our people to death”; for there was a very heavy confusion of death in the whole city when the ark of God of Israel entered there, and those who lived and did not die were stricken on the seats, and the cry of the city went up to the sky.

And the ark was in the country of the allophyles seven months, and their land broke out in mice. 2And the allophyles called for the priests and the diviners and their enchanters, saying, “What should we do with the ark of the Lord? Tell us in what we should send it to its place.” 3And they said, “If you are sending away the ark of the covenant of the Lord, God of Israel, on no account send it away empty, but in giving it back give back for it something of the torment, and then you will be healed, and it will prophesying for you, lest his hand not withdraw from you.” 4And they said, “What is that something of the torment that we should render for it?” And they said, “Five gold pieces, according to the number of the satraps of the allophyles, because you and your rulers and the people have one offense, and a gold mouse a likeness of your mice that ravage the land, and you shall give glory to the Lord, that he might lighten his hand from off you and from off your gods and from off your land. 6And why should you make your hearts heavy, as Egypt and Pharao made their heart heavy? Was it not so when he mocked them, they sent them off, and they departed? 7And now take, and make a new cart, and take two cows without their young that have calved for the first time, and yoke the cows to the cart, but take the young that have calved for the first time, and place it on the cart and render for it the implements of gold for the torment, and you shall put bersechthanc as a deposit at its side, and you shall send it off and drive it away, and it will go its way, and you shall watch, if it goes on the way to its own borders by Baithsamys, he has done us this great harm, and if not, then we shall know that his hand has not struck us, but this is a chance that has happened to us.”

10 And the allophyles did so and took two cows that had calved for the first time and yoked them to the cart and kept back their young at home, 11and they put the ark on the cart and the deposit as ergab and the gold mice. 12And the cows went straight on the way to the way of Baithsamys; they kept going on one path and kept toiling and did not turn aside to the right or the left, and the satraps of the allophyles kept going behind it as far as the borders of Baithsamys.

13 And the people of Baithsamys 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. 14And the cart came into the field of Hosee which was in Baithsamys, and they set up there beside it a great stone, and they split up the

\[a\text{Heb }\text{threshold}\]
\[b\text{Heb }\text{=i.e. the people}\]
\[c\text{Heb }\text{= I}\]
\[d\text{Heb }\text{argaz }\text{= box}\]
wood of the cart and offered the cows as a whole burnt offering to the Lord. 15 And the Leuites brought up the ark of the Lord and the deposit, the erga with it, and the gold implements that were with it, and set them upon the large stone, and the men of Baithsamys offered whole burnt offerings and sacrifices in that day to the Lord. 16 And the five satraps of the allophyles were watching, and they returned on that day to Ascalon.

17 And these are the gold seats which the allophyles returned to the Lord for the torment: one for Azotus, one for Gaza, one for Ascalon, one for Gath, one for Akkaron—and the gold mice according to the number of all the cities of the allophyles, of the five satraps, from fortified city and as far as the village of the Pherezite and to the great stone on which they set down the ark of the covenant of the Lord, in the field of Hose the Baith-samsyte.

18 And the sons of Iechonias were not pleased with the men of Baithsamys, because they saw the ark of the Lord, and he smote among them seventy men and fifty thousand men. And the people mourned because the Lord had inflicted on the Israelites this great plague. 19 And the men who were from Baithsamys said, “Who shall be able to pass before this holy Lord? And to whom shall the ark of the Lord go up from us?” 20 And they sent messengers to the inhabitants of Kariathaim, saying, “The allophyles returned the ark of the Lord; come down, and take it up to yourselves.”

7 And the men of Kariathaim came and brought up the ark of the covenant of the Lord and brought it in to the house of Aminadab, which was on the hill, and they consecrated his son, Eleazar, to have charge of the ark of the covenant of the Lord.

2 And it happened, from the day the ark was at Kariathaim, that the days multiplied, and it was twenty years, and all the house of Israel looked back after the Lord.

3 And Samouel said to all the house of Israel, saying, “If you are returning to the Lord with all your heart, take away the foreign gods and the groves from among you, and prepare your hearts towards the Lord, and be subject to him alone, and he will deliver you out of the hand of allophyles.” 4 And the sons of Israel took away the Baalim and the groves of Astaroth and were subject to the Lord alone.

5 And Samouel said, “Gather all Israel at Massephath, and I will pray to the Lord for you.” 6 And they were brought together at Massephath, and they drew water and poured it out on the ground before the Lord, and they fasted in that day and said, “We have sinned before the Lord.” And Samouel was judging the sons of Israel at Massephath.

7 And the allophyles heard that all the sons of Israel had been gathered together at Massephath, and the satraps of the allophyles went up against Israel, and the sons of Israel heard and were afraid from before the allophyles. 8 And the sons of Israel said to Samouel, “Do not omit mention of us so as not to cry to the Lord, your God, and he will save us out of the hand of the allophyles.” 9 And Samouel took one sucking lamb and offered it with all the people as a whole burnt offering to the Lord, and Samouel cried out to the Lord for Israel, and the Lord heard him. 10 And Samouel was offering up the whole burnt offering, and the allophyles drew near for war against Israel. And the Lord thunders with a mighty voice in that day against the allophyles, and they were thrown into confusion and fell before Israel. 11 And the men of Israel went out of Massephath and pursued the allophyles and struck them down as far as under Baithchor.

12 And Samouel took one stone and set it up between Massephath and between the old city and called its name Abenezer, Stone of the Helper, and he said, “Thus far the Lord has helped us.” 13 And the Lord humbled the allophyles, and they did not add again to enter into the territory of Israel, and the hand of the Lord was against the allophyles all the days of Samouel. 14 And the towns that the allophyles took from the sons of Israel were restored, and they restored them to Israel from Ascalon to Azob, and Israel recovered the territory from the hand of the allophyles. And there was peace between Israel and between the Amorrite.

15 And Samouel was judging Israel all the days of his life, and he went and made the rounds year by year to Baithel and Galgala and Massipherath and was judging Israel in all these consecrated places. 16 But his return was to Harmathaim, for his home was there, and he was judging Israel there, and he built there an altar to the Lord.

8 And it happened, when Samouel became old, that he appointed his sons judges over Israel. And these are the names of his sons; the firstborn Ioel, and the name of the second, Abia, judges in Bersabee. 3 And his sons did not go in his way and turned aside after completion and were taking bribes and perverting statutes.

4 And the men of Israel gathered together and came to Harmathaim to Samouel and said to him, “You are old, and your sons do not go in your way, and now appoint over us a king to judge us just like the rest of the nations.” 6 And the message was evil in the eyes of Samouel when they said, “Give us a king to judge us,” and Samouel prayed to the Lord. 7 And the Lord said to Samouel, “Listen to the voice of the people in whatever they say to you, for they have not rejected you, but they have rejected me from being king over them. 8 According to all the deeds that they did to me from the day I brought them up out of Egypt to this day, and they forsook me and were subject to other gods, so also they are doing to you. 9 And now listen to their voice; only, when testifying, you shall testify to them and tell them the just claim of the king which shall reign over them.”

a Heb = argaz = box b Gk = fem pl c Perhaps went all out
And Samouel told every word of the Lord to the people who were requesting a king of him. And he said, “This will be the just claim of the king who will reign over you: he will take your sons and put them in his chariots and for his cavalry, and those running before his chariots, and to appoint them for himself officers of thousands and officers of hundreds and to reap his harvest and to gather his vintage and to make his implements of war and the equipment of his chariots, and he will take your daughters for perfumers and for cooks and for bakers, and he will take your fields and your vineyards and your good olive-groves and give to him his eunuchs and his slaves, and he will take your male and female slaves and your good cattle and your donkeys and his slaves, and he will take one-tenth of your grain and of your vineyards and give to his eunuchs and his slaves, and he will take one-tenth of your flocks, and you shall be slaves to him. And in that day you will cry out from before your king whom you chose for yourselves, and the Lord will not hear you in those days, because you chose a king for yourselves.”

And the people did not want to listen to Samouel and said to him, “No! But a king will be chosen a king for yourselves.”

And Samouel heard all the words of the people and spoke them in the ears of the Lord. And the Lord uncovered Samouel’s ear, saying: “Tomorrow the Lord will uncover his ear.” And Samouel said to the people, “Listen to your voice, and appoint for them a king.” And Samouel said to the men of Israel, “Let each return to his town.”

And there was a man of the sons of Benjamin, and his name was Kis son of Abiel son of Sareid son of Bachir son of Aphek son of a Ieminite, a bakers, and he was not among the sons of Israel better than he; above the shoulder and upward he was taller than all the land.

And the donkeys of Kis, Saoul’s father, strayed, and Kis said to his son Saoul, “Take one of the lads with yourself, and arise, and go, and look for the donkeys.” And they passed through the hill country of Ephraim and passed through the land of Selcha and did not find them, and they passed through the land of Easakem, and there was nothing, and they passed through the land of Ishvik and did not find them.

When they came to Siph, then Saoul said to his lad who was with him, “Come, and let us turn back, lest when my father leaves the donkeys he should be anxious about us.” And the lad said to him, “Behold, now a man of God is in this town, and the man is held in honor; anything, whatever he says, when it comes, it will happen, and now let us go, that he might tell us our journey on which we have set out on it.” And Saoul said to his lad who was with him, “And behold, we will go, and what shall we bring the man of God? For the bread in our containers is used up, and there is nothing more that belongs to us to bring to the man of God.” And the lad added to answer Saoul and said, “Behold, a quarter of a shekel of silver is found in my hand, and you will give it to the man of God, and he will tell us our way.” And formerly in Israel everyone when going to inquire of God would say this, “Come, let us go to the seer,” for formerly the people used to call the prophet, “the seer.” And Saoul said to his lad, “The matter is good; come and let us go.” And they went to the town, there where the man of God was.

As they were going up the ascent to the town, then they found the girls when they had come out to draw water and said to them, “Is the seer here?” And the girls answered them and said to them, “He is, behold, ahead of you! He has come because of the day to the town, because the people have a sacrifice today at Bama; as soon as you enter the town, thus you will find him in the town before he goes up to Bama to eat, for the people will not eat until he enters, because he blesses the sacrifice, and after these things the guests eat, and now go up, for because of the day you will find him.” And they went up to the town. As they were entering into the center of the town then, behold, Samouel came to meet them to go up to Bama.

And one day before Saoul came to him, the Lord uncovered Samouel’s ear, saying: “Tomorrow about this time I will send to you a man from the land of Benjamin, and you shall anoint him to be ruler over my people Israel, and he shall save my people from the hand of allophyles; for I have looked upon the humiliation of my people, because their cry has come to me.” And Samouel saw Saoul, and the Lord answered him, “Behold, the man about whom I said to you, ‘This one shall rule among my people.’” And Saoul approached Samouel in the center of the town and said, “Tell, now, which is the house of the seer?” And Samouel answered Saoul and said: “I am he; go up before me to Bama, and eat with me today, and in the morning I will send you off and will tell you all that is in your heart. And as for your donkeys that were lost three days ago, do not set your heart on them, for they have been found, and whose is the beauty of Israel? Is it not yours and your ancestral house?” And Saoul answered and said, “Am I not son of a lemmite man, the small scepter of a tribe of Israel and of the least tribe of the whole scepter of Benjamin? And why did you speak to me according to this word?”

And Saoul took Saoul and his lad and brought them into the lodging place and set a place for them among the first of those who had been invited—about seventy men. And Samouel said to the cook, “Give me the portion that I gave you, the one I told you to put aside.” And the cook had boiled the thigh, and he set it before Saoul, and Samouel said to Saoul, “Behold, that which is left, set it before you, and eat, for it is set before you for a testimony in preference to the others; tear off.” And Saoul ate with Samouel in that day.
he came down from Bama into the town, and they spread a bed for Saoul on the roof, \(^\text{26}\) and he fell asleep. And it happened when dawn arose that Samouel called Saoul on the roof, saying, "Get up, and I will send you on your way," and Saoul got up, and he and Samouel went out, outside.

27 As they were going down to the outskirts of the town, Samouel said to Saoul, "Speak to the young man, and let him go on before us, and as for you, stand as today, and hear a message from God."

10 And Samouel took the flask of oil and poured it on his head and kissed him and said to him, "Has the Lord not anointed you ruler over his people, over Israel? And you shall reign among the people of the Lord, and you will save them from the hand of their enemies all around. And this shall be the sign to you that the Lord anointed you ruler over his heritage: \(^\text{2}^\text{2}\) when you depart from me today, then you will find two men, by Rachel's tomb in the territory of Beniamin, jumping greatly, and they will say to you, 'The donkeys that you went to seek are found, and behold, your father has disposed of the matter of the donkeys and is worrying about you, saying: What shall I do about my son?' \(^\text{3}\) And you shall go on from there further and come to the oak of Thabor and find there three men going up to God at Baithel, one carrying three kids and one carrying three containers of bread and one carrying a skin of wine, \(^\text{4}\) and they will ask you matters of peace and give you two first fruits of bread, and you shall accept from their hand. \(^\text{5}\) And after these things you shall enter into the hill of God, there where is the establishment of the allophyles; there is Nasib the allophyle. And it will be as you enter there into the establishment of the allophyles; there is Nasib the allophyle. And it will be as you enter there into the town, that you will meet a band of prophets coming down from Bama, and before them, a nablab and a drum and a flute and a "kinnor"; and they will be prophesying. \(^\text{6}\) and a spirit of the Lord will spring upon you, and you will prophesy along with them and be turned into another man. \(^\text{7}\) And it will be, when these signs shall come upon you, do all whatever your hand finds to do, for God is with you. \(^\text{8}\) And you shall go down in front of Galgala, and behold, I am coming down to you to offer a whole burnt offering and peace offerings; seven days you shall wait until I come to you and show you what you shall do."

9 And it happened, as he was turned with his shoulder to leave Samouel, God changed for him another heart, and all the signs came in that day. \(^\text{10}\) And he went from there to the hill, and behold, a band of prophets was opposite him, and a divine spirit sprang upon him, and he prophesied in the midst of them. \(^\text{11}\) And all who knew him yesterday and the third day came and saw, and behold, he was in the midst of the prophets, and the people said each to his neighbor, "What is this that has happened to the son of Kis? Is Saoul also among the prophets?" \(^\text{12}\) And one of them answered and said, "And who is his father?" Therefore it became an illustration, "Is Saoul also among the prophets?"

13 And he finished prophesying and went to the hill.

14 And his uncle said to him to his lad, "Where did you go?" And they said, "To seek the donkeys, and we saw that they were not, and we went to Samouel." \(^\text{15}\) And the uncle said to Saoul, "Tell me now what Samouel said to you." \(^\text{16}\) And Saoul said to his uncle, "He told telling me that the donkeys had been found." But of the matter of the kingship he did not tell him.

17 And Samouel summoned all the people to the Lord at Massepha \(^\text{18}\) and said to the sons of Israel, "This is what the Lord the God of Israel said, saying, 'I brought up the sons of Israel out of Egypt and delivered you from the hand of Pharaoh king of Egypt and from all the kingdoms that were oppressing you, \(^\text{19}\) and today you have rejected God who is your savior from all your evils and your distresses, and you have said, 'Not! but you shall set a king over us,' and now stand before the Lord by your scepters and by your clans."

20 And Samouel brought all the scepters of Israel near, and the scepter of Benimam was taken by lot, \(^\text{21}\) and he brought the scepter of Benimam near in tribes, and the tribe of Mattari was taken by lot, and they brought the tribe of Mattari near by man, and Saoul son of Kis was taken by lot. And he was looking for him, and he was not to be found. \(^\text{22}\) And Samouel inquired again by the Lord, "Did the man come here?" and the Lord said, "Behold, he is hidden among the baggage." \(^\text{23}\) And he ran and took him from there and set him among the people, and he was elevated above all the people by his shoulder and upward. \(^\text{24}\) And Samouel said to all the people, "Do you see the one whom the Lord has chosen for himself, that there is no one like him among you all?" And all the people took notice and said, "Tear the king live!"

25 And Samouel told the people the just claim of the king, and he wrote in a book and set it before the Lord. And Samouel sent off all the people, and they went, each to his place. \(^\text{26}\) And Saoul went to his home at Gabaa, and with Saoul went sons of labis of power whose hearts the Lord had touched. \(^\text{27}\) And some pestilent sons said, "What, will this one save us?" And they despaired him and brought him no presents.

11 And it happened about a month later, that Naas the Ammanite went up and encamped against Iabis-Galaad, and all the men of labis said to Naas the Ammanite, "Make a covenant with us, and we will be subject to you." \(^\text{2}\) And Naas the Ammanite said to them, "By this! I will make a covenant with you, by gouging out of you every right eye, and I will put disgrace upon Israel." \(^\text{3}\) And the men of labis said to him, "Allow us seven days, and we will send messengers through all the territory of Israel; if there is no one to save us, we will come out to you." \(^\text{4}\) And the messengers came to Gabbaa to Saoul and spoke the words in the ears of the people, and all the people lifted up their voice and wept.

\(^{\text{aGk = pl}}\) \(^{\text{bHeb nebel = ten or twelve stringed instrument}}\) \(^{\text{cHeb kinnor = lyre}}\) \(^{\text{dAntecedent unclear}}\)
5 And behold, Saoul was coming from the field after the early morning, and Saoul said, "Why is it that the people are weeping?" And they told him the words of the sons of Iabis. 6 And a spirit of the Lord sprang upon Saoul when he heard these words, and his anger was greatly kindled against them. 7 And he took two oxen and cut them in pieces and sent throughout all the territory of Israel by the hand of messengers, saying, "He who does not come out after Saoul and after Samouel, like this shall they do to his oxen!" And the dread of the Lord fell upon the people of Israel, and they cried out as one man. 8 And he reviewed them at Abiezek in Bama, every man of Israel, six hundred thousand and the men of Lousadas, seventy thousand. 9 And he said to the messengers who came, "This is what you shall say to the men of Iabis: Tomorrow, by the time the sun is hot, you shall have deliverance." And the messengers came to the town and told the men of labis, and they rejoiced. 10 And the men of labis said to Naas the Ammanite, "Tomorrow we will come forth to you, and you shall do to us what seems good before you." 11 And it happened after the morrow that Saoul put the people in three companies. And at the morning watch they came into the camp and smote the sons of Ammon until the day had become hot, and there were those who survived; they were scattered, and no two among them were left together. 12 And the people said to Samouel, "Who is it that said, 'Shall Saoul reign over us?' Hand the men over and we will put them to death." 13 And Saoul said, "No one shall die in this day, for today the Lord has wrought deliverance in Israel." 14 And Samouel said to the people, saying, "Let us go to Galgala and there renew the kingdom." And all the people went to Galgala, and there Samouel anointed Saoul king before the Lord, and there he sacrificed meat offerings and peace offerings before the Lord, and Samouel and all Israel rejoiced exceedingly. 15 And Samouel said to every man of Israel, "Behold, I heard your voice in all that you said to me, and I set a king over you. 2And now, behold, the king goes about before you, and I am old, and I will sit still, and behold, my sons are with you, and behold, I have gone about before you from my youth even until this day. 3Here I am; answer against me before the Lord and before his anointed; whose calf have I taken, or whose donkey have I taken, or whom of you have I oppressed, or whom have I mistreated, or from whose hand have I taken a bribe, even a sandal? Answer against me, and I will restore it to you." 4 And they said to Samouel, "You have not defrauded us, and you have not oppressed us, and you have not afflicted us, and you have not taken anything from the hand of anyone." 5And Samouel said to the people, "The Lord is witness among you, and his anointed is witness in this very day that you have not found anything in my hand." And they said, "He is witness." 6 And Samouel said to the people, saying, "The Lord who made Moyses and Aaron is witness, who brought your fathers up out of Egypt. 7And now stand still, and I will enter into judgment with you before the Lord, and I will declare to you all the righteousness of the Lord, which things he performed among you and among your fathers: 8 how Ikab and his sons went into Egypt, and Egypt humiliated them, and our fathers cried to the Lord, and the Lord sent Moyses and Aaron, and he brought forth our fathers out of Egypt and settled them in this place. 9 And they forgot the Lord their God, and he sold them into the hands of the sands of the enemy, and he sold them intom the hands of Sisara, commander-in-chief of the army of King Iabin of Harim and into the hands of the Alaphydes and into the hands of the king of Moab, and they fought against them. 10 And they cried to the Lord and were saying, "We have sinned, because we forsok the Lord and were subject to the Baalis and the groves, and now deliver us out of the hand of our enemies, and we will be subject to you." 11 And the Lord sent Ierobaal and Barak and Iephthae and Samouel and delivered you out of the hand of your enemies who were round about, and you were living securely. 12 And you saw that Naas, king of the sons of Ammon, came against you, and you said, 'No, none but a king shall reign over us,' and the Lord our God is our king. 13 And now, behold, the king whom you chose, and behold, the Lord has granted a king over you. 14 If you fear the Lord and are subject to him and heed his voice and do not contend with the mouth of the Lord, and if both you and the king who reigns over you keep following the Lord, 15 but if you should not heed the voice of the Lord and contend with the mouth of the Lord, the hand of the Lord will also be against you and against your king. 16 And now stand still, and see this great thing that the Lord will do before your eyes. 17 Is it not the wheat harvest today? I will call upon the Lord, and he will give sounds and rain, and know, and see that your wickedness that you have done before the Lord is great in asking a king for yourselves." 18 And Samouel called upon the Lord, and the Lord gave sounds and rain in that day, and all the people greatly feared the Lord and Samouel. 19 And all the people said to Samouel, "Pray to the Lord, your God, for your slaves, and we shall not die, for we have added to all our sins an evil by asking for a king for ourselves." 20 And Samouel said to the people, "Do not be afraid; you have done this entire evil; yet do not turn aside from after the Lord, and be subject to the Lord with your whole heart. 21 And do not turn aside after those things that are nothing, who do not accomplish anything and who will not deliver, for they are nothing. 22 For the Lord will not cast away his people for his great name's sake, because the Lord graciously took you to him for a people. 23 And far be it from me to sin against the Lord by ceasing to pray for you, and I will subject to the Lord and show you the good and the right way; 24 only fear the Lord..."
and be subject to him in truth and with your whole heart, for you saw what things he has magnified with you. And if you still do wickedly, you shall be handed over, both you and your king."

13 And Saoul chose for himself three thousand men from the men of Israel, and two thousand were with Saoul in Machemas and in the hill country of Baithel, and a thousand were with Ionathan in Gabee of Beniamin, and the rest of the people he sent home each to his covert. And Ionathan smote Nasib the allophyle who was in the hill, and the allophyles heard. And Saoul blew with a trumpet in all the land, saying, "The slaves have revolted!" And all Israel heard say, "Saoul has smitten Nasib the allophyle, and Israel was put to shame among the allophyles." And the people went up after Saoul at Galgala.

5 And the allophyles gathered for battle against Israel, and thirty thousand chariots and six thousand horsemen and a people like the sand that is by the sea in multitude came up against Israel, and they came up and encamped at Machemas over against Baithon, southward. And a man of Israel saw that he was in distress so that he could not proceed, and the people hid in caves and in dens and in rocks and in holes and in pits. And those who crossed over crossed the Jordan to the land of Gad and Galada. And Saoul was still at Galgala, and all the people were confounded behind him.

8 And he waited seven days for the testimony as Samouel said, and Samouel did not come to Galgala, and his people slipped away from him. And Saoul said, "Bring, that I may offer a whole burnt offering, that the slaves of the Lord, ' and I forced myself and offered the whole burnt offering." And it happened, as he finished offering the whole burnt offering, that Samouel arrived, and Saoul went out to meet him to bless him. And Samouel said, "What have you done?" And Saoul said, "Because I saw how the people slipped away from me, and you did not come as you arranged in the testimony of the days, and the allophyles were gathered at Machemas, and I and I said, 'Now the allophyles will come down to me to Galgala, and I have not entreated the face of the Lord,' and I forced myself and offered the whole burnt offering." And Saoul said to Saoul, "You have done foolishly, for you did not keep my commandment, which the Lord commanded you. As just now the Lord prepared your kingdom over Israel forever, also now your kingdom will not stand, and the Lord will seek for himself a person after his heart, and the Lord will command him to be ruler over his people, because you did not keep what the Lord commanded you."

15 And Samouel arose and departed from Galgala on his way. And the rest of the people went up behind Saoul, to meet behind the people of war.

When they were come from Galgala to Gabaa of Beniamin, then Saoul counted the people who were present with him, about six hundred men. And Saoul and his son Ionathan and the people who were present with them stayed in Gabee Beniamin, and they wept, and the allophyles had encamped at Machemas. And there came out of the field of the allophyles a raider in three companies; the one company closely observed the way of Goiphera over the land of Sogal, and the one company closely observed the way of Baithoron, and the one company closely observed the way of Gabee, which overlooks Gai Sabin.

19 And there was no craftsman in iron to be found in all the land of Israel, for the allophyles said, "Lest the Hebrews should make sword and spear." And all Israel used to go down to the land of the allophyles to forge each his sickle and his tool and each his axe and his pruning hook. And the harvest was ready to reap; but the implements were three shekels for the prong, and for the axe and the pruning hook the plan was the same. And it happened in the days of the battle of Machemas that neither sword nor spear was to be found in the hand of any of the people who were with Saoul and with Ionathan, and Saoul and his son Ionathan had them.

23 And some of the substance of the allophyles, which is on the other side of Machemas, went out.

14 And a day came, and Ionathan son of Saoul said to the lad who carried his armor, "Come, and let us go over to Messab of the allophyles which is on the yonder side," but he did not tell his father. And Saoul was sitting on the top of the hill under the pomegranate tree that is at Magdon, and there were with him about six hundred men, and Achia son of Achiob, Iochabed's brother, son of Phinees son of Eli the priest of God in Selom, carrying an ephoud. And the people did not know that Ionathan had gone. And in the middle of the pass, where Ionathan was trying to go over to the substance of the allophyles, there was a rocky crag on one side and a rocky crag on the other; the name of the one was Bazes, and the name of the other, Senna; one way from the north was for one going to Machemas, and the other way from the south, for one going to Gabee.

6 And Ionathan said to the lad who carried his armor, "Come, let us go over to Messab of these uncircumcised, if perhaps the Lord may do something for us, for nothing can hinder the Lord from saving by many or by few." And his armor-bearer said to him, "Do all that your mind inclines to: behold, I am with you; my mind is as your mind." And Ionathan said, "Behold, we are going to cross over to the men, and we will be rolled down to them, and if this is what they say to us, 'Stand off there until we tell you;' then we will stand by ourselves and definitely not go up to them, and if this is what they say to us, 'Come up to us,' then we will go up, for the Lord has given them into our hands; this will be the sign for us." And both of them entered into Messab of the allophyles, and the allophyles said, "Behold, the Hebrews are com-

---

*a cried out = Rab  
*b Or salute  
*c i.e. set time  
*d Possibly plowshare  
*e Perhaps main force
ing out of their holes where they hid there." And the men of Messab hailed Ionathan and his armor-bearer and said, "Come up to us, and we will show you something." And Ionathan said to his armor-bearer, "Come up after me, for the Lord has given them into the hands of Israel." And Ionathan climbed up on his hands and on his feet, and his armor-bearer with him, and they looked intently at the face of Ionathan, and he smote them, and his armor-bearer behind him was providing supplies. And the first slaughter that Ionathan and his armor-bearer inflicted was about twenty men, with darts and with sling stones and with pebbles of the plain. And there was a dread in the camp and in the field, and all the people, those in Messab and the raiders, were astounded, and they would not act, and the earth was terror-struck, and the dread was from the Lord.

And Saoul's lookouts in Gabee of Benjamin saw, and beheld, the camp was in commotion on this side and that. And Saoul said to the people that were with him, "Call the roll now and see who has gone from us," and they called the roll, and behold, Ionathan and his armor-bearer were not to be found. And Saoul said to Achiæ, "Bring the ephoud," for he bore the ephoud in that day before Israel. And it happened, while Saoul was talking to the priest, that the tumult in the camp of the allophyles increased more and more, and Saoul said to the priest, "Bring your hands together." And Saoul and all the people who were with him went up and came to the battle, and behold, a man's sword was against his neighbor, a very great confusion. And the slaves who yesterday had gone from their masters and slain men, and the battle was extended into every town in the hill country of Ephraim, and the battle passed through Bamoth, and all the people with Saoul were about ten thousand men, and the battle was extended into every town in the hill country of Ephraim.

And Saoul was ignorant with great ignorance in that day, and he laid an oath on the people, saying, "Curse Seba anyone who eats food before it is evening, so I will avenge my enemy," and none of the people tasted food. And all the land was astounded, and the people came upon the beehive on the ground, and the people came upon the beehive, and behold, they were talking on their hands to their mouths, for the people feared the oath of the Lord. And Ionathan had not heard when his father charged the people with the oath, and he extended the scepter that was in his hand and dipped the tip of it in the honeycomb and put his hand to his mouth, and his eyes recovered their sight. And one of the people answered and said, "Ad-
and more also, you shall die the death today." 45And the people said to Saoul, "Shall he who achieved this great victory in Israel die today? The Lord lives; shall a hair of his head fall to the ground?—for the people of God wrought this day." And the people prayed for Ionathan in that day, and he did not die. 46And Saoul went up from following the allophyles, and the allophyles went to their place.

47 And Saoul had received by lot office over Israel, and he was fighting against all his enemies on every side—against Moab and against the sons of Ammon and against the sons of Edom and against Baitheoer and against the king of Soubah and against the allophyles; wherever he turned, he was being kept safe. 48And he formed an army and struck down Amalek and delivered Israel out of the hand of those who trampled on them.

49 And the sons of Saoul were Ionathan and Lessiou and Melchisa, and the names of his two daughters: the name of the firstborn was Merob, and the name of the second, Melchol. 50And the name of his wife was Achinoom daughter of Achi-mas. And the name of the commander-in-chief was Abenner son of Ner son of a kinsman of Saoul, and Kis was the father of Saoul, and Ner the father of Abenner was the son of Iamin son of Abiel.

52 And the fighting against the allophyles was hard all the days of Saoul, and when Saoul saw any strong man and any man a son of might, then he took them to himself.

15 And Samouel said to Saoul, "The Lord sent me to anoint you as king over Israel, and now listen to the voice of the Lord. 2This is what the Lord Sabaoth said, 'Now I will avenge what Amalek did to Israel, how he encountered him in the wadi. 3And I will make Amalek a curse among the nations, because I saw that you have utterly destroyed them, and that they might be sacrificed to the Lord, your God, and the people spared, the best of the flock and of the cattle, that they might be sacrificed to the Lord, our God, in Galgala.' 4And Saoul summoned the people, and reviewed them in Galgala, four hundred thousand in units, and Ioudas, thirty thousand in units. 5And Saoul came to the cities of Amalek and lay in wait in the wadi. 6And Saoul said to the Kinite, "Depart, and turn aside from among the Amalekites, lest I include you with him, and as for you, you deal mercifully with the sons of Israel when they came up out of Egypt." And the Kinite withdrew from among Amalek. 7And Saoul smote Amalek, from Euilat as far as Sour, facing Egypt. 8And he took king Agag of Amalek alive, but he killed all the people of Jerim with the edge of the sword. 9And Saoul and all the people saved alive Agag and the best of the flocks and of the herds and of the foods and of the vineyards and of all the good things and did not wish to destroy them utterly, and every despised and worthless artifact they utterly destroyed.

10 And a word of the Lord came to Samouel, saying: 11 "I have been comforted, because I made Saoul king, for he has turned away from behind me and has not kept my words." And Samouel was disheartened, and he cried out to the Lord the whole night. 12And Samouel rose early and went to meet Israel in the morning, and it was told to Samouel, saying, "Saoul came to Carmel and raised a hand for himself, and «the chariot returned»." And he went down to Galgala to Saoul, and behold, he was offering up to the Lord as a whole burnt offering the first of the spoils that he brought from Amalek.

13 And Samouel came to Saoul, and Saoul said to him, "Blessed are you to the Lord; I have established all that the Lord spoke." 14And Samouel said, "And what is the sound of this flock in my ears and the sound of cattle that I am hearing?" 15And Saoul said, "From Amalek I brought them, what the people spared, the best of the flock and of the cattle, that they might be sacrificed to the Lord, your God, and the rest I have utterly destroyed." 16And Samouel said to Saoul, "Stop, and I will tell you what the Lord spoke to me during the night." And he said to him, "Speak." 17 And Samouel said to Saoul, "Are you not small before him, a leader of a scepter of a tribe of Israel? And the Lord anointed you as king over Israel. 18And the Lord sent you on a journey and said to you, 'Go, and utterly destroy those who sin against me, Amalek, and you shall fight them until you consume them.' 19And why did you not hearken to the voice of the Lord, but rushed to set upon the spoils and did what was evil before the Lord?" 20And Saoul said to Samouel, "Because I listened to the voice of the people, and I went on the journey on which the Lord sent me, and I brought Agag, king of Amalek, and I utterly destroyed Amalek, 21and from the spoils the people took flocks and herds, the first of the things devoted to destruction, to sacrifice before the Lord, our God, in Galgala." 22 And Samouel said, "Are whole burnt-offerings and sacrifices as wanted to the Lord as hearkening to the voice of the Lord? Behold, hearing is better than sacrifice and listening than the fat of rams. 23For divination is a sin, and theraphin bring grief and toil. Because you rejected the word of the Lord, the Lord will also reject you from being king over Israel." 24And Saoul said to Samouel, "I have sinned: for I have transgressed the word of the Lord and what you said, because I feared the people and listened to their voice. 25And now do take away then my sin, and return with me, and I will do obedience to the Lord your God." 26And Samouel said to Saoul, "I will not return with you, for you have rejected the word of the Lord, and the Lord will reject you from being king over Israel." 27And Samouel turned away his face to go away, and

^Or he returned the chariot  ^Heb = images or household gods
Saúl caught hold of the wing of his double cloak, and tore it. 28And Saúmuel said to him, “The Lord tore the kingdom of Israel from your hand today, and he will give it to a neighbor of yours, who is better than you. 29And Israel will be divided in two, and he will not turn back or change his mind, for he is not like a human, that he should change his mind.” 30And Saúl said, “I have sinned; yet do honor me now before the elders of Israel and before my people, and return with me, and I will do obedience to the Lord, your God.” 31And Saúmuel turned back after Saúl, and he did obeisance to the Lord.

32 And Saúmuel said, “Bring Agag king of Amálek to me.” And Agag came to him trembling. And Agag said, “Is death thus bitter?” 33And Saúmuel said to Agag, “As your sword made women childless, so your mother shall be childless among women.” And Saúmuel slew Agag before the Lord in Galgal.

And Saúmuel grieved over Saúl. And the Lord was sorry that he had made Saúl king over Israel.

16 And the Lord said to Saúmuel, “How long are you grieving over Saúl? And it is I that have set him at naught not to be king over Israel. Fill your horn with oil, and come, let me send you to Iessai as far as to Bethleem, for I have observed among his sons one to be king for me.” 2And Saúmuel said, “How am I to go? Saúl will both hear and kill me.” And the Lord said, “Take a heifer of the ozen in your hand, and you will say, ‘I have come to sacrifice to the Lord,’ 3and you shall invite Iessai to the sacrifice, and I will show you what you shall do, and you shall anoint whomever I say to you.” 4And Saúmuel did all that the Lord spoke to him and came to Bethleem. And the elders of the city were surprised at meeting him and said, “Is your entering peace, you seer?” 5And he said, “Peace; I have come to sacrifice to the Lord; sanctify yourselves and be glad with me today.” And he sanctified Iessai and his sons and invited them to the sacrifice.

6 And it happened, when they entered, and he looked on Eliab that he said, “To be sure, before the Lord is his anointed.” 7And the Lord said to Saúmuel, “Do not look on his appearance, or on the posture of his size, because I have rejected him, for God will not look as a mortal will see, for a mortal will see into a face, but God will see into a heart.” 8And Iessai called Aminadab, and he passed before Saúmuel. And he said, “Neither has the Lord chosen this one.” 9And Iessai brought forward Sama. And he said, “Also for this one the Lord has not chosen.” 10And Iessai brought his seven sons forward before Saúmuel, and Saúmuel said, “The Lord has not chosen among these.” 11And Saúmuel said to Iessai, “Have the boys come to an end?” And he said, “There is yet the smallest; behold, he is shepherding among the flock.” And Saúmuel said to Iessai, “Send, and fetch him; for we will definitely not recline until he comes.” 12And he sent and brought him in. And this one was ruddy with beauty of eyes and was good in appearance to the Lord. And the Lord said to Saúmuel, “Rise, and anoint Dávid; for this one is good.” 13And Saúmuel took the horn of oil and anointed him in the midst of his brothers, and a spirit of the Lord sprang upon Dáuid from that day and onward. And Saúmuel rose and returned to Harmathaim.

14 And a spirit of the Lord departed from Saúl, and an evil spirit from the Lord tormented him. 15And Saúl’s servants said to him, “See now, an evil spirit from the Lord is tormenting you. Let now your slaves speak before you, and let them seek for our lord a man who has learned how to play on a cinyra, and it will be, when an evil spirit is upon you, that he will play on his cinyra, and it will be good for you, and it will give you respite.” 16And Saúl said to his servants, “Do look out for me for a man who plays well, and bring him to me.” 17And one of his lads answered and said, “Behold, I have seen a son of Iessai a Bethleemite, and he knows how to play music, and the man is intelligent, and the man is a warrior and prudent with words, and a man good in appearance, and the Lord is with him.” 18And Saúl sent messengers to Iessai, saying, “Send me your son Dávid who is with your flock.” 19And Iessai took a gomor of bread and a skin of wine and one kid of goats and sent them by the hand of his son Dávid to Saúl. 20And Dávid came in to Saúl and stood before him. And Saúl loved him greatly, and he became to him one that would bear his armor. 21And Saúl sent to Iessai, saying, “Do let Dávid stand before me, for he has found favor in my eyes.” 22And it happened, when an evil spirit came upon Saúl, that Dávid would take the cinyra and play it with his hand, and Saúl would be relieved, and it was good for him, and the evil spirit would depart from him.

17 And the allophyles gathered their armies for battle, and they were gathered at Sokchoth of Judea, and they encamped between Sokchoth and between Azeka, in Ephremm. 2And Saúl and the men of Israel were gathered and encamped in the valley; they formed ranks for battle opposite the allophyles. 3And the allophyles stood on the mountain here, and Israel stood on the mountain there, and the valley was between them. 4And a mighty man came out from the ranks of the allophyles; Goliath was his name, from Geth; his height was four cubits and a span. 5And he had a helmet on his head, and he was armed with a coat of chain mail, and the weight of his coat was five thousand shekels of bronze and iron. 6And there were bronze greaves on his legs and a bronze shield between his shoulders. 7And the shaft of his spear was like a beam of weavers, and his spear

---

*a style of garment  
*b = Heb *kinnor* = lyre  
*4Heb 1 omer = 2 liters; Heb 1 homer = 220 liters*
Weighed six hundred shekels of iron, and the one who carried his armor would go before him. And he stood and shouted to the ranks of Israel and said to them, “Why do you come out to draw up for battle opposite us? Am I not an allophyle, and are you not Hebrews of Saul? Choose a man for yourselves, and let him come down to me, 9and if he is able to fight against me and if he strike me, then we will be to you for slaves, but if I am able and kill him, then you shall be to us for slaves and be subject to us.” And the allophyle said, “Behold, today on this very day I have chided the ranks of Israel. Give me a man, and we both will fight in single combat.” 11And Saul and all Israel heard these words of the allophyle, and they were dismayed and greatly afraid.

32 And David said to Saul, “On no account let the heart of my lord collapse upon him; your slave will go and will fight with this allophyle.” 33And Saul said to David, “You will definitely not be able to go against the allophyle to fight with him, for you are a boy, and he has been a warrior from his youth.” 34And David said to Saul, “Your slave was tending the flock for his father, and when the lion and the bear would come and take a sheep from the herd, 35and I would go after it, then I struck it and pulled from its mouth, and if it turned against me, then I caught it by its throat and struck it down and put it to death. 36And your slave would smite both the bear and the lion, and the uncircumcised allophyle shall be like one of these. Shall I not go and smite him and take away today a reproach from Israel? For who is this uncircumcised one who reproached the ranks of the living God? 37The Lord who delivered me from the paw of the lion and from the paw of the bear, he himself will rescue me from the hand of this uncircumcised allophyle.” 38And Saul said to David, “Go, and the Lord will be with you!”

39 And Saul put a woolen cloak on David, and a bronze helmet around his head, and he girded David with his sword over his woolen cloak, and he grew tired walking once and twice. And David said to Saul, “I shall definitely not be able to go in these, for I am not experienced.” And they removed them from him. 40And he took his staff in his hand and chose for himself five smooth stones from the wadi and put them in his shepherd’s bag, which he had with him for collecting, and his sling in his hand, and he advanced against the man, the allophyle.

42 And Goliad saw David, and he disdained him, for he was a boy, and he was ruddy with beauty of eyes. 43And the allophyle said to David, “Am I like a dog, that you come upon me with a rod and stones?” 44And David said, “No, but worse than a dog.” And the allophyle cursed David by his gods. 45And the allophyle said to David, “Come to me, and I will give your flesh to the birds of the air and to the animals of the earth.” 46And David said to the allophyle, “You come to me with sword and with spear and with shield, and I am coming to you in the name of the Lord Sabaoth, the God of the ranks of Israel, which you have reproached today. And today the Lord will shut you up into my hand, and I will kill you and remove your head from you, and I will give your limbs and the limbs of the camp of the allophyles on this day to the birds of the air and to the wild animals of the earth, and all the earth will know that there is a God in Israel, and all this assembly will know that the Lord does not save by sword and spear, for the battle is the Lord’s, and the Lord will give you into our hands.”

48 And the allophyle arose and came to meet David, and David stretched out his hand into the bag and took out from there one stone and slung it and struck the allophyle on his forehead, and the stone penetrated through the helmet into his forehead, and he fell on his face on the ground. 49And David ran and stood over him and took his sword and put him to death and cut off his head. And the allophyles saw that their mighty one was dead, and they fled. 52And the men of Israel and loudas rose up and shouted and pursued after them, as far as the entrance to Geth and as far as the gate of Ascalon, and the wounded of the allophyles fell on the way of the gates, even as far as Geth and as far as Akkon. 53And the men of Israel came back from turning aside after the allophyles, and they trampled their camps. And David took the head of the allophyle and brought it into Jerusalem, and he put his armor in his covert.

18 And the dancers came to meet David out of all the towns of Israel, with drums and with rejoicing and with cymbals. 2And the women began and were saying, “Saoul killed amongst his thousands, and David amongst his ten thousands.” 8And the matter appeared evil in the eyes of Saul concerning this word, and he said, “They ascribed to David the ten thousands, and to me they ascribed the thousands.” 4And Saoul was eyeing David with suspicion from that day and beyond.

12 And Saul was afraid from before David, and he removed him from him and made him an officer of a thousand for himself, and he was going out and coming in before the people. 14And David was prudent in all his ways, and the Lord was with him. 15And Saoul saw how he acted very prudent-ly, and he was afraid from before him. 16And all Israel and loudas loved David, for he was going out and coming in from before the people.

20 And Saoul’s daughter Melchol loved David, and Saoul was told, and it was right in his eyes. 21And Saoul said, “I will give her to him, and she will be a snare to him.” And the hand of the allophyles was against Saul, and Saul commanded his servants, saying, “Speak to David secretly, saying, ‘Behold, the king wants you, and all his servants love you, and as for you, become the king’s son-in-law.’” 23And Saul’s servants spoke these words in the hearing of David. And David said, “Does it seem light in your eyes to become the king’s son-in-law? And as for me, I am a humble man and of no repute.” 24And the servants of Saoul reported to him according to these things
that Dauid said. 25And Saoul said, "This is what you shall say to Dauid, 'The king does not desire to avenge for the king's enemies with a present, except with a hundred foreskins of the allophyles.' " And Saoul counted on casting him into the hands of the allophyles. 26And the servants of Saoul told Dauid these words, and the matter was right in the eyes of Dauid to be the king's son-in-law. 27And Dauid rose and went, he and his men, and smote one hundred men among the allophyles and brought their foreskins to the king, and he became the king's son-in-law, and he gave him his daughter Melchol for him as a wife. 28And Saoul saw that the Lord was with Dauid and that all Israel loved him, 29and he continued to be afraid of Dauid even more.

19 And Saoul spoke to his son Ionathan and to all his servants to put Dauid to death. And Saoul's son Ionathan was much taken with Dauid. 2And Ionathan told Dauid, saying, "Saoul seeks to put you to death; therefore be on guard tomorrow morning, and hide yourself, and stay in hiding. 3And I will go out and stand beside my father about you and see what it might be, and I will tell you." 4And Ionathan spoke well of Dauid to his father Saoul and said to him, "Let the king not sin against your slave Dauid, because he has not sinned against you, and his deeds are very good, 5and he put his life in his hand and smote the allophyle, and the Lord brought about a great deliverance, and all Israel saw and rejoiced, and why do you sin against innocent blood by putting Dauid to death without cause?" 6And Saoul heeded the voice of Ionathan, and Saoul swore, saying, "The Lord lives, if he shall die!" 7And Ionathan called Dauid and related all these words to him, and Ionathan brought Dauid in to Saoul, and he was in his presence as yesterday and the third day.

8 And the war continued to be against Saoul, and Dauid prevailed over and fought the allophyles, and he smote among them with a very great blow, and they fled from before him. 9And there came an evil divine spirit upon Saoul, and he was at rest in his house, and a spear was in his hand, and Dauid was playing music with his hands, 10and Saoul was seeking to strike the spear into Dauid, and Dauid withdrew from before Saoul, and he struck the spear into the wall, and Dauid fled and escaped.

11 And it happened in that night that Saoul sent messengers to Dauid's house to keep watch over him to put him to death in the morning. And his wife Melchol told Dauid, saying, "If you do not save your own life this night, tomorrow you will be put to death." 12And Melchol let Dauid down through the window, and he departed and flew away and escaped. 13And Melchol took and laid the cenotaph on the bed, and she put goats' liver by its head and covered them with a garment. 14And Saoul sent messengers to take Dauid, and they said he was unwell. 15And he sent for Dauid, saying, "Bring him to me on the bed, that I may put him to death." 16And the messengers came, and behold, the cenotaph was on the bed, and goats' liver by its head. 17And Saoul said to Melchol, "Why have you thus deceived me and sent off my enemy, and he has escaped?" And Melchol said to Saoul, "He said, "Send me off, but if not, I will put you to death.'"

18 And Dauid fled and escaped and came to Samouel at Harmathaim and told him all that Saoul did to him, and Dauid and Samouel went and settled at Nauath in Rama. 19And it was told to Saoul, saying, "Behold, Dauid is at Nauath in Rama." 20And Saoul sent messengers to take Dauid, and they saw the assembly of the prophets, and Samouel stood as appointed over them, and a divine spirit came upon the messengers of Saoul, and they were prophesying. 21And it was told to Saoul, and he sent other messengers, and they also prophesied. And Saoul added to send messengers the third time, and they too prophesied. 22And Saoul was seething with anger, and he too went to Harmathaim, and he came to the well of the threshing floor that is in Sephi, and he asked and said, "Where are Samouel and Dauid?" And they said, "Behold, at Nauath in Rama." 23And he went from there toward Nauath in Rama, and a divine spirit also came upon him, and as he was going, he was prophesying until he came to Nauath in Rama. 24And he stripped off his clothes, and he prophesied before them and fell naked all that day and the whole night. Therefore they were saying, "Is Saoul also among the prophets?"

20 And Dauid fled from Nauath in Rama and came before Ionathan and said, "What have I done? And what is my wrong? And wherein have I sinned before your father that he is seeking my life?" 2And Ionathan said to him, "Far be it from you! You shall not die. Behold, my father will not do anything either great or small and not uncover my ear, and why is it that my father should hide this matter? This is not possible!" 3And Dauid answered Ionathan and said, "Perceiving your father knows that I have found favor in your eyes, and he said, 'Do not let Ionathan know this; he may not consent.' But, the Lord lives, and your soul lives, that, as I said, between me and death has been filled up." 4And Ionathan said to Dauid, "What does your soul desire, and what shall I do for you?" 5And Dauid said to Ionathan, "Behold, now, tomorrow is the new moon and seated I will not sit with the king to eat, and you will send me off, and I will hide in the plain until evening. 6If observing your father observes me, then you will say, 'Entreating Dauid asked leave of me to run as far as to Bethleem his city, for there is a sacrifice of days there for all the tribe.' 7If this is what he says, 'Very well!' there is peace for your slave, and if he should answer you harshly, know that evil has been determined by him. 8And you shall do mercy with your slave, for you have brought your slave into a covenant with the Lord along with yourself, and if there is iniquity in your slave, you put me to death, and why should you bring me thus to your father?" 9And Ionathan said,
Far be it from you, for if knowing I know that the evil from my father had been determined to come upon you—and if not—I will bring tidings to you to your cities. 10And Daud said to Ionathan, "Who will tell me if your father answers you harshly?" 11And Ionathan said to Daud, "Go, and stay in a field." And they both went out into a field.

12 And Ionathan said to Daud, "The Lord the God of Israel knows that I will sound out my father as the opportunity arises, three times, and behold, if there is good concerning Daud, then I will not send to you in the field; 13this is what God may do to Ionathan, and this is what he may add, for I will report the evils to you and uncover your ear and I will send you off, and you will depart in peace, and the Lord will be with you as he was with my father.

14And if I am still living, you shall also do mercy with me, and if I die by death, 15you shall not remove your mercy from my house for ever; and if not, when the Lord removes the enemies of Daud, each from the face of the earth, 16that the name of Ionathan be removed from the house of Daud, and may the Lord seek out the enemies of Daud."

17And Ionathan added yet to swear to Daud, for he loved the soul of one who loved him.

18 And Ionathan said, "Tomorrow is the new moon, and you will be observed, because your seat will be observed. 19And you shall do it three times and observe and come to your place where you hid on the workday, and you will sit by that ergab. 20And I will shoot three times with darts, sending them into the amattarib. 21And behold, I will send the lad, saying, 'Go, find the dart for me.' If I say to the lad, saying, 'Here is the dart, away from you, even here; take it'; come, for, the Lord lives, there is peace for you, and there is no word. 22If this is what I say to the young man, 'Here is the dart, away from you, even beyond;' then I will know that this evil from his father to put Daud to death was fully determined, 34and Ionathan sprang up from the field in fierce anger and ate no food on the second day of the month, for he was grieved for Daud, because his father was set against him.

25 And morning came, and Ionathan went out into the field as arranged for a witness to Daud, and with him was a little boy. 36And he said to the boy, "Run, find for me the darts with which I am throwing." And the boy ran, and he was throwing the dart and sent it beyond. 37And the boy came to the place where Daud was, and Ionathan called after the young man and said, "There is the dart, away from you, even beyond."

38And Ionathan called after his boy saying, "Hurry, be quick, and do not linger." And Ionathan's boy gathered up the darts for his master. 39And the boy knew nothing; only Ionathan and Daud knew the matter. 40And Ionathan gave his implements to his boy and said to his boy, "Go, enter into the city." 41And when the boy had entered, Daud rose from the ergab and fell on his face and did obeisance to him three times, and each kissed each his fellow and each wept with his fellow, until a great completion. 42And Ionathan said, "Go in peace, and as we both have sworn in the name of the Lord, saying, 'The Lord shall be witness between me and you and between my seed and between your seed, forever.'"

21 (20.42b)And Daud got up and left, and Ionathan went into the city.

2(21.1) And Daud came to Nomba to the priest Abimelech. And Abimelech was astonished to meet him and said to him, "Why is it that you are alone, and no one with you?" 3(2)And Daud said to the priest, "The king has charged me with a matter today and said to me, 'Let no one know the matter about which I send you and concerning which I have charged you,' and I have testified solemnly to the lads in the place called Faith of God, Phellani, Alemoni, 4(3)and now if there are in your hand five loaves, give into my hand what is found." 5(4)And the priest answered Daud and said, "There are no permitted loaves in my hand, for there are only consecrated loaves; if the lads have kept themselves from a woman, then they shall eat." 6(5)And Daud answered the priest and said to him, "Indeed we have kept ourselves from a woman yesterday and the third day; when I go on

---

*aHeb = argaz = box (MT other)  *bHeb = target  *cPossibly they could weep no more
a journey all the lads have become consecrated, and this journey is profane, wherefore it shall be consecrated today through my implements."

7(6) And Abimelech the priest gave him the loaves of the presentation, for there was no bread there except the loaves of the presence, which are removed from the presence of the Lord to be replaced by hot bread on the day that he took them.

8(7) And one of the lads of Saul was there in that day detained by necessity before the Lord, and his name was Doek the Syrian, tending Saul's mules.

9(8) And David said to Abimelech, "See if there is a spear or sword here by your hand, for I have not brought my sword and my implements in my hand, because the king's business was in haste."

10(9) And the priest said, "Behold, the sword of Goliad the allophyle whom you killed in the valley of Ela, and it is wrapped in a garment; if you will take this for yourself, take it, for there is none here except this one." And David said, "Behold, there is none like it; give it to me." And he gave it to him.

11(10) And David rose and fled in that day from before Saul. And David went to King Anchous of Geth. 12(11) And the servants of Anchous said to him, "Is this not David, the king of the land? Did Saul kill amongst his thousands, and David amongst his ten thousands?"

13(12) And David put the words in his heart and was very much afraid from before King Anchous of Geth. 14(13) And he changed his face before him, and he put on an act in that day, and he drummed on the doors of the city and gestured with his hands and fell against the doors of the gate, and his spittle ran down on his beard. 15(14) And Anchous said to his servants, "Look, see an epileptic man; why did you bring him to me? 16(15) And he said, "Behold, there is none here except this one." And David said, "Behold, there is none like it; give it to me." And he gave it to him.

17(16) And the king said to the runners who stood around him and said to him, "Is this not David, the king of the land? Did the dancers not take the lead for this one, saying, 'Saul killed amongst his thousands, and David amongst his ten thousands?'"

22 And David left there and escaped and came to the Odollam cave. And his brothers and his father's house heard and went down there to him. 2 And every one in distress and every one in debt and every one troubled in soul were gathering to him, and he was leader over them, and there were with him about four hundred men.

3 And David went from there to Ramah and said to the king of Moab, "Let now my father and my mother be with you until I know what God will do for me." 4 And he persuaded the person of the king of Moab, and they were dwelling with him all the days that David was in the stronghold. 5 And the prophet Gad said to David, "Do not remain in the stronghold; leave, and you shall enter into the land of Lousas." And David left and went and settled in the city of Sarich.

6 And Saul heard that David had been recognized, and the men who were with him, and Saul was sitting on the hill below the cultivated field which is in Rama, and his spear in his hand, and all his servants stood around him. 7 And Saul said to his servants who stood around him and said to them, "Do hear, sons of Benjamin, if the son of lessai will truly give every one of you fields and vineyards and make you all officers of hundreds and officers of thousands! For you are all in collusion against me, and there is no one who uncovers my ear when my son makes a covenant with the son of lessai, and there is no one of you who feels sorry for me or uncovers my ear because my son stirred up my slave against me as an enemy, as this day." 8 And Doek the Syrian who was in charge of Saul's mules answered and said, "I have seen the son of lessai coming to Nomba to Abimelech son of Achitob the priest, and he was inquiring of God for him, and he gave him provisions and gave him the sword of Goliad the allophyle."

11 And the king sent to call Abimelech son of Achitob and all the sons of his father, the priests who were at Nomba, and all of them came to the king. 12(11) And Saul said, "Listen now, son of Achitob." And he said, "Here I am, speak, sir." 13(12) And Saul said to him, "Why have you conspired against me, you and the son of lessai, that you gave him bread and a sword and that you ask through God for him, to set him against me as an enemy, as this day?"

14 And he answered the king and said, "And who among all your slaves is like David, faithful and the king's son-in-law and executor of your every behest and honored in your house? 15(14) Have I begun today to ask through God for him? By no means! Let not the king impute anything to his slave or to the whole of my father's house, for your slave knew nothing of all this, a matter small or large."

16 And Saul the king said, "You shall die by death, Abimelech, you and all your father's house." 17(16) And the king said to the runners who stood around him, "Draw near, and put to death the priests of the Lord, because their hand is with David and because they knew that he was fleeing and they did not uncover my ear." And the servants of the king were not willing to extend their hands to attack the priests of the Lord. 18(17) And the king said to Doek, "You, turn, and attack the priests." And Doek the Syrian turned and put to death the priests of the Lord in that day, three hundred fifty men, all bearing an ephoud. 19(18) And Nomba, the city of the priests, he smote with the edge of the sword: from man up to woman, from child up to infant, and calf and donkey and sheep.

20 And one son of Abimelech son of Achitob escaped, and his name was Abiathar, and he fled after David. 21(20) And Abiathar told David that Saul put to death all the priests of the Lord. 22(21) And David said to Abiathar, "I knew in that day that Doek the Syrian—that telling he would tell Saul. I am responsible for the lives of your father's house. 23(22) Stay with me; do not be afraid; for where I shall seek a place for my life, I shall also seek one for your life, for you are safe with me."
And it was told to Dauid, saying, "Behold, the allophyles are fighting in Keila, and they are despoiling, they are trampling the threshing floors." 2And Dauid inquired through the Lord, saying, "Shall I go and attack these allophyles?" And the Lord said, "Go, and you shall attack among these allophyles and rescue Keila." 3And Dauid's men said to him, "Behold, we are afraid here in Judea, and how will it be if we go to Keila? We shall enter into the spoils of the allophyles." 4And Dauid added to inquire again through the Lord, and the Lord answered him and said to him, "Arise, and go down to Keila, for I am giving the allophyles into your hands." 5And Dauid went, and the men who were with him, to Keila and fought with the allophyles, and they fled from before him, and he brought away their livestock and dealt a heavy blow among them. And Dauid rescued the inhabitants of Keila.

And it happened, when Abiathar son of Abimelech fled to Dauid, that he came down with Dauid to Keila having an ephod in his hand. 2And it was told Saoul that Dauid had come to Keila, and Saoul said, "God has sold him into my hands, for he has shut himself in having entered a town of doors and bars." 3And Saoul summoned all the people to war to go down to Keila, for I am giving the allophyles into your hands. 4And Dauid learned that Saoul was not keeping the evil concerning him, and Dauid said to the priest Abiathar, "Bring the ephod of the Lord here." 5And Dauid said, "O Lord, the God of Israel, hearing your slave has heard that Saoul seeks to come to Keila to destroy the city on my account. 6(9) Will it be shut up? And now, will Saoul come down as your slave has heard? O Lord, the God of Israel, tell your slave." 7And the Lord said, "It will be shut up." 8And it happened, when Saoul returned from after the allophyles, that it was told him, saying, "Dauid is in the wilderness of Engaddi." 9And Dauid and his men were in the Maan wilderness in the evening to go out and went ahead of Saoul, and Dauid and his men were sitting in the inner part of the cave. 10And Dauid's men said to him, "Behold, it will be shut up? And now, will Saoul come down as your slave has heard? O Lord, the God of Israel, tell your slave." 11And the Lord said, "It will be shut up." 12And Saoul said, "It will be shut up." 13(6) And it happened after Saoul said, "It will be shut up," and the Lord said, "Be not afraid; for the hand of your father Saoul shall not find you, and you shall be king over Israel, and I shall be second to you, and my father Saoul knows that this is so." 14(4) And both of them made a covenant before the Lord, and Dauid sat at New, and Jonathan departed to his house.

And the Ziphites from the dry country went up to Saoul on the hill, saying, "Behold, is Dauid not hiding among us in Messara in the narrows in New in the hill of Hechela, which is on the right of lessaimoun? 20And now, as for everything that is on the king's mind for a descent, let him descend to us; they have shut him up into the king's hands." 21And Saoul said to them, "May you be blessed to the Lord, for you felt sorry for me! 22Go, and make ready once more, and know his place where his foot will be, quickly there where you said, lest he be cunning. 23And look around, and know, and we will go with you, and it will be, if he is in the land, that I will search him out among all the thousands of loudas." 24And the Ziphites set out and went ahead of Saoul, and Dauid and his men were in the Maan wilderness in the evening to the right of lessaimoun.

25 And Saoul went, and his men, to search for him, and they reported to Dauid, and he went down to the rock that is in the wilderness of Maan. And Saoul heard and pursued after Dauid into the wilderness of Maan. 26 And Saoul and his men went on one side of this mountain, and Dauid and his men were on the other side of this mountain. And Dauid was sheltering himself to get away from before Saoul, and Saoul and his men encamped against Dauid and his men to capture them. 27 And a messenger came to Saoul, saying, "Hurry, and come, for the allophyles have made a raid on the land." 28And Saoul turned back from pursuing after Dauid and went to meet the allophyles; therefore that place was called the Divided Rock.

24 (23,29) And Dauid went up from there and settled in the narrows of Engaddi. 2(24,1) And it happened, when Saoul returned from after the allophyles, that it was told him, saying, "Dauid is in the wilderness of Engaddi." 3(2) And he took with him three thousand chosen men out of all Israel and went to look for Dauid and his men in front of Sadaiem. 4(3) And he came to the flocks of herds that were beside the road, and a cave was there, and Saoul went in to prepare himself, and Dauid and his men were sitting in the inner part of the cave. 5(4) And Dauid's men said to him, "Behold, this is the day of which the Lord spoke to you to give your enemy into your hands, and you shall do to him as is good in your eyes." And Dauid arose and stealthily removed the wing of Saoul's double-cloaka. 6(5) And it happened after these things that Dauid's heart smote him, because he had removed the wing of his double-cloaka. 7(6) And Dauid said to his men, "Not at all is it to me from the Lord, if I shall do this thing to any lord, the Lord's anointed, to bring his hand against him, for this one is the Lord's anointed." 8(7) And Dauid persuaded his men with words and did not permit them to get up to put Saoul to death. And Saoul got up and went down to the road.

9(8) And Dauid got up after him out of the cave, and Dauid called after Saoul, saying, "My lord king!" And Saoul looked behind him, and Dauid bowed with his face to the ground and did obeisance to him.

\[^a\] a style of garment
in appearance, and the man was surly and mean in countenance. But his wife was good at understanding and very beautiful to look upon.

And Dauid said to Abigaia, Nabal’s wife, saying, “Behold, Dauid sent messengers out of the wilderness to salute our master, and he turned away from them. [15] And the men were very good to us; they did not hinder us nor make demands on us, and when we were in the fields, they were like a wall around us both by night and by day, during all the days that we were with them keeping the flock. [16] And now, be sure to say this: ‘To good times; to days of peace, 6 and you shall say this: ‘To good times: may you be in good health and your house, and all that you have be in good health! 7 And now, behold, I have heard that they are shearing for you—now your shepherds who were with us in the wilderness, and we did not hinder them and did not demand anything of them, all the days they were in Carmel. [8] Ask your lads, and they will tell you. And let my lads find favor in your sight, for we have come on a good day. Do give whatever your hand finds to your son Dauid.’ [9] And the lads came and spoke these words to Nabal according to all these words in the name of Dauid. And he leaped up, [10] and Nabal answered Dauid’s servants and said, “Who is Dauid? And who is the son of his father? Slave have I been multiplied today, when they are breaking away each from before his master. [11] And shall I take my bread and my wine and my sacrifices, the sheep that I have sacrificed for my shearers, and give them to men who come from I do not know where?” [12] And Dauid’s lads turned away on their way and returned and came and told Dauid according to these words. [13] And Dauid said to his men, “Each strap on his sword!” and about four hundred men went up after Dauid, and the two hundred remained with the baggage.

14 And one of the lads told Abigaia, Nabal’s wife, saying, “Behold, Dauid sent messengers out of the wilderness to salute our master, and he turned away from them. [15] And the men were very good to us; they did not hinder us nor make demands on us, and when we were in the fields, they were like a wall around us both by night and by day, during all the days that we were with them keeping the flock. [16] And now, know, and see what you will do, for evil has been decided against your master and against his house, and he is a pestilent son, and it is not possible to speak to him.” [17] And Abigaia hurried and took two hundred loaves and two vessels of wine and five sheep ready dressed and five ephahs of parched grain and one gomer of raisins and two hundred cakes of dried fruit and put them on the donkeys [19] and said to her lads, “Go on ahead of me, and behold, I am coming after you.” And she did not tell her husband. [20] And it happened, when she was mounted on the donkey and was going down under cover of the mountain, that, behold, Dauid and his men were coming down to meet her, and she met them. [21] And Dauid said, “Perchance for an unrighteous fellow I have protected all his belongings in the wilderness, and we have not ordered to receive anything of all his belongings, and he has returned me evil for good. [22] This is what God may do to Dauid, and this is what he may he add, if by morning I will leave of all who belong to him one who urine at a wall.”

23 And Abigaia saw Dauid, and she hurried and alighted from the donkey and fell before Dauid on her face and did obeisance to him on the ground and said, “Upon me, my lord,
be the injustice; do let your slave speak in your ears, and hear a word of your slave. 25 Let not now my lord set his heart on this pestiferous person, for as his name is, so is he; Nabal is his name, and folly is with him, but I, your slave, did not see your lads whom you sent.

26 "And now, my lord, the Lord lives, and your life lives, since the Lord restrained you from coming against innocent blood, and to save your hand for yourself, even now may your enemies and those who seek evil for my lord be like Nabal. 27 And now accept this benefaction that your slave has brought for my lord, and you shall give it to the lads who follow my lord. 28 Do remove the trespass of your slave, for making the Lord will make for my lord a faithful house, because my lord is fighting the battle of the Lord, and evil shall not be found in you ever. 29 And a person will rise up pursuing you and seeking your life, and the life of my lord shall be bound up in the bundle of life under the care of the Lord God, and the life of your enemies you shall sling out in the midst of the sling. 30 And it will be that the Lord will do to my lord all the good that he spoke concerning you, and the Lord will command you to be leader over Israel. 31 and this shall not be for you an abomination and offense to my lord, to save your hand for myself! 32 For surely the Lord is preparing for you to do good to her.

33 And Dauid said to Abigaia, "Blessed be the Lord, the God of Israel, who has chosen your face." 34 And now do take the spear from by his head, and the jar of water, and let us depart by ourselves. 35 And Dauid received from her hand all that she had brought him, and he said to her, "Go up to your house in peace; see, I have heeded your voice, and I have chosen your face."

36 And Abigaia came to Nabal, and behold, he had a feast in his house like a feast of a king, and Nabal's heart was merry upon him, and he was exceedingly drunk, and she did not tell him a word of your slave. 37 And it happened in the morning, when Nabal had gone up from the wine, his wife told him these things, and his heart died within him, and he became like a stone. 38 And it happened about ten days later, and the Lord struck Nabal, and he died.

39 And Dauid heard and said, "Blessed be the Lord who has judged the cause of my reproach at Nabal's hand and has kept back his slave from the hand of evil acts, and the Lord has returned the evil-doing of Nabal upon his head." And Dauid sent and spoke concerning Abigaia to take her to himself as a wife. 40 And Dauid's servants came to Abi-
And Daud said in his heart, saying, "I shall now be added in one day into the hands of Saoul, and there is no good for me, unless I escape to a land of allophyles and Saoul ceases from seeking me within every border of Israel, and I shall escape out of his hand." 2And Daud and the four hundred men with him arose and came to Anchous son of Ammach, king of Geth. 3And Daud settled with Anchous at Geth, he and his men, each and his household, and Daud and both his wives, Achinaam the Iezraelite and Abigaia the wife of Nabai the Carmelite. 4And it was told Saoul that Daud had fled to Geth, and he no longer added to seek him. 5And Daud said to Anchous, "If indeed your slave has found favor in your eyes, do let them give me a place in one of the towns that are in the land of Egypt—by suitable walled places. 6And he said to Anchous, "So I will make you chief of the bodyguard and the jar of water that are at his head?" 7And Anchous answered and said, "Why are you laying a snare for my life to put it to death? 8And Saoul inquired through the Lord, and the Lord did not answer him by dreams and by clear ones and by prophets. 9And Saoul said to his servants, "Seek out for me a ventriloquizing woman, and I will go to her and inquire by her," and his servants said to him, "Behold, there is a ventriloquizing woman at Aendor." 10And Saoul disguised himself and put on other clothes and went, he and two men with him, to the woman by night, and he said to her, "Do seek divinations for me by a ventriloquizing woman, and I will go to her and inquire by her," and his servants said to him, "Behold, there is a ventriloquizing woman at Aendor." 11And the woman said to him, "Behold, indeed you longed to the king of Judea to this day. 12And it happened in those days that allophyles were gathering in their camps to go out to fight with Israel, and Anchous said to Daud, "Knowing you shall know that you will go out with me to battle, you and your men." 13And Daud said to Anchous, "Thus now you shall know what your slave will do," and Anchous said to Daud, "So I will make you chief of the bodyguard and succeeding you will succeed." And Daud went on his way, and Saoul returned to his place.

27 And Daud was fully trusted with Anchous, saying, "Shaming he has made himself shamed among his people in Israel, and he shall always be a slave to me." 28 And it happened in those days that allophyles were gathering in their camps to go out to fight with Israel, and Anchous said to Daud, "Behold, the spear of the king! Let one of the lads come over and get it. 23And the Lord will return to the land of Gath, saying, "They must not bring word to the king of Judea to this day. 24And he was striking the land and not leaving man or woman alive and was taking away flocks and herds and donkeys and camels and clothing, and they returned and were coming to Anchous. 10And Anchous said to Daud, "Against whom have you made a raid today?" 11And Daud said to Anchous, "Against the south of Judea and against the south of Iesmega and against the south of Kenezi." 12And he left neither man nor woman alive to bring back to Geth, saying, "They must not bring word to Geth against us, saying, 'This is what Daud does.' And this was his rationale all the days that Daud was settled in the country of the allophyles. 13And Daud was fully trusted with Anchous, saying, "Shaming he has made himself shamed among his people in Israel, and he shall always be a slave to me."
Lord lives, if injustice shall befall you in this matter." 11And the woman said, “Whom shall I bring up for you?” And he said, “Bring up Samouel for me.” 12And the woman saw Samouel, and she cried out with a loud voice, and the woman said to Saoul, “Why did you deceive me? And you are Saoul!” 13And the king said to her, “Have no fear; tell whom you have seen.” And she said to him, “I have seen gods coming up out of the ground.” 14And he said to her, “What did you perceive?” And she said to him, “A man, standing, coming up out of the ground, and he is wrapped in a double-cloak.” And Saoul knew that this was Samouel, and he bowed with his face to the ground and did obeisance to him.

15 And Samouel said, “Why did you disturb me that I ascend?” And Saoul said, “I am greatly distressed, and the allophyles are warring against me, and God has turned away from me and no longer heeds me, either by the hand of prophets or by dreams, and now I have summoned you to tell me what I shall do.” 16And Samouel said, “Why do you inquire of me? And the Lord has turned from you and is with your neighbor, 17and the Lord has done to you just as he spoke by my hand, and the Lord will tear your kingdom out of your hand and give it to your neighbor Dauid. 18Because you did not hear the voice of the Lord and did not carry out his fierce wrath on Amalek, therefore the Lord did this thing to you this day. 19And the Lord will hand over Israel along with you into the hands of allophyles, and tomorrow you and your sons with you shall fall, and the Lord will give the camp of Israel into the hands of allophyles.”

20 And Saoul hastened, and as he stood, he fell on the ground and was filled with fear because of the words of Samouel, and there was no more any strength in him, for he had eaten nothing the whole day and that whole night. 21And the woman came to Saoul and saw that he fastened greatly and said to him, “Behold, indeed your slave heard your voice, and I put my life in my hand and heard the words that you spoke to me, 22and now do listen to the voice of your slave, and I will set a morsel of bread before you, and eat, and there will be strength in you for you will go on the way.” 23And he did not want to eat, and his servants and the woman were urging him, and he listened to their voice and got up from the ground and sat on the seat. 24And the woman had a gracious heifer in the house, and she hastened and slaughtered it and took flour and kneaded it and baked unleavened cakes 25and brought them before Saoul and before his servants, and they ate. And they rose and went away that night.

29 And allophyles gathered all their armies at Aphek, and Israel encamped in Aendor which is in Izrael. 2And satraps of allophyles were passing on by hundreds and by thousands, and Dauid and his men were passing on in the rear with Anchous. 3And the satraps of the allophyles said, “Who are these who pass by?” And Anchous said to the commanders of the allophyles, “Is this not Dauid, the slave of King Saoul of Israel? He has been with us for days; this is the second year, and from the day he fell in with me I have found no fault in him and until this day.” 4And the commanders of the allophyles were distressed by him and said to him, “Return the man to his place, there where you have assigned him, and let him not go with us to the battle, and let him not be a plotter against the camp, and by what means could this fellow reconcile himself to his lord? Would it not be with the heads of those men? 5Is this not Dauid, for whom they began with dances, saying, ‘Saoul has killed amongst his thousands, and Dauid amongst his ten thousands?’”

6 And Anchous called Dauid and said to him, “The Lord lives, that you and your going in and your going out with me in the camp are right and good in my eyes and that I have not found evil against you from the day you have come to me until the present day, and in the eyes of the satraps you are not good. 7And now go back, and go in peace, and you shall not do evil in the eyes of the satraps of the allophyles.” 8And Dauid said to Anchous, “What have I done to you, and what did you find in your slave from the day I was before you even until this day, that I shall not go to fight the enemies of my lord the king?” 9And Anchous replied to Dauid, “I know that you are good in my eyes, but the satraps of the allophyles say, ‘He shall not go up with us to battle.’ 10And now be early in the morning, you and the servants of your lord who came with you, and go to the place, there where I appointed you, and do not place a pestilent thought in your heart, for you are good before me, and start early on the way, and let there be light upon you, and go.” 11And Dauid was early to depart, he and his men, and to guard the land of the allophyles, and the allophyles went up to fight against Israel.

30 And it happened, when Dauid and his men entered into Sekelak on the third day, that Amalek had made a raid on the south and on Sekelak and had struck Sekelak and burned it with fire, 2and with respect to the women and all that was in it, from small up to great, they did not put to death man or woman, but took them captive and went on their way. 3And Dauid came, and his men, to the city, and behold, it had been burned with fire, but their wives and their sons and their daughters taken captive. 4And Dauid raised, and his men, their voice, and they wept until they had no more strength left to weep. 5And both Dauid’s wives were taken captive, Achinoom the Izraelite and Abigaia the wife of Nabal the Carmelite. 6And Dauid was greatly distressed, for the people spoke of stoning him, because the soul of all the people was in great pain each for his sons and for his daughters, and Dauid was strengthened in the Lord, his God.
7 And Dauid said to the priest, Abiathar son of Achimelech, "Bring the ephoud." 8 And Dauid inquired through the Lord, saying, "Shall I pursue after this geddour? Shall I overtake them?" And he said to him, "Pursue, for overtaking you shall overtake, and delivering you shall deliver." 9 And Dauid went out, he and the six hundred men with him. And they came to Wadi Bosor, and the reserves stayed. 10 And he pursued with four hundred men, but two hundred stayed behind, who stayed on the other side of Wadi Bosor.

11 And in the open country they found an Egyptian man, and they took him and brought him to Dauid in the open country, and they gave him bread, and he ate, and his spirit revived in him, for he had not eaten bread or drunk water for three days and three nights. 12 And Dauid said to him, "Whose are you, and where are you from?" And the Egyptian lad said, "I am a slave of an Amalekite man, and my master left me behind because I fell sick three days ago. 13 And we had made a raid on the south of Cholthi and on the parts of Judea and on the south of Chelouh, and we burned Sekelak with fire." 14 And Dauid said to him, "Will you take me down to this geddour?" And he said, "Do swear to me by God that you will not put me to death and not hand me over into the hands of my master, and I will take you down to this geddour." 15 And Dauid recovered all that the Amalekites took and delivered both his wives. 16 And Dauid came upon them and smote them from the land of amalekites and from the land of louldas. 17 And Dauid came upon them and smote them from morning star till late at night and on the morrow, and not a man of them escaped, except four hundred lads, who had mounted on camels and fled. 18 And Dauid recovered all that the Amalekites took and delivered both his wives. 19 And nothing was amiss with them, from small up to great and to all the things that they took of theirs; Dauid brought back all the things. 20 And Dauid took all the flocks and herds and led them away ahead of the spoils, and of those spoils it was being said, "These are Dauid's spoils."

21 And Dauid came to the two hundred men who had been too exhausted to go after Dauid, and he had caused them to sit at Wadi Bosor, and they went out to meet Dauid and to meet the people who were with him, and Dauid drew near to the people, and they asked him the matters for peace. 22 And every pestilent and bad fellow among the men, the warriors, who had gone with Dauid answered and said, "Because they did not pursue together with us, we will not give them any of the spoils that we have recovered, except let each take his wife and his children and leave." 23 And Dauid said, "You shall not do so after the Lord delivered them to us and guarded us, and the Lord delivered the geddour that came against us into our hands. 24 And who will listen to these your words? For they are not inferior to you; because according to the share of the one who goes down into the battle, so shall be the share of the one who stays by the baggage; according to this they shall be divided." 25 And it happened, from that day and beyond, that it was for an ordinance and for a statute for Israel until today.

26 And Dauid came to Sekelak and sent part of the spoils to the elders of louldas and to his fellows, saying, "Behold, some of the spoils of the enemies of the Lord." 27 For those in Baithsour and those in Rama of the south and those in Ieththor and those in Carmel and those in the towns of lerameli and those in the towns of Kenezi and those in Jerimouth and those in Bersabee and those in Noo and those in Chebron and in all the places, there where Dauid crossed, he and his men.

31 And the allophyles were fighting against Israel, and the men of Israel fled from before the allophyles, and wounded fell on Mount Gelboe. 2 And allophyles engaged Saoul and his sons, and allophyles smote Ionathan and Aminadab and Melchisa, sons of Saoul. 3 And the battle pressed hard upon Saoul, and the darters, the bowmen found him, and he was wounded in the abdomen. 4 And Saoul said to the one who bore his armor, "Draw your sword, and thrust me through with it, lest these uncircumcised come and thrust me through and make sport of me." And the one who bore his armor was unwilling, for he feared greatly, and Saoul took the sword and fell upon it. 5 And the one who bore his armor saw that Saoul had died, and he also fell upon his sword and died with him. 6 And Saoul and his three sons and the one who bore his armor died together in that day. 7 And the men of Israel who were on the other side of the valley and those beyond the Jordan saw that the men of Israel fled and that Saoul had died, and his sons, and they forsook their towns and fled, and the allophyles came and settled in them.

8 And it happened on the next day that the allophyles came to strip the dead, and they found Saoul and his three sons fallen on the mountains of Gelboe. 9 And they brought him back and stripped off his armor and sent them into the land of allophyles round about, proclaiming the good news to their idols and to their people. 10 And they put his armor in the Astarteion and they fastened his body on the wall of Baithsan. 11 And the inhabitants of Libas of Galaditis heard what the allophyles had done to Saoul, 12 and every man of might arose and went the whole night and took the body of Saoul and the body of Ionathan his son from the wall of Baithsan and brought them to Libas and burned them there. 13 And they took and buried their bones under the cultivated ground of Libas and fasted seven days.

\[\text{MT = geddour = band} \quad \text{b.i.e. temple of Astarte}\]
THE KAIGE TEXT OF REIGNS

TO THE READER

EDITION OF THE GREEK TEXT
The NETS translation of the two Kaige sections in Reigns, 2 Rgns 11.2–3 Rgns 2.11 (= ὑγ) and 3 Rgns 22.1–4 Rgns 25.30 (= γδ), is based on the preliminary critical edition by Alfred Rahlfs, Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes, 2 vols. (Stuttgart: Württembergische Bibelanstalt, 1935).

In a few places I have disagreed with Rahlfs' edition. For example, he was correct to adopt τον Λουδα in 2 Rgns 24.1 and Λουδα in 4 Rgns 21.1. Both readings show that the translator rendered ήδων by an uninflected transcription (Λουδα) instead of the inflected form (Λουδας). Inner-Greek copyists preferred Λουδας, which accounts for Rahlfs' readings in 2 Rgns 11.11; 20.5; 4 Rgns 8.19; 9.29; 14.10, 12; 17.19; 21.16; 23.27; 25.21.

KAIGE AS COMPOSITE TEXT
Most Septuagint scholars today agree that Rahlfs' edition of ὑγ and γδ (Thackeray's labels for the two sections) is a reasonable approximation (as a work in progress) to the text presupposed by extant Hexaplaric readings and a counterweight to the text of the so-called Lucianic manuscripts. A growing consensus further suggests that Rahlfs' text most likely represents a composite text, consisting of an underlying Old Greek (OG) translation (second century BCE) interspersed with "Kaige" revisions (latter part of the first century BCE, perhaps by a Jewish Palestinian school of translators), with the aim of bringing the OG into closer agreement with a proto-Masoretic text. This composite text is commonly referred to as "Kaige-Theodotion" or simply "Kaige." For further details about scholarly theories on the OG and Kaige in 1–4 Reigns, see, "The Old Greek Text of REIGNS" (pp. 244–248).

TWO SECTIONS OF KAIGE

Shared Features in ὑγ and γδ
Several translation equivalents and techniques are shared by ὑγ and γδ, in contrast to the OG sections of 1–4 Reigns. (1) Εἰς or Εἰςθαμμεν was typically rendered by καί γε (c. 26x and 17x respectively: e.g., 2 Rgns 11.12, 17, 21, 24; 3 Rgns 22.22; 4 Rgns 2.5; 8.1) in distinction from καί in OG (c. 72x). One can therefore infer that a Kaige translator/reviser was intent on contrasting καί with Εἰς or Εἰςθαμμεν. I have tried to flag this contrast by glossing καί γε with "and indeed/indeed." (2) ἐγω ἐκαθορίσας ἐπὶ ἱερατῆς "I am–I anointed you to be king over Israel" (2 Rgns 12.7[2] and cf. 1 1.5; 13.28; 15.28; 18.12; 20.17; 24.12, 17; 3 Rgns 2.2). Though γδ is less consistent than ὑγ, there too one finds ἐγω ἐκαθορίσας plus a finite verb (cf. 4 Rgns 4.13; 10.9; 22.20), a barbarism absent from the OG sections of 1–4 Reigns. (3) Though κάλπη “a ram’s horn” is translated by σαλπιγξ “a (metal) trumpet” in the OG (and Lucianic manuscripts within ὑγ and γδ), in Kaige it is rendered by κροστίνη “a horn” (e.g., contrast 1 Rgns 13.3 with 2 Rgns 18.16 and 4 Rgns 9.13). (4) The historic present tense, found over 220 times in the OG sections, is used fewer than 10 times in Kaige. (5) Εἰς ήδων “from” is rendered by ἐπάνωσθαι or ἐπάνω “from upon,” rather than by ἐπί or ἐπάνω “from” as in OG (e.g., 2 Rgns 11.21; 13.9; 24.25; 3 Rgns 2.4; 4 Rgns 2.3, 5, 13, 14; 10.31; 17.21, 23; 25.5, 21, 28). These shared features set ὑγ and γδ apart from the OG sections in 1–4 Reigns.

Isomorphic Translation of Hebrew
Another distinctive Kaige feature, ubiquitous in ὑγ and γδ, is what may be called “rigid isomorphism” or “extreme literalism.” Each constituent element in the source text (apparently proto-Masoretic) is translated sequentially morpheme-for-morpheme or word-for-word, with the result that the Greek is often unidiomatic. Although this feature is not absent from the OG sections, it is more strictly adhered to in ὑγ and γδ (which is not to say that “normal” Greek does not occur). A few examples are in order:
See further 2 Rgns 14.28; 3 Rgns 2.4; 4 Rgns 5.3; 8.20, 22; 10.30; 11.11; 14.21.

Overworked pairings are ἐν ἡμέρᾳ – ιδίᾳ “see/behind” (c. 45x in βυ, 60x in γδ) and λέγων – λέγων “saying” (c. 40x in βυ, 60x in γδ). The infinitive absolute plus finite verb was translated awkwardly by finite verb plus cognate participle/cognate dative, e.g., παροξυόνας παροξυόνας . . . βασιλέως Ἀβιαὶς αὐτοῦ “provokingly you provoked . . . [he] shall die by death” (2 Rgns 12.14; cf. 14.14; 15.8; 17.10–11; 18.2–3; 23.7, 24.24; 3 Rgns 22.28; 4 Rgns 1.4, 6, 16; 8.10, 14; 14.10; 18.30, 33). Oath formulae were rendered word-for-word, to the point where the standard default ἐκ – ἐκ failed to pick up on the emphatic negative component of γδ when it occurs in an oath, which resulted in an unstated protasis or apodosis, e.g., ζῆν κύριος ἐπεστείλατε ἀπό τῆς τρίχος τοῦ υἱοῦ σου ἐπὶ τὴν γῆν “The Lord lives, if a hair of your son shall fall on the ground!” (2 Rgns 14.11; cf. 11.11; 14.19; 15.21; 19.8; 3 Rgns 2.8; 4 Rgns 2.2, 4, 6; 3.14; 4.30; 5.16). Throughout βυ and γδ clauses were not subordinated but simply strung together according to the equation 1 – καί.

Stereotypes

Stereotyping in βυ and γδ sometimes results in negative semantic interference from the Hebrew source text. So, for example, the third instance of βύλη – εἰρήνη in 2 Rgns 11.7 gives rise to an oxymoron: “and Daud salted after the peace of Joab and after the peace of the people and after the peace of the war.” In 4 Rgns 1.7 ἐποίησεν has the sense “kind/sort/manner”: “What sort of man was he who came to meet you?” However, the translator's isomorphic approach is further underscored by numerous transcriptions of typically difficult or unknown Hebrew words. For example, in βυ finds one: ἀραβῶν τοῦ βασιλέως in the clause “and there went out after him a burden/portion of the king” (2 Rgns 11.8). ἐποίησεν was derived from ἐποιήσας, which usually corresponds to ιδίω “to raise,” which in turn produced ἀραβικός, a word that is a poor contextual fit here. Another example is τούτος σκυθῆς “his bodyguard” in 2 Rgns 23.23 via the equation ἔπεσεν – ἄρανος “to hear.”

γδ has numerous isolate translations, for example: Νάση “he too” – ἀφοι (4 Rgns 2.14); ἐντὸς ἡμῶν “a short distance” – εἰς διήθησα τῆς γῆς “for debrah of the land” (4 Rgns 5.19); ἐποίησεν ἡμᾶς “to the citadel” – εἰς τοῦ κοσμείνων “into the darkness” (4 Rgns 5.24) where the translator may have misconstrued the Hebrew noun to be ἐποιήσας; ἐποίησεν “a present” – μάνας (4 Rgns 8.8, 9: 17.3, 4: 20.12); ἐποίησεν “then” – ἀφοι (4 Rgns 10.10); ἐποίησεν ἢ καθῆκεν “to the keeper of the wardrobe” – ἐπὶ τοῦ οἴκου μεθάσας “to the man over the house of mastehall” (4 Rgns 10.22); ἐποίησα “the thornbush” – ὁ ἄνω (4 Rgns 14.9[2x]); ἐποίησεν “the Chaldean officials” – έποίησεν τῶν Χαλδαίων “a passing” (4 Rgns 25.24) although the translator may have misread ἐποίησεν as ἐποίησεν as ἐποίησεν. Isolate translations further illustrate the translator's rigid isomorphism in both sections of Kaige.

Transcriptions

The translator's isomorphic approach is further underscored by numerous transcriptions of typically difficult or unknown Hebrew words. For example, in βυ one finds: ἀραβῶν τοῦ βασιλέως “arab of the wilderness” (2 Rgns 15.28), “dried araphoth on it” (17.19), and “saphphoth from cows” (17.29). In γδ a great number of transcriptions occur (c. 26), not including person or place names (cf. 4 Rgns 3.4; 4.39; 8.15; 9.13; 11.8, 12; 12.6, 10; 15.5; 16.17; 17.6; 19.23; 20.12–13; 22.14; 23.4, 5, 7, 11, 24; 25.12, 14, 17). Some of these may be technical terms and thus unknown to the translator, while some may have been institutionalized.

Neologisms

Apparent neologisms in βυ include παροβιβάζω “to put aside” (2 Rgns 12.13; 24.10); κολλυρίζω “to roll κολλυρίας (i.e., rolls)” (13.6, 8); παροβιβάζω “belt” (18.11); ἕξισσω “to hang in the sun (i.e., as a form of torture)” (21.6, 9, 13); ἐπιστηρίγμα “a support” (22.19); μοῦξωνος “a lightly armed (man)”
Distinctive Features in βγ and γδ vis-à-vis the MT

βγ and γδ share many translation features, resulting from strict adherence to the Hebrew source text and Kaige revision, which set them apart for the OG sections in 1–4 Reigns. At the same time, both βγ and γδ reflect hundreds of small semantic variants from MT. A comparison of NETS with NRSV will spot many of these. These variants may be quantitative, ranging in length from a single word to several verses, or qualitative, i.e., the source text was interpreted differently. In either case, the composite Kaige text in both βγ and γδ reflects only partial revision towards a proto-Masoretic text.

The fact that semantic variations exist between MT and the Kaige text in both βγ and γδ, means that each section has its own distinctive features or translation profile vis-à-vis MT. Naturally, such features are conditioned by the way the translator (or were there two translators?) handled the details in the various narratives recounted in each section. Here I do not intend to make a detailed comparison between βγ and γδ that would argue for or against the existence of two translators for these two sections. Such a project awaits future study. My more limited aim is to alert the reader to the kind of quantitative and qualitative variants visible in both βγ and γδ.

Distinctive Features in βγ vis-à-vis MT

Many quantitative differences in βγ are probably due to a source text slightly different from proto-MT. In these instances the unwary reader of NETS (side by side with NRSV) might incorrectly conclude that Kaige is a free translation of the corresponding Hebrew. However, close comparison of MT with Kaige, along with new insights from 4QSaM1 (first century BCE), show that many variants in the Greek are best attributed to a Hebrew source different from proto-MT or to changes that occurred in proto-MT after the Hebrew had been translated into Greek (e.g., editorial changes or errors in transmitting the Hebrew).

One may note quantitative variants in: 2 Rgns 11.22; 12.16, 30; 13.21, 27, 34, 39; 14.27, 30; 15.18, 34; 17.3, 8, 28; 18.3, 14, 18; 19.9, 10, 11, 19, 44; 20.18; 21.1, 5, 11, 22; 23.1.1, 3, 8, 9, 15; 24.25; 3 Rgns 14.7, 48 (for discussion see Barthelemy, Driver, McCarter, and McLean).

Other differences are likely due to the translator/reviser. I count some 100 light interpretive touches. Consistent with the translator’s usual mode of translating, these variants are typically limited to one or two words in a given sentence.

Semantic leveling occurs. So for example, while MT distinguishes between מנה הוקדש “commander” (10x, e.g., 2 Rgns 18.5; 19.7) and מלך “chief” (2 Rgns 23.8, 18), the translator uses but one, מנה “commander.”

At other times, the translator differentiated where the Hebrew did not. For example, מנה “slave/servant/minister/adviser/official” was rendered by מנה as “servant” or מנה “slave,” the latter typically in a deferential context (e.g., 2 Rgns 11.24; 13.24; 14.6; 3 Rgns 1.13, 17). Similarly, Hebrew מנה “sword” becomes either מנה “dagger” or מנה a large broad “sword” or “scimitar.” (The last two examples of differentiation occur in γδ also.) In numerous instances the translator made a grammatical subject or object explicit. Sometimes the subject was altered in Greek (e.g., 2 Rgns 20.22; 21.13).

As instances of interpretation in βγ from MT to Kaige (i.e., MT > Kaige) one may cite: “fourfold” > “sevenfold” (2 Rgns 12.6); “desolate woman” > “widow” (13.20); “the king” > “his father” (15.7); “turn [it] into foolishness” > “scatter abroad” (15.31); “playing on pipes” > “dancing in choruses” (3 Rgns 1.40).

In 2 Rgns 18.21, 22, 23, 31, 32 an anonymous “Cushite” has been turned into David’s wise friend “Chousi” (cf. 2 Rgns 15.32, 37; 16.16–18; 17.5–8, 14, 15).
Distinctive Features in γδ vis-à-vis MT

In general, the Hebrew text behind γδ appears to have been in better shape than that behind βγ. Nevertheless, one observes many pluses and minuses in γδ vis-à-vis MT. Two of the longest variants involve doublets. (1) Greek text missing at 3 Rgns 22.47–50 (= 1 Kings 22.46–49 in NRSV) actually appears in the OG section at 3 Rgns 16.28d–g. This doublet concerns the reign of Iosaphat, cf. 3 Rgns 16.28a–h; 22.41–46, 51. (2) γδ contains a lengthy plus at 4 Rgns 1.18a–d concerning Ioram’s reign, which reappears with slight differences in the doublet at 4 Rgns 3.1–3.

Other quantitative variants are typically only a word or a few words in length. Minuses in γδ (i.e., pluses in MT) occur in or in between such verses as: 3 Rgns 22.47–50; 4 Rgns 1.17; 3.13; 4.20; 5.21; 6.21, 31; 9.28, 29, 32; 10.14; 13.1, 13, 16; 15.14, 19; 16.11–12; 17.14–15, 27; 18.34; 19.6, 10, 15, 25, 34; 20.11; 21.7, 12; 23.17; 24.2; 25.10. Pluses in γδ occur in: e.g., 3 Rgns 22.7, 53; 4 Rgns 1.18a–d (cf. 3.1–3); 2.6; 16; 4.36; 6.16; 9.16, 29, 32; 10.16, 21, 34; 15.25; 16.2; 17.32; 19.20; 20.21; 22.3; 23.16, 29. Given the relatively good shape of the Hebrew text, many of the pluses here and elsewhere in γδ may have been intentionally added by the translator to clarify the identity of a speaker, to avoid points of misunderstanding, to highlight certain items, or for other unknown reasons. In one case, 4 Rgns 17.32–34, Kaige reflects a doublet and several minuses whose overall effect, whether or not they stem from the translator, is to paint the Samaritans and their syncretistic practices in a harsher way than in MT. Sometimes the translator might have misread the Hebrew, for example in 4 Rgns 5.24; 6.25; 7.10, from the translator, is to paint the Samaritans and their syncretistic practices in a harsher way than in MT. Sometimes the translator might have misread the Hebrew, for example in 4 Rgns 5.24; 6.25; 7.10, 17; 11.10, 14; 19.25.

Variations between the Hebrew and Greek texts, however the differences arose, also have a bearing on the complicated chronological problems that surface in γδ and elsewhere in 1–4 Reigns. For example, in 4 Rgns 8.25–29 Kaige does not distinguish as clearly as MT between kings Ioram and Jehoram. In 8.17 Rahlfs adopted the reading “eight years” (= MT) for the length of Jehoram’s reign; yet another well at-

One finds instances of semantic leveling. In 4 Rgns 13.12 and περὶ were leveled to ποιεῖν (NETS “did” and “exercised” allows for better English grammar). In 4 Rgns 24.6, 8, 12, 15; 25.27 Kaige fails to distinguish between father Jehoiakim and his son Jehoiakin and names them both “Ioakim.” This leads to further confusion in 4 Rgns 3.1–3 where there is another variant concerning the relationship between Ioakim and Sedeikas.

Occasionally Kaige exhibits semantic differentiation. In 4 Rgns 2.2, 4, 6 Elisaie declares three times that he will not “leave” or “abandon” Eliou, a small change from MT’s “leave.” In 4 Rgns 10.27 men “pulled down (κατστρέφου) the steles of Baal and tore down (κατστρέφου) the house of Baal,” while MT uses the same verb γραφεῖν “demolish.” In 4 Rgns 11.9 Kaige describes Iodae not only as “the priest” (2x in MT) but also as διακήρυκας “the wise,” perhaps picking up on the semantic component ΔΙΚΤΟΣ in his Hebrew name ΔΙΚΤΟΣ “Jehoiada.”

On numerous occasions in γδ the translator interpreted the Hebrew in a different way from what we see in MT (glossed here as, MT > Kaige). For example: “Elijah ascended in a whirlwind into heaven” > “Eliou was taken up in a whirlwind as into heaven” (4 Rgns 2.11); “mantle/cloak” > “sheepskin” (4 Rgns 2.8, 13, 14; in LXX μπαλζτε is used solely to designate Eliou’s sheepskin, cf. previously in the OG in 3 Rgns 19.13, 19); “eighty shekels” > “fifty shekels” (4 Rgns 6.25); “arrows” > “bows” (4 Rgns 13.18); “king of Assyria” > “king of the Assyrians” (c. 48x, e.g., 4 Rgns 15.19, 20, 29); “they did wicked things”...

TO THE READER OF THE KAIGE TEXT OF ReIGNS

> “and they made partners and engraved <Perhaps engraved stelae>” (4 Rgns 17.11); “he prospered” > “he understood” (4 Rgns 18.7); “one hundred talents of silver and a talent of gold” > “one hundred talents of silver and one hundred talents of gold” (4 Rgns 23.33); “the captain of the bodyguard” > “the chief cook” (4 Rgns 25.8, 10–12, 15, 18, 20). In 4 Rgns 11.4, 19 MT refers to captains of “the Carites” (אַרְיאֵים) and “the guards” (בְּנֵי־חֲמֵשָׁה), while Kaige interpreted these as two commanders named “Chorri” (חורי) and “Rasim” (Ρασίμ). In 4 Rgns 2.12 the translator interpreted the expression “Father, father! The chariots of Israel and its horsemen!” (MT) as “Father, father! Chariot of Israel and its horseman!” (γäche), apparently a designation for the prophet Eliou himself, not a description of other elements in the vision (similarly in 13.14 where Elisha is given the same epithet). In 4 Rgns 8.1, 5, Elisha is said to have vividly “sparked to life” (ξησαμόθησαν) the Soumanite woman’s dead son (MT reads Hiphil forms of ἀνέστη “restored”; contrast 5.7 where the verb ἔζωσεν “to make alive” was used).

Some semantic variants in γutsche pertain to foreign gods or goddesses. (1) The translator consistently rendered ἀσερά “Asherah” or the Asherah pole that represented this foreign goddess by τὸ ἄλος “a sacred grove” (4 Rgns 13.6; 17.10, 16; 18.4; 21.3, 7; 23.4, 6, 7, 14, 15 and cf. the precedent for this in Ex 34.13; Deut 7.5). (2) In 4 Rgns 1.2, 3, 6, 16 (and cf. 21.3) the translator interpreted “Baal” in an intriguing manner: ἄλος ἄρετες “of Baal-zebub [i.e., Baal of flies] the god of Ekron” – ἐν τῇ Βασίλειον τοῦ Ἀκκάρου “by the goddess Baal, fly god of Akkaron.” Oddly, the translator refers to this Baal using both feminine and masculine articulation (e.g., 1.2 ἐν τῇ Βασίλειον where NETS supplies “goddess” and διὰ αὐτοῦ “through him”). Previously, in 3 Rgns 22.54, the translator rendered Μιλησίας “Baal – τοῖς Βασιλίων “the Baalim” using a transcription (Βασιλίων usually marks the plural form ἀσεράς, e.g., 1 Rgns 7.4; 12.10; 3 Rgns 18.18). Thus the translator perceived Baal in a variety of ways.

Finally, some of the translator’s interpretations touch on matters of a theological nature. (1) Where MT frequently reads “man of God” in reference to Elisha, for some reason Kaige preferred “Elishaic” (cf. 4 Rgns 4.16, 25, 27; 5.8, 14, 15, 20; 6.9, 10, 15; 7.2, 18, 19; 8.2). One might suppose the translator did this to avoid being vague or confusing Elisaie with others called a “man of God” (e.g., Eliou, cf. 3 Rgns 17.18, 24; 4 Rgns 19.9–13). However, in many other verses pertaining to Elisha as a “man of God,” Kaige did translate the expression word-for-word (e.g., 4.7, 9, 21, 22, 25, 40, 42; 7.17; 8.4, 7, 8, 11; 13.19). (2) If the variation in 4 Rgns 20.17 is not attributed to a different Hebrew Vorlage, then the translator has shown theological interest in underscoring the point that every word of the Lord shall be fulfilled: ἵνα ἡ λόγος τοῦ Κυρίου ἀνέλθῃ καὶ δέντρα καὶ δέντρα “nothing shall be left, says the Lord” – καὶ οὐκ ὑπολείψηται βῆμα ὅ ἐπιηθεν κυρίος “and no word which the Lord said shall fail.”

In summary

There are numerous shared features in the so-called “Kaige” text of ἄγω and γutsche that distinguish these two sections from the OG sections found elsewhere in 1–4 Reigns. The Kaige text itself is most likely a composite text which consists of an underlying layer of OG along with a scattering of subsequent partial revisions towards a proto-Masoretic text. In both ἄγω and γutsche the Kaige text reflects a typically isomorphic word-for-word rendering of the Hebrew source text, to the point where one finds examples in almost every sentence of linguistic features native to Hebrew that have been translated quite mechanically into Greek. The longer pluses or minuses found in these Kaige chapters, vis-à-vis the traditional Hebrew text every sentence of linguistic features native to Hebrew that have been translated quite mechanically into Greek, small interpretive touches for various contextual reasons, and some theological interpretations, all of which have affected the Greek narrative in slightly different ways from the Hebrew story.

The NETS Translation of Kaige in ἄγω and γutsche

Throughout my translation of Kaige in sections ἄγω and γutsche, I have tried to adhere strictly to the guidelines outlined in the introduction, “TO THE READER OF NETS.” In particular, in order to represent the predominantly isomorphic and stilted nature of the Greek text, I have intentionally used an isomorphic or wooden style of English, when demanded by the Greek. Even in verses where the Hebrew and Greek texts are semantically equivalent, the reader will observe that NETS (correctly) has the same essential meaning as NRSV, though the style of the NETS translation may be laborious English. In other words, in translating the Greek text, I have often altered the wording of NRSV in such a way that NETS reproduces unidiomatic Greek features using unidiomatic yet grammatical English.
EDITORIAL DETAIL
In matters of punctuation I have followed NRSV as much as possible. To assist the reader in making sense of Kaige’s awkward rendering of ἐγώ εἰμι plus a finite verb, I have used an em dash (e.g., 3 Rgns 2.8). An ellipsis indicates the unstated protasis or apodosis in an oath (e.g., 2 Rgns 11.11). Versification follows Rahlfs’ Greek text with NRSV’s verse numbers in parentheses where applicable (cf. 2 Rgns 19.1–44; 3 Rgns 22.44–54; 4 Rgns 1.18a–d; 12.1–22).

BIBLIOGRAPHICAL NOTE

My heartfelt appreciation goes to my teacher and friend, Albert Pietersma, co-editor of NETS and the director of my doctoral thesis. Al has provided me with expert guidance, sage advice and warm encouragement throughout the translation and analysis of both Kaige sections in 1–4 Reigns.

PAUL D. McLEAN
And it happened, after Saoul died, that Daid returned from smiting Amalek, and Daid settled two days in Sekelak. And it happened on the third day, and behold, a man came from the camp of Saoul’s people, and his clothes were torn, and earth was on his head. And it happened, when he came in to Daid, that he fell to the ground and did obeisance to him. And Daid said to him, "Where have you come from?" And he said to him, "I have come safe from the camp of Israel." And Daid said to him, "What is this word? Tell me!" And he said, "The people fled from the battle, and many of the people have fallen and died, and Saoul died, and his son Ionathan died." And Daid said to the lad who was telling him, "How do you know that Saoul and his son Ionathan died?" And the lad who was telling him said, "By accident I had an encounter on Mount Gelboue, and behold, Saoul was propped up on his spear, and behold, the chariots and the horse captains drew close to him. And he looked on the things behind him and saw me and called me, and I said, "Behold, here am I." And he said to me, "Who are you?" And I said 'I am an Amalekite.' And he said to me, 'Do stand over me, and put me to death, for I knew that he could not live after he had fallen, and I took the crown that was on his head and the armlet that was on his arm, and I have brought them here to my lord.'

And Daid took hold of his clothes and tore them, and all the men who were with him tore their clothes. And they beat themselves and wept until evening for Saoul and for his son Ionathan and for the people of Ioudas and for the house of Israel, because they were smitten with a sword. And Daid said to the lad who had told him, "Where are you from?" And he said, "I am son of a man, a resident alien, an Amalekite." And Daid said to him, "How did you not fear to bring your hand to destroy the Lord’s anointed?" And Daid called one of his lads and said, "Drawing near, fall upon him," and he struck him down, and he died. And Daid said to him, "Your blood be on your head, for your mouth answered against you, saying, 'I put to death the Lord’s anointed.’"

And Daid lamented this lamentation over Saoul and over his son Ionathan and said to the sons of Ioudas—behold, it is written in a book of the upright—

Set up a monument, O Israel, for the wounded that have died upon your heights! How the mighty have fallen!

Tell it not in Geth, and proclaim it not in the exits of Ascalon, lest daughters of allophyles rejoice, lest daughters of the uncircumcised exult.

You mountains that are in Gelboue, let no dew descend, and let there be no rain upon you or fields of first fruits! For there the shield of the mighty was treated with vexation; Saoul’s shield was not anointed with oil.

From the blood of wounded, from the fat of mighty ones, Ionathan’s bow did not return empty to the rear, and Saoul’s sword did not turn back empty.

Saoul and Ionathan, the beloved and lovely, not divided; comely in their life and in their death they were not divided; swift beyond eagles they were, and they had strength beyond lions.

O daughters of Israel, weep over Saoul, who clothed you with scarlet with your ornament, who brought gold ornament to your apparel.

How the mighty have fallen amidst the battle! Ionathan, a casualty upon your heights. I grieve for you, my brother Ionathan; you were made very beautiful to me; your love to me was wonderful, beyond women’s love.

How the mighty have fallen, and the weapons of war perished!

And it happened after these things that Daid inquired by the Lord, saying, “Shall I go up into one of the cities of Ioudas?” And the Lord said to him, “Go up.” And Daid said, “Where shall I go up?” And he said, “To Chebron.” And Daid went up there to Chebron, and both his wives, Achinoom the Iezraelite and Abigaia, the wife of Nabal the Carmelite, and the men who were with him, each and his household, and they dwelled in the towns of Chebron. And the men of Judea came, and there they anointed Daid to reign over the house of Ioudas. And they told Daid, saying, “The men of labis of Galaaditis buried Saoul.” And Daid sent messengers to the leaders of labis of Galaaditis and said to them, “You are blessed to the Lord, because you have done this mercy to your lord, to Saoul the anointed of the Lord, and buried him and Ionathan his son! And now may the Lord do these good things with you, because you have done this thing. And now let your hands be strong, and become mighty sons, for Saoul your lord is dead, and indeed the house of Ioudas has anointed me king over themselves.”
8 And Abenner son of Ner, commander-in-chief for Saul, took lebosthos the son of Saul and brought him out of the camp to Maama 9and made him king over Galaaditis and over Thasiri and over Iezrael and over Ephraim and over Benjamin and over all Israel. 10lebosthos, Saul’s son, was forty years old when he began to reign over Israel, and he reigned two years, except over the house of Ioudas who were behind Dauid. 11And the days that Dauid was king in Chebron over the house of Ioudas were seven years and six months.

12 And Abenner son of Ner went out, and the servants of lebosthos the son of Saul, from Manama to Gabaon, 13and Ioab son of Sarouia and the servants of Dauid went out from Chebron and met them at the well of Gabaon at the same place and they sat, thesea at the well of Gabaon here and thers at the well there. 14And Abenner said to Ioab, “Do let the lads arise and have a game before us,” and Ioab said, “Let them arise.” 15And they arose and passed by, to the number of twelve of the servants of Benjamin, those of Ietheraam the son of Saouil, and twelve of the servants of Dauid. 16And they held each his hand upon the head of his fellow, and they fell down together, and the name of that place was called the Portion of the Plotters, which is at Gabaon. 17And the battle was extremely hard in that day, and Abenner stumbled, and the men of Benjamin, being absent d from being afraid of him. 18And three sons of Sarouia were there, Ioab and Abessa and Asael, and Asael was as swift on his feet as one gazelle in a field. 19And Asael pursued after Abenner and did not turn to go to the right or to the left after Abenner. 20And Abenner looked behind him and said, “Are you Asael himself?” And he answered, “I am.” 21And Abenner said to him, “Turn to the right or to the left, and seize for yourself one of the lads, and take for yourself his armor.” 22And Abenner added again, saying to Asael, “Withdraw from me, lest I strike you to the ground, and how then could I lift up my face to Ioab? And where are these things leading? Return to your brother Ioab.” 23But he was not willing to withdraw. And Abenner struck him in the loins with the butt of his spear, and the spear went out behind him, and he fell there and died under him. And it happened, each one who came to the place, there where Asael fell and died — and he stood still.

24 And Ioab and Abessa pursued after Abenner, and the sun was going down, and they came to the hill of Amman, which is before Gabaon. 25And the sons of Benjamin who were behind Abenner gathered themselves together and formed one band, and they stood on the top of one hill. 26And Abenner said to Ioab and said, “The sword will not devour unto victory, will it? Do you not know that in the end it will be bitter? And how long will you not say to the people to turn from after our brothers?” 27And Ioab said, “The Lord lives, for if you had not spoken, wherefore, then the people from early morning would have gone up, each after his brother.” 28And Ioab trumpeted with the trumpet, and all the people departed, and they did not pursue after Israel, and they did not add to fight any longer.

29 And Abenner and his men returned westward that whole night and crossed the Jordan and went the whole stretch of time aheadb and came to the camp. 30And Ioab returned from after Abenner and gathered all the people together, and nineteen men and Asael of Dauid’s servants were notedc. 31And the servants of Dauid smote of the sons of Benjamin three hundred sixty men, belonging to him. 32And they took up Asael and buried him in the tomb of his father at Baithleem. And Ioab went, and the men who were with him, the whole night, and the day broke upon them at Chebron.
son Memphibosthe, saying, “Give me back my wife Melchol whom I took for a hundred foreskins of allophyles.” 15And Memphibosthe sent and took her from her husband, from Phaltiel son of Selles. 16And her husband went with her, weeping behind her until Barakim, and Abenner said to him, “Go, return,” and he returned.

17 And Abenner said to the elders of Israel, saying, “Yesterday and the third day you were seeking Dauid to rule over you, 18and now act, for the Lord spoke concerning Dauid, saying: ‘By the hand of my slave Dauid I will save Israel from the hand of allophyles and from the hand of all their enemies.’” 19 And Abenner spoke in the ears of Benjamin. And Abenner went to speak in the ears of Dauid at Chebron all that seemed pleasing in the eyes of Israel and in the eyes of all the house of Benjamin.

20 And Abenner came to Dauid at Chebron and with him twenty men. And Dauid made a feast for Abenner and the men who were with him. 21And Abenner said to Dauid, “Indeed I will arise and go and will gather all Israel to my lord the king, and I will make a covenant with you, and you will reign over all that your soul desires.” And Dauid sent away Abenner, and he went in peace.

22 And behold, the servants of Dauid and Ioab arrived from the raid, and they brought much spoil with them, and Abenner was not with Dauid at Chebron, for he had sent him away, and he had gone in peace. 23And Ioab and all his army came, and it was told Ioab, saying, “Abenner son of Ner has come to Dauid, and he has dismissed him, and he went away in peace.” 24 And Ioab went in to the king and said, “What is this you have done? Behold, Abenner came to you, and why have you sent him off, and he has gone away in peace?” 25Do you not know that a great leader has fallen in this day in Israel 26and that today I am a reproach before sons of injustice you fell.

And all the people gathered to weep over him. 27And all the people came to make Dauid eat a funeral meal with bread while it was still day, and Dauid swore, saying, “This is what God may do, and this may he add, because, if the sun does not set, I will not taste of bread, or from anything!” 28And all the people knew, and everything that the king did before the people was pleasing before them. 29And all the people and all Israel knew in that day that it was not from the king to put Abenner son of Ner to death. 30And the king said to his servants, “Do you not know that a great leader has fallen in this day in Israel and that today I am a Kinsman and one appointed by a king? But these men, sons of Sarouia, are too cruel for me; the Lord pay back the one who does evil in accordance with his wickedness!”

4 And Saoul’s son Memphibosthe heard that Abenner had died at Chebron, and his hands were weakened, and all the men of Israel grew faint. 2And Saoul’s son Memphibosthe had two men, captains of bands, the name of the one was Baana, and the name of the second, Rechab, sons of Remmon the Berothite of the sons of Benjamin; for Beroth is reckoned to the sons of Benjamin, 3and the Berothites escaped to Geththaim and were living there as resident aliens to this day.

4 And Saoul’s son Jonathan had a son injured in the feet; he was a son of five years when the news about Saoul and his son Jonathan came from Iezrael, and his nurse picked him up and fled, and it happened, when she hastened and withdrew, that he fell and became lame, and his name was Memphibosthe.

5 And sons of Remmon the Berothite, Rekcha and Baana, went, and about the heat of the day they entered into the house of Memphibosthe, and he was sleeping on the bed at noonday, 6and behold, the doorkeeper of the house was cleaning wheat, and she became drowsy and slept, and Rekcha and Baana, the brothers, escaped notice 7and entered into the house, and Memphibosthe was asleep on his couch in his bedchamber, and they attacked him and put him to death and beheaded him and took his head and returned by the western road the whole night. 8And they brought the head of Memphibosthe to Dauid at Chebron and said to the king, “Behold, the head of Memphibosthe son of Saoul your enemy, who used to seek your life, and the Lord gave the lord king vengeance on his enemies, as this day, on Saoul your enemy and on his offspring.” 9And Dauid answered Rekcha and his brother Baana sons of Remmon the Berothite and said to...
them, “The Lord lives, who redeemed my life out of every adversity.” 10 For the one who told me that Saoul had died—and he was as one bringing good news before me—and I seized and killed him at Sekelak, to whom I ought to have given a reward for good tidings. 11 And now wicked men have killed a righteous man on his bed in his own house! And now I shall require his blood at your hand and destroy you from the earth.” 12 And Dauid commanded his lad, and they killed them and docked their hands and their feet and hung them at the well at Chebron, and the head of Memphibosethe they buried in the tomb of Abenner son of Ner.

5 And all the tribes of Israel came to Dauid at Chebron and said to him, “Behold, we are your bone and your flesh, and yesterday and the third day, while Saoul was king over us, it was you who led out and brought in Israel, and the Lord said to you: It is you who shall shepherd my people Israel, and it is you who shall become a ruler over Israel.” 3 And all the elders of Israel came to the king at Chebron, and King Dauid made a covenant with them at Chebron before the Lord, and they anointed Dauid king over all Israel. 4 Dauid was a son of thirty years when he began to reign, and he reigned forty years, seven years and six months he reigned at Chebron over Ioudas, and thirty-three years he reigned over all Israel and Ioudas at Ierousalem.

6 And Dauid departed, and his men, to Ierousalem against the lebusiote who inhabited the land. And it was said to Dauid, “You will not come in here,” for the blind and the lame resisted, saying, “Dauid shall not come in here.” 7 And Dauid took the stronghold Sion (this is the city of Dauid). 8 And Dauid said on that day, “Everyone who strikes down the Iebousite, let him attack with a dirk both the lame and the blind, and those who hate the soul of Dauid”; therefore they shall say, “The blind and the lame shall not come into the house of the Lord.” 9 And Dauid settled in the stronghold, and this was called the city of Dauid, and he built the city all around from the citadel and his house. 10 And Dauid would go, going and increasing, and the Lord Almighty was with him.

11 And King Chiram of Tyre sent messengers to Dauid and cedar wood and craftsmen of wood and craftsmen of stones, and they built Dauid a house. 12 And Dauid perceived that the Lord had prepared him to be king over Israel and that his kingdom was exalted for the sake of his people Israel. 13 And Dauid took yet wives and concubines out of Ierousalem after he came from Chebron, and Dauid yet had sons and daughters. 14 And these are the names of those who were born to him in Ierousalem: Sammous and Sobab and Nathan and Salomon 15 and Ebeer and Elisous and Naphek and Iephies 16 and Elisama and Elidae and Eliphalath, Samae, Lessibath, Nathan, Galamaan, lebaat, Theesous, Elphalat, Naged, Naphek, Iananah, Leasamy, Baalimath, Eliphalath.

17 And allophyles heard that Dauid had been anointed king over Israel, and all the allophyles went up to seek Dauid, and Dauid heard and went down to the stronghold. 18 And the allophyles came and converged on the valley of the Titans. 19 And Dauid inquired through the Lord, saying, “Shall I go up against the allophyles, and will you give them into my hands?” And the Lord said to Dauid, “Go up, for giving I will give the allophyles into your hands.” 20 And Dauid came from the upper breaches and smote the allophyles there, and Dauid said, “The Lord has breached my enemies the allophyles before me, like water is breached”; therefore the name of that place was called the Upper Breaches. 21 And they abandoned their gods there, and Dauid and those who were with him took them.

22 And allophyles added still to come up and converged in the valley of the Titans. 23 And Dauid inquired through the Lord, and the Lord said, “You shall not go up to meet them; return from them, and you shall meet them near the Wailing.” 24 And it will be when you hear the sound of the confinement of the grove of the Wailing, then you shall go down to them, because then the Lord will go out before you, to strike down in the battle of the allophyles.” 25 And Dauid did just as the Lord had commanded him and struck down the allophyles from Gabaon to the land of Gazera.

6 And Dauid again gathered every young man of Israel, about seventy thousand. 2 And he arose and went, Dauid and all the people with him, from the rulers of Ioudas on an ascent, to bring up from there the ark of God on which the name of the Lord of hosts who is seated on the cherubim upon it is called. 3 And he loaded the ark of the Lord on a new cart and brought it out of the house of Aminadab which was on the hill, and Oza and his brothers, sons of Aminadab, were leading the cart 4 with the ark, and his brothers were going in front of the ark. 5 And Dauid and the sons of Israel were sporting before the Lord with tuned instruments, with strength and with songs and with cinyrasb and with nablas and with drums and with cymbals and with flutes.

6 And they came to the threshing floor of Nodab, and Oza reached out his hand to the ark of God to steady it and took hold of it, for the bull calf caused it to swerve, to steady it. 7 And the Lord was angry with Oza, and God struck him there, and he died there beside the ark of the Lord before God. 8 And Dauid was disheartened because the Lord breached a breach upon Oza, and that place was called the Breach of Oza until this day. 9 And Dauid was afraid of the Lord in that day, saying, “How will the ark of the Lord come to me?” 10 And Dauid did not want to turn aside the ark of the covenant of the Lord to him in the city of Dauid, and Dauid turned it aside into the house of Abed-dara the Geththite. 11 And the ark of the Lord sat in the house of Abeddara the Geththite three months,

---

*a = Heb kinnor = lyre  
b = Heb kinnor = lyre  
c = Heb nebel = ten or twelve stringed instrument
and the Lord blessed the whole house of Abdeddara and all that belonged to him.

12 And it was told King Dauid, saying, "The Lord has blessed the house of Abdeddara and all that belongs to him because of the ark of God." And Dauid went and brought up the ark of the Lord from the house of Abbeddara to the city of Dauid with rejoicing. 13 And there were with them seven bands carrying the ark and a sacrifice: calf and lamb. 14 And Dauid struck upon tuned instruments before the Lord, and Dauid was girded with a distinguishing garment. 15 And Dauid and all the house of Israel brought up the ark of the Lord with shouting and with sound of trumpet.

16 And it happened, as the ark of the Lord was entering the city of Dauid, that Melchol the daughter of Saoul was peeking through the window and saw King Dauid dancing and striking up before the Lord, and she despised him in her heart.

17 And they brought the ark of the Lord and set it in its place into the midst of the tent that Dauid pitched for it, and Dauid offered whole burnt offerings and peace offerings and blessed the people in the name of the Lord of hosts 19 and distributed to all the people, to all the host of Israel from Dan to Bersabee, from man until woman, to each a small loaf of bread and a portion of roasted bread and a cake from a frying-pan, and all the people went back, each to his home.

20 And Dauid returned to bless his household, and Melchol the daughter of Saoul came out to meet Dauid and blessed him and said, "How the king of Israel has honored himself today, who was uncovered today in the eyes of his own slaves' maids, as one of the disrobed dancers uncovers himself?" 21 And Dauid said to Melchol, "I will dance before the Lord; blessed be the Lord who has loved me until today, and will not remove my mercy from him, as I removed it from those whom I removed from before me. 16 And his house and his kingdom shall be made sure forever before me, and his throne shall be restored forever. 17 According to all these words and according to all this vision, thus Nathan spoke to Dauid.

18 And King Dauid went in and sat before the Lord and said, "Who am I, my Lord, O Lord, and what is my house, that you have loved me until these? 19 And it was very small before you, my Lord, O Lord, and you spoke of your slave's house, and you spoke of your slave's house to your servant, saying: 20 And what more shall Dauid add to say to you? And now you know your slave, my Lord, O Lord! 21 On account of your slave you have acted and according to your own heart you did all this greatness to make known to your slave, 22 for the sake of magnifying you, my Lord, O Lord, for there is no one like you and there is no god besides you in all that we have heard with our ears.

23 And who is like your people Israel—another nation in the earth? How God guided them to redeem a people for him to make you a name to do greatness and manifestation that you should cast out nations and coverts from before your people whom you redeemed for yourself out of Egypt! 24 And you prepared your people Israel for yourself, a people forever, and you, O Lord, became a god to them. 25 And now, my Lord, O Lord, the word that you spoke concerning your slave and his house, confirm it forever, O Lord Almighty, O God of Israel, and now as you said, may your name be magnified forever. 27 O Lord Almighty, God of
Israel, you uncovered the ear of your slave, saying, 'I will build you a house'; therefore your slave found his own heart to pray this prayer to you. 28 And now, my Lord, O Lord, you are God, and your words will be true, and you spoke these good things concerning your slave. 29 And now begin, and bless the house of your slave, that it may exist forever before you, for you exist, my Lord, O Lord; you have spoken, and from your blessing shall the house of your slave be blessed forever."

And it happened after these things that Dauid smote the allophyles and put them to flight, and Dauid took what had been marked off out of the hand of the allophyles.

2 And Dauid smote Moab and measured them off with ropes, putting them to sleep on the ground, and there were the two portions for putting to death, and the two portions he kept alive, and Moab became slaves to Dauid bearing gifts. 3 Dauid also smote Hadraazar son of Raab, king of Souba, as he went to establish his hand to the river Euphrates. 4 And Dauid pre-empted a thousand of his chariots and seven thousand cavalrymen and twenty thousand men on foot, and Dauid disabled all the chariots and left remaining from them a hundred chariots. 5 And Syria of Damascus came to help Hadraazar, king of Souba, and Dauid smote among the Syrian twenty-two thousand men. 6 And Dauid put a garrison in Syria, which was at Damascus, and the Syrian became slaves to Dauid bringing gifts. 7 And the Lord preserved Dauid in all to which he went, and Dauid took the gold bracelets that were on the servants of Hadraazar, king of Souba, and brought them to Ierousalem. 8 And Dauid also smote the allophyles and put them to flight, and Dauid took gold and silver vessels and the bronze sea and the pillars and the washbasins and all the vessels.

9 And Thoou, the king of Hemath, heard that Dauid smote the whole force of Hadraazar, 10 and Thoou sent his son leddouran to King Dauid, to ask him matters of peace and to salute him because he had fought against Hadraazar and smote him, for he was an adversary to Hadraazar, and in his hands were silver vessels and gold vessels and bronze vessels. 11 And these King Dauid dedicated to the Lord with the silver and with the gold that he dedicated from all the cities that he got control of. 12 And Dauid made a name, and when he returned he smote Idumea, eighteen thousand in Gaimele. 13 And he put a garrison in Idumea, throughout all Idumea, and all the Idumeans became the king's slaves. And the Lord preserved Dauid in all to which he went.

15 And Dauid reigned over Israel, and Dauid was administering judgment and justice for all his people. 16 And Joab son of Sarouia was over the army, and Josaphat son of Achia was over the records. 17 And Saddouk son of Achitob and Achimelech son of Abiathar were priests, and Asa was the secretary. 18 And Banaias son of Iodae was counselor—and Cheleththi and Pheletti, and Dauid's sons were chiefs of the court.

9 And Dauid said, "Is there still anyone left of the house of Saoul, and I will do mercy with him for Ionathan's sake," 2 and there was a servant from the house of Saoul, and his name was Siba, and they called him to Dauid. And the king said to him, "Are you Siba?" And he said, "I am your slave." 3 And the king said, "Is there still a man remaining from the house of Saoul, and I will do with him divine mercy," and Siba said to the king, "There is still a son of Ionathan injured in the feet." 4 And the king said, "Where is he?" And Siba said to the king, "Behold, in the house of Machir son of Amiel from Ladabar." 5 And King Dauid sent and took him from the house of Machir son of Amiel from Ladabar. 6 And Memphibosthe son of Ionathan son of Saoul came to King Dauid and fell on his face and did obeisance to him. And Dauid said to him, "Membosthe," and he said, "Behold, your slave." 7 And Dauid said to him, "Do not be afraid, for doing I will do mercy with you on account of your father Ionathan, and I will restore to you every field of Saoul, father of your father, and you shall eat bread at my table always." 8 And Memphibosthe did obeisance and said, "Who am I, your slave, that you looked upon a dead dog like me?"

9 And the king called Saoul's lad Siba and said to him, "All that belongs to Saoul and to his whole house I have given to your master's son, 10 and you shall till the land for him, you and your sons and your slaves, and you shall bring in food to your master's son, and he shall eat it, and your master's son Memphibosthe shall always eat bread at my table." (And Siba had fifteen sons and twenty slaves.) 11 And Siba said to the king, "According to all that my lord the king has commanded his slave, so your slave will do." And Memphibosthe used to eat at Dauid's table like one of the king's sons. 12 And Memphibosthe had a young son and his name was Micha. And all the household of Siba's house became Memphibosthe's slaves. 13 And Memphibosthe was living in Ierousalem, for he always used to eat at the king's table, and he was lame in both his feet.

10 And it happened after these things that the king of the sons of Ammon died, and his son Hannon reigned in his stead. 2 And Dauid said, "I will do mercy with Hannon son of Naas, just as his father did mercy with me," and Dauid sent by his hand of his slaves to comfort him concerning his father. And Dauid's servants came into the land
of the sons of Ammon, and the rulers of the sons of Ammon said to their lord Hannon, "Was it from Dauid’s glorifying your father before you, that he sent comforters to you? But has not Dauid sent his servants to you to search the city and to spy it out and in order to survey it?" 4And Hannon took Dauid’s servants and shaved their beards and cut their woolen cloaks in half up to their hips and sent them away. 5And they told Dauid about the men, and he sent for a meeting with them, for the men were very insulted, and the king said, "Settle at Jericho until your beards grow, and you shall return."

6 And the sons of Ammon saw that the people of Dauid were put to shame, and the sons of Ammon sent and hired Syria of Baithroob, twenty thousand foot soldiers, and the king of Maacha, one thousand men, and Istob, twelve thousand men. 7And Dauid heard and sent Ioab and the entire force, the mighty ones. 8And the sons of Ammon came out and prepared for battle near the door of the gate, and Syria of Soubha and Roob and Istob and Maacha were by themselves in open country.

9And Ioab saw that there was a front of the battle against him both in front and in the rear, and he chose from the young men of Israel and arrayed them opposite Syria. 10And the rest of the people he put in the hand of his brother Abessa, and he arrayed them opposite the sons of Ammon. 11And he said, "If Syria is too strong for me, then you shall be a deliverance to me, and if the sons of Ammon are too strong for you, then we will be to save you; 12be valiant, and let us be strong for the sake of our people and for the cities of our God, and the Lord will do what is good in his eyes."

13And Ioab and his people with him moved forward into battle against Syria, and they fled from before him. 14And the sons of Ammon saw that Syria fled, and they fled from before Abessa and entered into the city, and Ioab returned from the sons of Ammon and came to Ierousalem.

15 And Syria saw that they fell before Israel, and they gathered themselves together. 16And Hadraazar sent and gathered Syria who was from beyond the river Chalamak, and they came, Hai-lam and Sobak, the ruler of the army of Hadraazar, in front of them. 17And it was told Dauid, and he gathered all Israel together and crossed the Jordan and came to Hai-lam, and Syria arrayed itself against Dauid and fought with him. 18And Syria fled from before Israel, and Dauid destroyed of Syria seven hundred chariots and forty thousand horsemen and smote Sobak the commander of their force, and he died there. 19And all the kings who were slaves of Hadraazar saw that they stumbled before Israel, and they deserted to Israel and became subject to them. And Syria was afraid to save the sons of Ammon again.

11And it happened after the year had turned, at the time of the going out of kings, Dauid also sent Ioab and his servants with him and all Israel, and they destroyed the sons of Ammon and took up position against Rabbath, and Dauid sat in Ierousalem.

(KAIGE)
have finished telling the king all the news of the fighting, and it shall be, if the anger of the king rises and he says to you, ‘Why is it that you went so near the city to fight? Did you not know that they would shoot from the top of the wall? 21Who struck Abimelech son of Ierobaal? Did not a woman throw a piece of millstone on him from the top of the wall, and he died at Thamasi? Why did you draw so near the wall?’ and you shall say, ‘And indeed Ourias your slave, the Chettite, died.’

22 And the messenger of Ioab went to the king in Ierousalem and came and told Dauid all that Joab had told him, all the news of the fighting. And Dauid was angry with Ioab and said to the messenger, ‘Why did you draw so near the city to fight? Did you not know that you would be struck from the wall? Who struck Abimelech son of Ierobaal? Did not a woman throw a piece of millstone on him from the wall, and he died at Thamasi? Why did you draw so near the wall?’

23 And the messenger said to Dauid, ‘Because the men prevailed against us and came out against us in the field, and we were upon them to the entrance of the gate. 24 And the archers shot at your servants from the top of the wall, and some of the servants of the king died, and indeed your slave Ourias the Chettite died.’

25 And Dauid said to the messenger, ‘This is what you shall say to Ioab, ‘Do not let this thing be evil in your sight, for the dagger devours now one way then another way; strengthen your fight against the city, and pull it down. And strengthen him.’

26 And the wife of Ourias heard that Ourias her husband had died, and she made lamentation for her husband. 27 And the mourning passed, and Dauid sent and brought her to his house, and she became his wife and bore him a son.

And the thing that Dauid had done appeared evil in the Lord’s sight.

12 And the Lord sent Nathan the prophet to Dauid. And he went in to him and said to him, ‘There were two men in one city, one rich and one poor. 2And the rich man had very many flocks and herds, and the poor man had nothing but one little ewe lamb, which he had bought. And he preserved and reared it, and it grew up with him and with his sons together; it used to eat from his bread and drink from his cup and sleep in his bosom, and it was like a daughter to him. 4And there came a traveler to the rich man, and he refrained from taking anything from his flocks and from his herds to prepare for the stranger, since he had come to him as a wayfarer, and he took the ewe lamb of the poor man and prepared it for the man who had come to him.’

5 And Dauid was greatly inflamed with anger at the man. And Dauid said to Nathan, ‘The Lord lives, for the man who did this is a son of death, and he shall restore the ewe lamb sevenfold, because he did this thing, and because he did not refrain.’

7 And Nathan said to Dauid, ‘You are the man who did this! This is what the Lord, the God of Is-rael, says: I am—I rescured you from the hand of Saoul, and I gave you the house of your master and the wives of your master into your bosom, and I gave you the house of Israel and of Iouda, and if it is too little, I will add to you in accordance with these. 9Why is it that you trivialized the word of the Lord, to do what is evil in his sight? You struck Ourias the Chettite with a sword and took his wife for yourself and killed him with a sword of the sons of Ammon. 10And now, a sword shall never depart from your house, because you counted me as nothing and took the wife of Ourias the Chettite to be your wife. 11This is what the Lord says: Behold, I am raising up trouble against you out of your own house, and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives before this sun.

12 For you did it secretly, and I will do this thing before all Israel and before this sun.’ 13 And Dauid said to Nathan, ‘I have sinned against the Lord.’ And Nathan said to Dauid, ‘Indeed, the Lord put aside your sin, you shall not die. 14 Yet, because provokingly you provoked the enemies of the Lord by this thing, indeed your son who was born to you shall die by death.’

15 And Nathan went away to his house.

And the Lord weakened the child that the wife of Ourias bore to Dauid, and it became ill. 16 And Dauid sought God concerning the child, and Dauid fasted a fast and went in and lodged in sackcloth on the ground. 17 And the elders of his house stood by him to raise him from the ground, but he was unwilling, and he did not eat bread together with them. 18 And it happened in the seventh day that the child died. And the slaves of Dauid were afraid to tell him that the child was dead; for they said, ‘Behold, while the child was still alive, we spoke to him, and he did not listen to our voice, and how can we tell him that the child is dead? Indeed, he shall do harm.’ 19 And Dauid noticed that his servants were whispering, and Dauid perceived that the child was dead, and Dauid said to his servants, ‘Is the child dead?’ And they said, ‘He is dead.’

20 And Dauid rose from the ground and washed and anointed himself and changed his clothes. And he entered into the house of God and did obeisance to him, and he entered into his house, and he asked for bread to eat, and they set bread before him, and he ate. 21 And his servants said to him, ‘What is this thing that you did? For the sake of the child, while it was still alive, you were fasting and weeping and keeping watch, and when the child died, you rose and ate bread, and you have taken a drink.’

22 And Dauid said, ‘While the child was still alive, I fasted and wept, for I said, ‘Who knows whether the Lord will have pity on me and the child will live?’ 23 But now he is dead. Why is this, that I fast? I will not be able to bring it back again, will I? I will go to him, but he shall not return to me.’

24 And Dauid consoled Bersabee his wife and went in to her and lay with her, and she conceived and bore a son and called his name Salomon. And
the Lord loved him. 25 And he sent by the hand of Nathan the prophet, and he called his name Isted, on account of the Lord.

26 And Joab made war on Rabbath of the sons of Ammon and seized the royal city. 27 And Joab sent messengers to David, and said, "I made war on Rabbath and seized for myself the city of the waters. 28 And now gather the rest of the people together, and encamp against the city, and seize it in advance for yourself so that I myself might not seize the city in advance for myself, and my name be called over it." 29 And David gathered all the people together and went to Rabbath and made war on it and seized it for himself. 30 And he took the crown of Melchol, their king, from his head, and the weight of it was a talent of gold and of precious stone, and it was on the head of David. And he brought forth very many spoils of the city. 31 And he brought out the people who were in it and set them at the saw and at the iron threshing machines and conducted them through the brickworks. And thus he did to all the cities of the sons of Ammon. And David and all the people returned to Jerusalem.

13 And it happened after this that Absalom, son of David, had a sister very beautiful in appearance, and her name was Tamar, and Amnon son of David loved her. 2 And Amnon was tormented so as to be ill because of Tamar his sister, for she was a virgin, and it was excessive in Amnon’s sight to do anything to her. 3 And Amnon said to her, "Do you not love me, Tamar my sister? Do not set your heart to speak about this thing." 4 And Tamar said to him, "What's with you that you are so haggard, O son of the king, morning by morning? Will you not tell me?" 5 And Amnon said to him, "I love Tamar, the sister of Amnon my brother." 6 And Ionadab said to him, "Lie down on your bed and act weak, and your father will come in to see you, and you shall say to him, ‘Do let Tamar my sister come and feed me some morsels, and let her prepare food in my sight so that I may see and eat from her hands.’" 7 And Amnon lay down and became ill, and the king came in to see him, and Amnon said to the king, "Do let Tamar my sister come to me and roll two rolls in my sight, and I will eat from her hand." 8 And Tamar went to the house of Amnon her brother, and he was lying down. And she took the dough and kneaded it and rolled rolls in his sight and boiled the rolls. 9 And she took the frying-pan and emptied it out before him, but he did not want to eat. And Amnon said, "Lead out every man from upon me." And they led out every man from upon him. 10 And Amnon said to Tamar, "Bring the food into the chamber, and I will eat from your hand." And Tamar took the food and brought it to Amnon her brother, into the bedroom. 11 And she brought them to him to eat, and he took hold of her and said to her "Come on, lie with me, my sister!" 12 And she said to him, "No, my brother, do not humiliate me; for it shall not be done in this way in Israel; do not do this folly! 13 And I, where will I carry away my shame? And you, you shall be as one of the fools in Israel. And now, do speak to the king; for surely he shall not withhold me from you." 14 But Amnon did not want to listen to her voice, and he prevailed over her and humiliated her and lay with her.

15 And Amnon hated her with very great hatred; for the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, "Get up, and get out!" 16 And Tamar said to him, "No, brother, for greater is the last wrong than the first which you did with me, to send me away." But Amnon did not want to listen to her voice. 17 And he called his lad who was in charge of his house, and he said to him, "Now send this woman away from me, outside, and bar up the door after her." 18 (And on her was a tunic to the wrists, for so the daughters of the king who were virgins were clothed in their outer garments.) And his attendant led her outside and barred up the door after her. 19 And Tamar took ashes and put them on her head and tore the tunic to the wrists that was on her, and she put her hands on her head and went away, walking and crying aloud.

20 And Absalom her brother said to her, "Amnon your brother wasn’t with you, was he? And now, my sister, be quiet, for he is your brother; do not set your heart to speak about this thing." And Tamar stayed as a widow in her brother Absalom’s house. 21 And King David heard all these words and was very angry, but he did not grieve the spirit of Amnon his son, for he kept loving him, for he was his firstborn. 22 And Absalom did not speak with Amnon, from evil to good, for Absalom kept hating Amnon on account of which he had humiliated Tamar his sister.

23 And it happened in a two-year span of days that they were shearing for Absalom at Belasor, which borders Ephraim, and Absalom invited all the sons of the king. 24 And Absalom came to the king and said, "Behold now, they are shearing for your slave; do let the king and his servants go with your slave." 25 And the king said to Absalom, "Surely not my son, let us not all go, and we will not be a burden on you." And he pressed him, but he did not want to go, and he blessed him. 26 And Absalom said, "And if not, do let Amnon my brother go with us." And the king said to him, "Why should he go with you?" 27 And Absalom pressed him, and he went with him Amnon and all the sons of the king. And Absalom made a feast according to the feast of the king. 28 And Absalom commanded his lads, saying, "Watch, when the heart of Amnon is made good with wine, and I say to you, ‘Strike Amnon, and put him to death.’ Don’t be afraid, for I am—I am commanding you, am I not? Act like men and be sons of power." 29 And the lads of Absalom did to Amnon just as Absalom had commanded them. And all the sons of the king rose, and they sat, a man upon his mule, and fled.
30 And it happened, while they were on the way, that the report came to Dauid, saying, "Abessalom struck all the sons of the king, and none of them was left, not even one." 31 And the king rose and tore his garments and lay on the ground, and all his servants who were standing around him tore their garments. 32 And Ionadab, son of Samaa brother of Dauid, answered and said, "Let not my lord the king say that he put to death all the lads, the sons of the king, for only Amnon alone has died, for it was determined by the mouth of Abessalom from the day when he humiliated Themar his sister. 33 And now, let not my lord the king set a thing on his heart, saying, 'All the sons of the king have died,' but only Amnon alone has died.

34 And Abessalom ran away. And the lad, the lookout, raised his eyes and saw, and behold, many people were coming on the road behind him from the side of the mountain in the descent, and the lookout came and told the king and said, "I have seen men from the road of Oronen from the region of the mountain." 35 And Ionadab said to the king, "Behold, the sons of the king are nearby; according to the word of your slave, so it happened." 36 And it happened, when he finished speaking, that behold, the sons of the king came and raised up their voice and wept, and indeed the king and all his servants wept with a very great weeping.

37 And Abessalom fled and went to Tholmai the land of Machad. And King Dauid mourned for his son all the days. 38 And Abessalom ran away and went to Gedsour and was there three years. 39 And the spirit of the king ceased to go out after Abessalom, for he was consoled over Amnon, that he had died.

14 And Joab son of Sarouia perceived that the heart of the king was on Abessalom. 2 And Joab sent to Thekoite and took from there a wise woman and said to her, "Do mourn, and put on mourning garments, and do not anoint yourself with oil, and you shall be as a woman mourning over one who has been dead here many days, and you shall go to the king and speak to him according to this matter." And Joab put the words into her mouth.

4 And the Thekoite woman went to the king, and she fell on her face to the ground and did obeisance to him and said, "Save, O king, save!" 5 And the king said to her, "What is it with you?" And she said, "And certainly I am a widow woman, and my husband has died. 6 And indeed your slave had two sons, and they both struggled in the field, and there was no one to part them, and the one struck his brother and put him to death. 7 And behold, the whole paternal family rose up against your slave, and they said, "Give up the one who struck his brother, and we will put him to death for the life of his brother whom he killed, and we will remove indeed your heir." And they will quench my ember that is left, so as not to establish for my husband remnant and name on the face of the earth."

8 And the king said, "Proceed to your house in good health, and I will give command concerning you." 9 And the Thekoite woman said to the king, "On me, my lord O king, be the lawlessness, and on the house of my father, and the king and his throne be guiltless." 10 And the king said, "Who was speaking to you? You shall also bring him to me, and he shall not any longer touch him." 11 And she said, "Do let the king keep the Lord, his God, in mind, that a next of kin of blood succeed in destroying him, and they shall not remove my son." And he said, "The Lord lives, if a hair of your son shall fall on the ground!"

12 And the woman said, "Do let your slave speak a word to my lord the king." And he said, "Speak." 13 And the woman said, "Why did you calculate such a thing against God's people? Is this word out of the king's mouth an error, inasmuch as the king did not bring back his own banished one? 14 For by death we shall die and be as water that is spilled on the ground, which shall not be gathered up. And God shall take a life, even as he calculates to banish a banished one from him. 15 And now, what I came to say to the king my lord is this word, because the people will see me, and your slave will say, 'Do let one speak to the king, if somehow the king will enact the word of his slave; 16 for the king will hear, and so to deliver his slave from the hand of the man who seeks to remove me and my son from a divine heritage.'" 17 And the woman said, "May the word of my lord the king indeed be as an offering, for as a divine angel, so is my lord the king, to hear the good and the evil, and the Lord your God shall be with you!"

18 And the king answered and said to the woman, "Do not hide from me a thing that I ask you." And the woman said, "Do let my lord the king speak." 19 And the king said, "The hand of Joab is not in all this with you, is it?" And the woman said to the king, "Your soul lives, my lord O king, if there is to the right or to the left from anything that my lord the king said! For your slave Joab himself commanded me, and he himself put all these words in the mouth of your slave. 20 In order to get around the facade of this thing, your slave Joab made up this tale. And my lord is wise like the wisdom of an angel of God, to know all things that are in the earth."

21 And the king said to Joab, "Behold now, I acted for you according to this your word; go, bring back the lad Abessalom." 22 And Joab fell on his face on the ground and did obeisance and blessed the king, and Joab said, "Today your slave realized that I found favor in your sight, my lord O king, for my lord the king enacted the word of his slave." 23 And Joab set off and went to Gedsour and brought Abessalom to Jerusalem. 24 And the king said, "Let him return to his house and not see

a Or all the lads put to death the sons of the king  b Or for  c Gk = pl
my face.” And Abessalom returned to his house and did not see the face of the king.

And in all Israel there was no man quite so praiseworthy as Abessalom; from the sole of his foot even to the crown of his head there was no blemish in him. And when he cropped his head (and it happened from a beginning of days to days, when he would crop, that it weighed down on him), and after he cropped it, he weighed the hair of his head, two hundred shekels by the royal shekel. And there were born to Abessalom three sons and one daughter, and her name was Tamar; she was a very beautiful woman, and she became wife to Roboam son of Salomon, and she bore him Abia.

Abessalom stayed in Jerusalem two years of days and did not see the face of the king. And Abessalom sent to Ioab to send him to the king, but he did not want to come to him. And he sent a second time to him, but he did not want to come. And Abessalom said to his servants, “Look, the portion in Ioab’s field is next to mine, and he has barley there; go, and burn it with fire.” And Ioab set off to the king, saying, ‘Why did your servants burn my portion with fire?” And Ioab set off and came to Abessalom into his house and said to him, “Why did your servants burn my portion with fire?” And Abessalom said to Ioab, “Behold, I sent to you, saying: Come here, and I will send you to the king, and he summoned Abessalom. And he went in to the king and told him, and he summoned Abessalom. And he went in to the king and told him, and he summoned Abessalom. And he went in to the king and did obeisance to him and fell on his face on the ground in front of the king, and the king kissed Abessalom.

And it happened after this that Abessalom got himself chariots and horses and fifty men to run along before him. And Abessalom woke up at dawn and stood close by the road of the gate, and it happened: every man who had a judgment came to the king for judgment, and Abessalom called out to him and would say to him, “From what city are you?” And the man said, “Your slave is from one of the tribes of Israel.” And Abessalom said to him, “Behold, your claims are good and easy, and there is no one from the king to hear you.” And Abessalom said, “Who will make me a judge in the land? And every man who may have a dispute and a judgment will come to me, and I will give him justice.” And it happened, when a man came near to do obeisance to him, that he would stretch out his hand and take hold of him, and he kissed him. And Abessalom did according to this thing to all Israel, to those who came to the king for judgment, and Abessalom made the heart of the men of Israel his own.

And when the king had changed his abode from his city, from Gedsour in Syria, saying, “If by returning the Lord will be for death and if it be for life, for there your slave will be.” And the king said to him, “Proceed in peace.” And getting up, he went to Chebron. And Abessalom sent spies among all the tribes of Israel, saying, “When you hear the sound of the horn, then you will say, ‘Abessalom has been crowned king in Chebron!’” And two hundred men from Jerusalem went with Abessalom, invited and going in their simplicity, and they did not know anything. And Abessalom sent and summoned Achitophel the Gehemite, the counselor of Dauid, from his city, from Gola, when he was offering sacrifices. And the conspiracy became strong, and the people, going and in great number, were with Abessalom.

And the messenger came to Dauid, saying, “The heart of the men of Israel has gone after Abessalom.” And Dauid said to all his servants who were with him in Jerusalem, “Get up, and let us flee, for there is no deliverance for us from before Abessalom. Be quick to go so that he might not be quick and overtake us and thrust out evil upon us and strike the city with a dagger’s edge.” And the servants of the king said to the king, “According to everything which our lord the king chooses, behold, your servants.” And the king went out and all his servants on foot, and they stopped at the far house. And all his servants were passing by near him, and all those about him, and every Chetti and every Pheletthi, and they stood by the olive tree in the wilderness. And all the people were passing by near him, and all those about him and all the prominent men and all the warriors, six hundred men, and they were passing by at his hand, and every Cherethith and every Pheletthi and all the Geththites, six hundred men, who came on their feet from Geh, going in front of the king.

And the king said to Eththi the Geththite, “Why are you also going with us? Turn back, and turn back your foot, and do not go with us; for in the place wherever my lord may be, both if it be for death and if it be for life, for there your slave will be.” And the king said to Eththi, “Come on and cross over with me.” And Eththi the Geththite went past, and all his servants and all the throng...
that was with him. 23 And the whole country was weeping with a loud voice. And all the people were passing by at the Wadi Kedron, and the king crossed the Wadi Kedron, and all the people and the king were passing by the wilderness on the road surface.

24 And behold, and indeed Sadok and all the Levites were with him carrying the ark of the covenant of the Lord from Baithar, and they set down the ark of God, and Abiathar went up until all the people ceased to pass out of the city. 25 And the king said to Sadok, "Return the ark of God to the city. If I find favor in the eyes of the Lord, then he will bring me back and show me it and its beauty."

26 And if he says thus, 'I have no want in you,' behold, here I am, let him do to me according to what is good in his eyes." 27 And the king said to Sadok, "Look, you are turning back to the city in peace, and Achimaas your son and Jonathan the son of Abiathar, your two sons with you. 28 Look, I am—I am at arms in araboth a of the wilderness until word comes from you to inform me." 29 And Sadok and Abiathar returned the ark to Jerusalem, and it sat there.

30 And David was ascending by the ascent of themen, ascending, and weeping and his head covered, and he went barefoot, and all the people who were with him—a man covered his head, and they were ascending, ascending and weeping. 31 And it was told David, saying, "Even Achitophel is among the conspirators with Abessalom." And David said, "Do scatter abroad the counsel of Achitophel, O Lord my God."

32 And David was coming to the Roos, there where he did obedience to God, and behold, there was Chousi the Archi, a companion of David, to meet with him, with his tunic torn and earth on his head. 33 And David said to him, "If you cross over with me, then you will be for me a burden on me. 34 And if you return to the city and will say to Abessalom, 'Your brothers have passed through, and your father the king has passed through behind me, and now I am your servant, O king, permit me to live; I was a servant of your father in the past and recently, and now I am a slave of yours, then you will scatter abroad for me the counsel of Achitophel."

35 And behold, Sadok and Abiathar the priests are with you there, and it shall be that every word which you might hear from the king's house, you shall also tell it to Sadok and Abiathar the priests. 36 Behold, their two sons are there with them, Achimmas son of Sadok and Jonathan son of Abiathar, and by their hand you shall send to me every word which you might hear." 37 And Chousi, the companion of David, entered into the city, and Abessalom was going into Jerusalem.

16 And David passed some little way from the Roos, and behold, there was Siba, the lad of Memphibosthe, to meet him, and a couple of donkeys fully laden and upon them two hundred loaves of bread and one hundred raisins and one hundred dates and a nebel of wine. And the king said to Siba, "Why do you have these things?" And Siba said, "The draft animals are for the household of the king to sit upon, and the loaves of bread and the dates for food for the lads, and the wine for those who are faint in the wilderness to drink."

3 And the king said, "And where is the son of your master?" And Siba said to the king, "Behold, he sits in Jerusalem, for he said, 'Today the house of Israel will return to me the kingdom of my father.'" 4 And the king said to Siba, "Behold, everything is yours that belongs to Memphibosthe." And doing obeissance Siba said, "May I find favor in your sight, my lord O king."

5 And King David came to Baourim, and behold, a man from the kinsfolk of the house of Saoul went out from there, and his name was Semei son of Gera; he came out, going out and cursing 6 and stoning with stones David and all the servants of King David, and there were all the people, and all the powerful men were on the right and on the left of the king. 7 And thus Semei kept saying while he cursed, "Get out, get out, man of blood and lawless man! 8 The Lord returned on you all the blood of the house of Saoul, for you became king in his stead, and the Lord gave the kingdom into the hand of Abassalom your son. And behold, you are in your bad state, for you are a man of blood."

9 And Abessa son of Sarouia said to the king, "Why does this dead dog curse my lord the king? I will surely walk over and take off his head." 10 And the king said, "What have I to do with you, O sons of Sarouia? Leave him alone, and so let him curse, because the Lord told him to curse David, and who shall say, 'To what end did you do so?' " 11 And David said to Abessa and to all his servants, "Behold, my son who came out of my belly seeks my life, and now besides, the son of the femini! Leave him alone to curse, because the Lord told him to curse. 12 And Semei said to his lord, the king, 'The Lord has caused my lord the king to return to me good things in place of somehow the Lord may look on my humiliation, then he will return to me good things in place of his curse this day.'" 13 And David and his men went on the road, and Semei was going by the side of the mountain next to him, going and cursing and stoning with stones from his flanks and sprinkling with dirt. 14 And the king came, and all his people, exhausted, and they recovered there.

15 And Abessalom and every man of Israel entered into Jerusalem, and Achitophel was with him. 16 And it happened when Chousi the Archi, a companion of David, came to Abessalom, that Chousi said to Abessalom, "Let the king live!" 17 And Abessalom said to Chousi, "Is this your mercy with your companion? Why did you not go away with your companion?" 18 And Chousi said to Abessalom, "No, but hereafter he whom the Lord and this people and every man of Israel have chosen, his I will be, and with him I will sit. 19 And secondly, to whom will I be subject? Is it not in the presence of his son? Just as I was subject in the presence of your father, so I will be in your presence."

20 And Abessalom said to Achitophel, "Bring forth counsel among yourselves, what we should
And Achitophel said to Abessalom, “I will now choose for myself twelve thousand men, and I will set out and pursue closely after David tonight. And I will come suddenly upon him, and he will be weary and faint in hands, and I willastonish him, and all the people who are with him shall flee, and I will strike only the king all alone, and I will turn all the people back to you, as a bride turns back to her husband. You seek only the life of one man, and there will be peace for all the people.” And the saying was right in the sight of Abessalom and in the sight of all the elders of Israel. 5 And Abessalom said, “Do call indeed Chousi the Arachi, and let us hear what is in his mouth, indeed his.” 6 And Chousi went in to Abessalom, and Abessalom said to him, saying, “According to this word Achitophel spoke. Shall we act according to his saying? But if not, you speak.” 7 And Chousi said to Abessalom, “This counsel, that Achitophel counseled this one time, is not good.” 8 And Chousi said, “You know your father and his men, that they are very powerful and downright bitter in their spirit, as a bear robbed of her young in a field and as a savage sow in the plain. And your father is a man of war, and he shall not budge with the people. For behold, he is now hidden in one of the hills or in one of the places. And it shall be, when he falls upon them at first, and if the hearer hears and says, ‘There has been a slaughter among the people who are behind Abessalom,’ and indeed a son of power himself, whose heart is like the heart of a lion—melting it shall melt away, for all Israel knows that your father is powerful, and those who are with him are sons of power. For in advising I so advised, that all Israel being gathered, shall be gathered together to you, from Dan even to Bersabee, as the sand by the sea being gathered, shall be gathered together to you, lest one swallow up the king and all the people who are with him.” 9 And Jonathan and Achimaas stood by the spring of Rogel, and the servant-girl went and told them, and they would go and tell King David, for they could not be seen to enter into the city. 10 And a lad saw them and told Abessalom, and the two went quickly and entered into the house of a man in Baourim, and he had a cistern in his courtyard, and they went down there. 11 And the wife took and spread out the covering over the face of the cistern and dried aphabetical on it, and not a thing was known. 12 And the servants of Abessalom came to the woman into the house, and they said, “Where are Achimaas and Jonathan?” And the woman said to them, “They passed by a little way from the water.” And they searched and did not find, and they returned to Jerousalem. 13 And it happened, after they departed, that they came out up of the cistern and went and told King David. And they said to David, “Set out, and cross the water quickly, for thus Achitophel counseled about you.” 14 And David set out, and all the people who were with him, and they crossed the Jordan until the morning light; not even one went unnoticed who did not pass through the Jordan. 15 And Achitophel saw that his counsel did not come to pass, and he saddled his donkey and set out and departed to his house into his city. And he commanded his household and hanged himself, and he died and was buried in the tomb of his father. 16 And David passed through to Manaim, and Abessalom crossed the Jordan, he and every man of Israel with him. 17 And Abessalom set Amessai instead of Ioab over the force. And Amessai was the son of a man, and his name was Iothor the Israelite; he it was who went in to Abigaia daughter of Naas, sister of Sarouia mother of Ioab. 18 And all Israel and Abessalom encamped in the land of Galaad. 19 And it happened, when David came to Manaim, Ouesbi son of Naas from Rabbath of the sons of Ammon and Machir son of Amiel from Lodabar and Berzelli the Galaadite from Rogellim brought ten beds and double-sided rugs and ten cauldrons and earthen vessels and wheat and barley and wheat meal and barley meal and beans and lentils and honey and butter and sheep and saphphoth from cows, and they brought them to David and the people with him, to eat, for they said, “The people are hungry and faint and thirsty in the wilderness.”

*aOr drive him out of his senses  bPossibly disband  cPossibly sentry  dI.e. heart  eHeb = fords  fHeb = grain  gHeb = cheese
18 And David inspected the people who were with him and set over them officers of thousands and officers of hundreds. 2And David sent out the people, one-third by the hand of Joab and one-third by the hand of Abassalom son of Sarouia, brother of Joab, and one-third by the hand of Eththi the Eththite. And David said to the people, “Going out I will go out, and indeed I will go with you.” 3And they said, “You shall not go out. For if in flight we should flee, they will not set heart upon us. And if we should die, even half of us, they will not set heart upon us; for you are as we are, ten thousand, and now it is good that you will be a help for us in the city to help.” 4And the king said to them, “Whatever pleases in your sight I will do.” And the king stood close by the gate, and all the people were going out in hundreds and in thousands. 5And the king commanded Joab and Abassalom and Eththi, saying, “Spare for my sake the lad Abassalom.” And all the people heard when the king commanded all the commanders concerning Abassalom.

6 And all the people went out into the forest opposite Israel, and the battle took place in the forest of Ephraim. 7And the people of Israel fell there before the servants of David, and the slaughter was great in that day, twenty thousand men. 8And the battle took place there, spread about over the face of all the country, and the forest exceeded in devouring of the people more than those whom the dagger devoured among the people in that day. 9 And Abassalom met face to face in front of the servants of David. And Abassalom was mounted on his mule, and the mule entered under the thick branches of the great oak. And his head was hung in the oak, and he was hung between heaven and between earth, and the mule under him passed on. 10And one man said to Joab, and told Joab, and said, “Behold, I have seen Abassalom hanging in the oak.” 11And Joab said to the man who told, “And behold, you have seen! Why is it that you did not strike him to the ground? And I would have given you ten pieces of silver and one belt.” 12But the man said to Joab, “Even I am—should I weigh on my hands a thousand shekels of silver, I would never lay my hand upon the son of the king; for in our ears the king commanded you and Abassalom and Eththi, saying, ‘Protect for my sake the lad Abassalom,’ to do no wrong to his life. And no word from the king will escape notice; even you shall stand opposed.” 13And Joab said, “I will begin this; I will not wait thus in your sight.” And Joab took three spears in his hand and planted them in the heart of Abassalom, while he was still alive in the heart of the oak. 15And ten lads bearing the weapons of Joab surrounded and struck Abassalom and put him to death.

16 And Joab trumpeted with a horn, and the people turned back in order not to pursue after Israel, for Joab was sparing the people. 17And he took Abassalom and threw him into a great chasm in the forest, into the great pit, and set up as a stele over him, a very great heap of stones. And all Israel fled, a man to his covert. 18And Abassalom, while still alive also set up for himself the stele by which he was taken and set it up as a stele to take, the stele that is in the valley of the king, for he said, “He has no son for the sake of remembering his name,” and he called the stele Hand of Abassalom, until this day.

19 And Achimaas son of Sadok said, “Do let me run, and I will carry good tidings to the king that the Lord has vindicated him from the hand of his enemies.” 20And Joab said to him, “You are not a man of good tidings in this day, and you shall carry good tidings in another day, but in this day you shall not carry good tidings, because the son of the king has died.” 21And Joab said to Chousi, “Proceed, tell the king what you saw.” And Chousi did obeisance to Joab and went out. 22And Achimaas son of Sadok continued further and said to Joab, “And let it be that I may run, and indeed I after Chousi.” And Joab said, “Why is this that you run, my son? Come on; by going you have no good tidings for gain.” 23And he said, “So what if I will run?” And Joab said to him, “Run.” And Achimaas ran the way of the Kechar and went beyond Chousi.

24 And David was sitting between the two gates. And the lookout went to the roof of the gate at the wall and lifted up his eyes and looked, and behold, a man running alone before him. 25And the lookout shouted and told the king. And the king said, “If he is alone, there are good tidings in his mouth.” And he kept going, going and drawing near. 26And the lookout saw another man running, and the lookout shouted to the gate and said, “Behold, another man running alone!” And the king said, “And indeed he is bringing good tidings.” 27And the lookout said, “I see the running of the first one as the running of Achimaas son of Sadok.” And the king said, “He is a good man, and indeed he will come for the purpose of beneficial good tidings.”

28 And Achimaas shouted and said to the king, “Peace!” And he did obeisance to the king on his face on the ground and said, “Blessed be the Lord your God, who shut up the men who hate, their hand against my lord the king.” 29And the king said, “Is there peace for the lad Abassalom?” And Achimaas said, “I saw the great multitude, so that loab sent off the slave of the king, even your slave, but I knew not what was there.” 30And the king said, “Turn aside, be set up as a stele here.” And he turned aside and stood.

31 And behold, Chousi came and said to the king, “Let my lord the king receive good tidings! For the Lord has vindicated you today from the hand of all who were stirred up against you.” 32And the king said to Chousi, “Is there peace for the lad Abassalom?” And Chousi said, “May the enemies of my lord the king, and all who rose up against him for evil, be like the lad.”

---

*Or the king as he was commanding  bOr nothing will escape notice from the king  cGk uncertain  dOr and  ePossibly stand on your mark*
And the king was troubled and went up to the upper chamber of the gate and wept, and thus he said, as he went, "O my son Abessalom, my son, my son Abessalom! Who would give my death instead of you, I instead of you? O Abessalom, my son, my son!"

And it was told Joab, saying, "Behold, the king is weeping and mourning for Abessalom." And the deliverance in that day turned into mourning for all the people, for the people heard in that day, saying, "The king is grieving for his son." And the people kept stealing away in that day to enter into the city, as people steal away who are ashamed when they flee in battle.

And the king covered his face, and the king cried with a loud voice, saying, "O my son Abessalom, O Abessalom, my son!" And Joab went in to the king into the house and said, "Today you covered with shame the face of all your slaves who delivered you today, and the life of your sons and your daughters and the life of your wives and your concubines, to love those who hate you and to hate those who love you. And you proclaimed today that neither your commanders nor servants exist, for I have pronounced today that if you would dethrone me alive, all of us would be dead today, that then it would have been the right thing in your sight.

And now arise, go out, and speak to the heart of your slaves; for I swore by the Lord, that unless you shall go out today—if a man shall lodge with you this night—you would not see again the face of your lord the king. And your slave said to him, "Let my lord not consider my lawlessness, and do not remember how much your servant did wrong in the day when my lord the king was going out from Ierousalem so that the king put it in his heart. For your slave knew that I sinned, and behold, I came today, first of all the house of Joseph to go down to meet my lord the king."

And Abessal son of Sarouia answered and said, "Shall not Semei be put to death for this, because he cursed the Lord's anointed?" And David said, "What have I to do with you, O sons of Sarouia, that you become treacherous to me today? Today no man from Israel shall be put to death, for I do not know whether I am king today over Israel."

And the king said to Semei, "You shall not die." And the king swore to him.

And Memphibosthe son of Jonathan son of Saoul went down to meet the king, and he did not take care of his feet nor pare his nails nor make his moustache, and he did not wash his clothes, from the day when the king departed until the day when he arrived in peace. And it happened, when he entered into Ierousalem to meet the king, that the king said to him, "Why is it that you did not go with me, Memphibosthe?" And Memphibosthe said to him, "My lord O king, my slave deceived me; for your servant said to him, 'Saddle the donkey for me, and I will mount up on it and go with the king.' For your slave is lame. And he played a trick on your slave against your slave, Memphibosthe."

And Memphibosthe said to him, "My lord O king, my slave deceived me; for your servant said to him, 'Saddle the donkey for me, and I will mount up on it and go with the king.' For your slave is lame. And he played a trick on your slave against your slave, Memphibosthe."

"And the king said to Memphibosthe, 'Why do you say any longer to your affairs? I said, You and Siba shall divide the field for yourselves.' And Memphibosthe said to the king, "And let him take indeed all, after my lord the king comes in peace to his house."

And Berzelli the Galaadite came down from Rogellim and crossed over the Jordan with the king, to send him out at the Jordan. And Berzelli was a very elderly man, a son of eighty years, and he supported the king while he lived in Manaim, for he
was a very great man. 34(33)And the king said to Berzelli, "You shall cross over with me, and I will support your old age with me in Jerusalem." 35(34)And Berzelli said to the king, "How many are the days of the years of my life, that I shall go up with the king to Jerusalem? 36(35)Today I am a son of eighty years; I shall not discern between good and evil, shall I? Or will your slave taste any longer what I shall eat or drink? Or shall I hear any longer the voice of singing men and singing women? Why will your slave be a burden any longer on my lord the king? 37(36)Your slave will cross over the Jordan a little with the king. And why does the king recompense me this reward? 38(37)Do let your slave stay put, and I shall die in my city, near the tomb of my father and my mother. And behold, your slave Chamaam will cross over with my lord the king. And do for him what is good in your sight." 39(38)And the king said, "Let Chamaam cross over with my slave. And he will cross over with my lord the king. And indeed half of the people of Israel. And all the people of Judah were crossing over with the king, and indeed the half of the people of Israel. 40(39)And the king crossed over to the Jordan, and the king crossed over, and the king said to Joab, "Why has your slave not crossed over with me? 41(40)And the king said, "Let Chamaam cross over with my slave. And he will cross over with my lord the king. And indeed half of the people of Israel. And all the people of Judah were crossing over with the king, and indeed the half of the people of Israel. 42(41)And behold, every man of Israel came to the king, and they said to the king, "Why is it that our brothers, men of Judah, stole you away and brought the king and his household over the Jordan, and all David's men with him?" 43(42)And every man of Judah answered a man of Israel and said, "Because the king is near to me. And why were you thus angry concerning this matter? In eating, we did not eat from the king, did we? Or did he give us a gift or lift a burden on us?" 44(43)And a man of Israel answered the man of Judah and said, "I have ten hands in the king, and I am firstborn rather than you, and indeed in David I am over you. And why is this that you despised me? And was my word not reckoned first to me, to bring the king back to me?" And the word of the man of Judah grew harder than the word of the man of Israel.

20 And one nicknamed a lawless son was there, and his name was Sabee son of Bochori, theتمر man, and he trumpeted with the horn and said,

"We have no portion in David, and we have no inheritance in the son of Jessai!"

A man to your coverts, O Israel!"

2And every man of Israel went up from behind David after Sabee son of Bochori, and men of Judah adhered to their king from the Jordan even to Jerusalem.

3And David entered into his house in Jerusalem, and the king took the ten women, his concubines, whom he left to keep the house, and gave them over into a house under guard and supported them but did not go in to them. And they were shut up until the day of their death, living as widows.

4And the king said to Amessai, "Call the man of Judah to me for three days, and stand here yourself." 5And Amessai went to call Iouda, and he delayed beyond the set time that David appointed for him. 6And David said to Abessa, "Now Sabee son of Bochori will do us more harm than Abessaom, and now, take with yourself the servants of your lord, and pursue closely after him, lest he find strong cities for himself and will overshadow our eyes." 7And there went out after him the men of Ioab and Cherethibhi and Phelethibhi and all the powerful men, and they went out from Jerusalem to pursue after Sabee son of Bochori. 8And they were beside the great stone that is in Gabaon, and Amessai went in before them. And Ioab was wearing a woolen cloak as his garment, and over it he was wearing a dagger fastened at his waist in its sheath, and the dagger came out and fell. 9And Iouda said to Amessai, "Are you in good health, brother?" And the right hand of Ioab took hold of the beard of Amessai to kiss him. 10And Amessai did not guard himself against the dagger that was in the hand of Ioab, and Ioab struck him with it in the muscles of the loins, and his entrails poured out on the ground, and he did not do it to him a second time, and he died.

And Ioab and Abessa his brother pursued after Sabee son of Bochori. 11And a man from the lads of Ioab stood over him and said, "Who is it that likes Ioab, and who belongs to David after Ioab!"

12And Amessai was drenched in his blood in the middle of the path. And the man saw that all the people had stopped, and he turned Amessai away from the path into a field and threw a garment over him, inasmuch as he saw all who came by him standing still. 13And when he preceded off the path, every man of Israel passed on after Ioab to pursue after Sabee son of Bochori.

14And he passed through among all the tribes of Israel to Abel and to Baithmacha, and all in Charrib both assembled and came behind him. 15And they came near and kept laying siege against him in Abel and Baithmacha, and they poured out a mound against the city, and it stood within the outer fortification, and all the people who were with Ioab were intending to throw down the wall. 16And a wise woman shouted from the wall and said, "Listen! Listen! Do say to Ioab, 'Come over here,' and I will speak to him." 17And he came near to her, and the woman said, "Are you Ioab?" And he said, "I am." And she said to him, "Listen to the words of your slave." And Ioab said, "I am listening—I am." 18And she said, saying, "A saying they spoke at first, saying, 'When inquiring of, one was inquired of in Abel,' and in Dan if they had abandoned what the faithful of Israel had established. 'When inquiring, they shall inquire in Abel,' and likewise if they had abandoned it. 19I am a peaceful one of the supports of Israel, but you seek to put to death a city and a mother city in Israel; why do you drown the Lord's inheritance?" 20And Ioab an-
swared and said, “Be gracious to me; be gracious to me, if I shall drown and if I shall destroy! 21 This is not the reason! For there is a man from mount Ephraim—Sabbee son of Bochori is his name—and he lifted up his hand against King David; give him alone up to me, and I will depart from upon the city.” And the woman said to Joab, “Behold, his head shall be thrown to you through the wall.” 22 And the woman went in to all the people and spoke to all the city in her wisdom. And she removed the head of Sabee son of Bochori and threw it to Joab. And he trumpeted with a horn, and they were dispersed from the city, a man to his coverts, and Joab returned to Jerusalem to the king.

23 And Joab was engaged with the entire force of Israel, and Banaias son of Iodae was over Chereththi and over Pheleththi, 24 and Adoniram was over the tribute, and Osapath son of Achilouth was doing the recording, 25 and Sousa was secretary, and Sadok and Abiathar were priests, 26 and indeed Iar was David’s priest.

21 And there was a famine in the days of David for three years, year next to year, and David sought the face of the Lord. And the Lord said, “There is an injustice upon Saul and upon his house, because he put to death by a death of blood, on account of which he put to death the Gabaonites.” 2 And King David called the Gabaonites and spoke to them. (And the Gabaonites are not sons of Israel, but only from the remnant of the Amorrite, and the sons of Israel swore to them, and Saul sought to strike them, when he was zealous for the sons of Israel and Iouda.) 3 And David said to the Gabaonites, “What shall I do for you? And in what way shall I make atonement, and you will bless the inheritance of the Lord?” 4 And the Gabaonites said to him, “For us it is not silver and gold with Saul and with his house, and for us there is no man to put to death in Israel.” And he said, “What are you saying, and I will do it for you?” 5 And they said to the king, “The man brought an end upon us, and he who deceived in order to utterly destroy us persecuted us; let us go away with him, so he has no stand within any boundary of Israel. 6 Let one hand over to us seven men from his sons, and let us hang them in the sun for the Lord in Gabaon of Saul, elect ones of the Lord.” And the king said, “I will hang them over.”

7 And the king spared Memphibo of son of Jonathan son of Saul, because of the oath of the Lord that was between them, between David and between Jonathan son of Saul. 8 And the king took the two sons of Respha daughter of Aia, whom she bore to Saul, Eroni and Memphibo, and the five sons of Michol daughter of Saul, whom she bore to Eric the Mooulathi, son of Berzelli, 9 and he gave them into the hand of the Gabaonites, and they hung them in the sun on the mountain before the Lord. And the seven themselves fell together. And also they were put to death in the days of harvest at the first, at the beginning of barley harvest.

10 And Respha daughter of Aia took the sackcloth and fixed it for herself to the rock at the beginning of barley harvest until water dripped upon them from the sky, and she did not grant the birds of the sky to rest on them by day, or the beasts of the field by night. 11 And it was told David what Respha daughter of Aia, concubine of Saul, had done, and they were released, and Dan son of Io from the descendants of the giants took them down. 12 And David went and took the bones of Saul and the bones of Jonathan his son from the men, sons of Iabis Galaad, who stole them from the avenue of Baithsan, for the allophyles set them there, in the day when the allophyles struck Saul in Gelboue. 13 And he brought up from there the bones of Saul and the bones of Jonathan his son and gathered the bones of those who were hung in the sun. 14 And they buried the bones of Saul and the bones of Jonathan his son and of those who were hung in the sun, in the land of Beniamin, in the side, in the tomb of Kid his father, and they did all that the king commanded. And after this, God listened to the land.

15 And the allophyles still had war with Israel. And David went down, and his servants with him, and they fought with the allophyles, and David was faint. 16 And lesbi, who was among the descendants of Rapha—and the weight of his spear was the weight of three hundred shekels of bronze, and he was fitted with a mace—he also intended to strike David. 17 But Abessa son of Sarouia came to his aid and struck the allophyle and put him to death. Then the men of David swore, saying, “You shall no longer go out with us to battle, and you shall not quench the lamp of Israel.”

18 And after this there was still a battle in Geth with the allophyles; then Sebocha the Hastatothi struck Seph, who was among the descendants of Rapha. 19 And the battle was in Gob with the allophyles. And Eleanan son of Ariosim, the Baith-leemite, struck Goliath the Geththite, and the shaft of his spear was like a beam of weavers. 20 And there was still war in Geth. And there was a man of Madon, and the fingers of his hands and the toes of his foot were six and six, twenty-four in number, and indeed he was born to Rapha. 21 And he reproached Israel, and Jonathan son of Semei brother of David struck him. 22 These four were born as descendants of the giants in Geth, to Rapha, as a household, and they fell by the hand of David and by the hand of his slaves.

22 And David spoke to the Lord the words of this ode in which day the Lord delivered him from the hand of all his enemies and from the hand of Saul. 2 And he said:

O Lord, my rock and my fortress, and for me one who delivers me; my God shall be my keeper; I will be reliant on him, my protector and horn of my salvation, my supporter and my refuge for my salvation,
you shall save me from wrong.

I will call upon the Lord for he is praiseworthy,
and I shall be saved from my enemies.

For afflictions of death encompassed me;
waals of lawlessness astounded me;
pangs of death surrounded me;
rigidities of death outran me.

When I am afflicted I will call upon the Lord,
and to my God I will shout,
and from his shrine he shall heed my voice,
and my cry shall be in his ears.

And the earth was stirred up and quaked,
and the foundations of the sky were confounded and torn apart,
because the Lord was angry with them.

Smoke went up in his wrath,
and fire from his mouth shall devour;
coals flamed forth from him.

And he bent the heavens and came down,
and thick darkness was under his feet.

And he sat on cherubin and flew,
and he was seen upon wings of wind.

And he made darkness his hideaway around him;
his tent was a darkness of waters;
a it thickened it with clouds of air.

From the splendor before him
coals of fire flamed forth.

The Lord thundered from heaven,
and the Most High gave his voice.

And he sent forth arrows and scattered them—
lightning, and astounded them.

And emissions of se
were seen,
and foundations of the world were laid bare
by the rebuke of the Lord,
at the blast of the breath of his anger.

He sent from on high, and he took me;
he drew me out of many waters.

He rescued me from my enemies of strength,
from those who hate me,
for they were too strong for me.

They outran me in the day of my affliction,
and the Lord was my support.

And he brought me out into spaciousness,
and he delivered me, because he delighted in me.

And the Lord rewarded me according to my righteousness;
according to the cleanness of my hands
he rewarded me.

For I kept ways of the Lord
and did not impiously depart from my God.

For all his judgments were in front of me,
and his statutes, I did not depart from them.

And I shall be blameless to him,
and I shall keep myself from my lawlessness.

And the Lord will pay me back according to my righteousness
and according to the cleanness of my hands in his sight.

With the devout you will be deemed devout,
and with a perfect man you will be deemed perfect,
and with the select you will be select,
and with the crooked you will be deemed crooked.

And you will save the poor people,
and you will lower your eyes on the haughty.

For you are my lamp, O Lord,
and the Lord will illumine my darkness for me.

For in you I shall run as a lightly armed man,
and in my God I shall scale a wall.

The Strong One—his way is blameless;
the word of the Lord is strong, e tried by fire;
he is a protector for all who rely on him.

Who is strong except the Lord?
And who will be a creator except our God?
It was the Strong One who strengthened me with power
and shook my way blameless,
making my feet like the feet of deer
and setting me secure on the heights,
training my hands for war
and breaking a bronze bow with my arm.

And you gave me protection for my salvation,
and your answer made me increase
into spaciousness for my steps under me,
and my legs did not totter.

I will pursue my enemies and destroy them,
and I will not turn back until I will bring them to an end.

And I will crush them, and they shall not rise,
and they shall fall under my feet.

And you will strengthen me with power for battle;
you will make those who rise up against me bow down under me.

And you gave me my enemies in the back;
those who hated me, you even put them to death.

They will shout, and there is no helper;
to the Lord, but he did not answer them.

And I ground them down like dust of the earth;
like mire of exits I beat them fine.

Possibly he thickened it
Possibly the channels of the sea
Possibly excellent
Possibly debase
Or proven true
And you will rescue me from battle with peoples; you will guard me to be head of nations; a people whom I did not know was subject to me.

Foreign sons lied to me; at the hearing of the ear they heard me. Foreign sons shall be cast away and shall stumble out of their enclosures.

The Lord lives! And blessed be my keeper! And my God, the keeper of my salvation, shall be exalted!

The Lord who gives me vengeance is strong, disciplining peoples underneath me and bringing me out from my enemies. And you will exalt me from those who are stirred up against me; you will rescue me from a man of wrongs.

Therefore I will acknowledge you, O Lord, among the nations, and make music in your name, magnifying acts of deliverance of his king and doing mercy to his anointed, to David and his offspring forever.

And these are the last words of David: Faithful is David, son of Jesse, and faithful the man whom the Lord raised up to be the anointed of Jacob’s God, and fitting are Israel’s melodies.

The Lord’s spirit spoke by me, and his word was upon my tongue. Israel’s keeper spoke to me: Speak a parable. How might you strengthen fear of God by a human?

And by God may the sun rise at the light of dawn; the morning did not pass from splendor, and it was as if from rain for tender grass from the earth.

For is my house not so with Someone Strong? For he made with me an everlasting covenant, ready in every season, kept safe; for my whole salvation and total will is that the lawless shall not sprout. They are all like a thorny plant, thrust out, for not by hand shall they be taken, and a man shall not grow weary among them—and full of iron also is a shaft of a spear—and with fire, with burning, they shall be burned by their shame.

8 These are the names of the powerful men of David: Iebosthe the Chanite is commander of the Third—Adinon the Asonite—he drew his sword against eight hundred casualties at once.

9 And after him was Eleazar, son of his father’s brother, son of Sousites, among the three powerful men. He was with David in Serran, and when he reproached among the allophyles, they gathered there for battle, and they went up, a man of Israel. He stood up and struck among the allophyles until his hand grew weary and his hand stuck to the dagger, and the Lord brought about a great deliverance in that day. And the people were encamped behind him—only to despoil.

11 And after him was Samaia son of Asa, the Harouchite. And the allophyle gathered together at Wild Beasts, and there was there a portion of the field full of lentil, and the people fled from before allophyles. And he was made a stele in the middle of the portion and delivered it and struck the allophyles, and the Lord brought about a great deliverance.

13 And three of the Thirty went down and came into Kason to David into the cave of Odollam, and a unit of the allophyles encamped in the valley of Raphaim. And David was then in the enclosure, and the support of the allophyles was then in Baithlehem. And David longed and said, “Who will give me water to drink from the cistern that is in Baithleem, that is by the gate?” But the corps of the allophyles was then in Baithlehem. And the three powerful men broke through into the camp of the allophyles and drew water from the cistern that was in Baithleem that was by the gate and took it and brought it there, and the Lord delivered it to David. But he did not want to drink it, and he poured it out as a libation to the Lord and said, “Be gracious to me, O Lord, for doing this. Shall I drink the blood of the men who went by their lives?” And he did not want to drink it. The three powerful men did these things.

18 And Abessa, brother of Joab son of Sarouia, he was commander among the Three. And he awakened his spear against three hundred casualties and had a name among the Three. Of those Three he was highly esteemed and became a commander for them, but he did not attain to the Three.

20 And Banaias son of Iodae, he was a man great in deeds, from Kabeseel, and he struck the two sons of Ariel of Moab. He also went down and struck the lion in the middle of the pit in the day of the snowfall. He struck the Egyptian man, a man to be seen. Now in the hand of the Egyptian was a spear, like the upright of a ladder, and he went down to him with a rod and snatched the spear out of the hand of the Egyptian and killed him with his own spear. These things did Banaias son of Iodae, and he had a name among the three powerful men. Of the Three he was highly...
and esteemed, but he did not attain to the Three. And Dauid appointed him for his hearings. 4 And these are the names of the powerful men of King Dauid: Asael, brother of Ioab (he was among the Thirty), Eleanan son of Doudi his father’s brother in Baithlehem, 5 Samai the Harouite, Ethhithi son of the sons of the Hosoithite, 6 Selmon the Aoitite, Moore the Netophathite, 7 Ethhithi son of Ribah of Gabaeth son of Benjamin, 8 Baana the Netophathite, Eththi son of Riba of the Ammanite, Gelorai the Berothite, 9 carrier of the word of the Lord to the king, 10 Orna the Iebousite, Eliab son of Nathan from power, son of Gaddi, 11 Eliasou the Salabonite, sons of Iasan, Jonathan, 12 Samma the Harodite, Achian son of Sarad the Araourite, 13 Alipaleth son of the Hasbite son of the Maachatitme, Eliab son of Achitophel the Gelonite, 14 Hasarai the Carmelite, Phara the Erchi, 15 Igaal son of Nathan from power, son of Gaddi, 16 Elie the Ammanite, Gelorai the Berothite, carrier of the weapons of Ioab son of Sarouia, 17 Irsas the Ierousalinite, Gareb the Iethirite, 18 and the sheep; what did they do? Now let your hand. 19 And the angel of the Lord was by the threshing floor of Orna the Iebousite. 20 And Orna said to the king, “May the Lord your God May the Lord your God add to the people, just as they are, even while the eyes of my lord the king see! And my lord the king will not offer up a whole burnt offering to the Lord and offer it up to the Lord what is good in his sight; behold, the oxen for a whole burnt offering, and the wheels and the gear of the oxen for wood.” 21 And Orna gave everything to the king, and the king took and offer it up to the Lord what is good in his sight; behold, the oxen for a whole burnt offering, and the wheels and the gear of the oxen for wood.” 22 And Orna said to Dauid, “This is what the Lord says: Three things I am—I am taking up against you, and I shall fall now into the hand of the Lord, for his mercies are very many, but into human hands I will not fall.” And Dauid chose for himself death. 23 And there were days of wheat harvest, and the Lord gave death in Israel from morning till lunchtime, and the destruction began among the people, and seventy thousand of the men died out of the people, from Dan and as far as Bersabee. 24 And the angel of God stretched out his hand towards Jerusalem to destroy it, and the Lord was consoled over the evil and said to the angel who was destroying among the people, “It is much now; relax your hand.” And the angel of the Lord was by the threshing floor of Orna the Iebousite. 25 And Dauid went up according to the word of Gad, and they crossed the Jordan and encamped in Aroer on the right side of the city that is in the middle of the ravine of Gad and Eliezer. 26 And they came to Galaad and to the land of Thabason, which is Hadassai, and they drew near to Danidan and Oudan and circled round to Sidon and came to Mapsr of Tyre and all the cities of the Heuite and the Chananite, and they came down south of Iouda to Bersabee. 27 And they went round in all the land, and they drew near to Ierousalem at the end of nine months and twenty days. 28 And Joab gave the number of the inspection of the people to the king: and Israel was eight hundred thousand men of power capable of drawing a sword, and man of Iouda was five hundred thousand warrior men. 29 And Dauid’s heart struck him after he had numbered the people, and Dauid said to the Lord, “I sinned greatly in what I did. Now, O Lord, do put aside the lawlessness of your slave, for I have been very foolish.” 30 And Dauid rose in the morning, and a word of the Lord came to Gad the prophet,
And King David was old, advanced in days, and they kept clothing him with clothes, and he was not being warmed. And his servants said, "Let them search for a young virgin for our lord the king, and she shall wait on the king, and she shall be keeping him warm and shall fall asleep with him, and our lord the king shall be warmed." And they searched for a beautiful girl from every boundary of Israel and found Abisak the Somanite and brought her to the king. And the girl was beautiful, extremely so, and she was keeping the king warm and was ministering to him, but the king did not know her.

And Adonias son of Haggith was exalting himself, saying, "I will be king," and he prepared for himself chariots and horsemen and fifty men to run along before him. And his father did not ever hinder him, saying, "For what reason did you act?" And indeed he was very youthful in appearance, and he begot him after Abessalom. And his conferences were with Joab the son of Sarouia and with Abiathar the priest, and they were helping behind Adonias. And Sadok the priest and Banaia son of Iodae and Nathan the prophet and Semei and Rei and the powerful men of David were not behind Adonias.

And Adonias offered sacrifices, sheep and calves and lambs, with stone of Zoeloth, which was next to the spring of Rogel, and he invited all his brothers and all the prominent men of Iouda, servants of the king. And Nathan the prophet and Banaia and the powerful men and Salomon his brother he did not invite.

And Nathan spoke to Bersabee mother of Salomon, saying, "Did you not hear that Adonias son of Haggith became king, and our lord David did not know? And now come, I will indeed give you advice. And deliver your own life and the life of your son Salomon. Come on, go in to King David, and you shall speak to him, saying, 'Did you not, my lord O king, swear to your slave, saying: Salomon your son shall be king after me, and he shall sit on my throne? And why is it that Adonias became king?' And behold, while you are still there speaking with the king, I too will go in after you and will fill out your words."

And Beraßbee went in to the king into the chamber. And the king was very old, and Abisak the Somanite was ministering to the king. And Beraßbee bent down and did obeisance to the king, and the king said, "What is it with you?" And she said, "My lord O king, you swore by the Lord your God to your slave, saying: Salomon your son shall be king after me, and he shall sit on my throne. And now, behold, Adonias became king, and you, my lord O king, did not know. And he offered sacrifices, calves and lambs and sheep in great numbers, and invited all the sons of the king and Abiathar the priest and loab the commander of the force, but Salomon your slave he did not invite. And you, my lord O king—the eyes of all Israel are towards you to tell them who shall sit on the throne of my lord the king after him. And it will come to pass, when my lord the king sleeps with his fathers, that I myself and my son Salomon will be sinners."

And behold, while she was still speaking with the king, Nathan the prophet also came. And it was told the king, "Behold, Nathan the prophet." And he entered in front of the king and did obeisance to the king, in front of him on the ground. And Nathan said, "My lord O king, did you say, 'Adonias shall be king after me, and he shall sit on my throne'? For today he went down and offered sacrifices, calves and lambs and sheep in great numbers, and invited all the sons of the king and the commanders of the force and Abiathar the priest, and behold, they are eating and drinking before him, and they said, 'Let King Adonias live!' But me myself your slave and Sadok the priest and Banaia son of Iodae and Salomon your slave he did not invite. If this thing has been brought about by my lord the king, then you did not let your slave know who shall sit on the throne of my lord the king after him."

And David answered and said, "Summon to me Beraßbee." And she came in before the king and stood before him. And the king swore and said, "The Lord lives, who redeemed my life from every affliction, that as I swore to you by the Lord, the God of Israel, saying, 'Salomon your son shall be king after me, and he shall sit on my throne instead of me,' that so will I do this day."

And Beraßbee bent down on her face on the ground and did obeisance to the king and said, "Let my lord King David live forever!"

And David answered and said, "Summon to me Sadok the priest and Nathan the prophet and Banaia son of Iodae." And they came in before the king. And the king said to them, "Take the slaves of your lord with you and mount my son Salomon on my own mule and bring him down to Gion.

---

1 I.e. sexually 2 Or she bore
And there let Sadok the priest and Nathan the prophet anoint him king over Israel. And trumpet with a horn, and you shall say, ‘Let King Salomon live!’ 35 And he shall sit on my throne, and he shall be king instead of me, and I myself commanded that he be ruler over Israel and louda.” 36 And Banaias son of Iodae answered the king and said, “May it be! May the Lord, the God of my lord the king, so guarantee. 37 As the Lord was with my lord the king, so may he be with Salomon, and may he make his throne greater than the throne of my lord King David.”

38 And Sadok the priest went down, and Nathan the prophet and Banaias son of Iodae and Chereththi and Pheleththi, and they seated Salomon on the mule of King David and led him away to Gion. 39 And Sadok the priest took the horn of oil from the tent and anointed Salomon with oil of anointing and trumpeted with the horn. And all the people said, “Let King Salomon live!” 40 And all the people went up after him, and they were dancing in choruses and rejoicing with great joy, and the earth burst at their sound.

41 And Adonias heard, and all his guests, and they finished eating. And Ioab heard the sound of the horn and said, “What, the sound of the city echoing?” 42 While he was still speaking, also be
tered and did obeisance to King Salomon, and Sa-

brought him down from upon the altar. And he en-

ad and rose, and they went away, a man on his way.

50 And Adonias was afraid from before Salomon and got up and went away and took hold of the horns of the altar. 51 And it was told Salomon, saying: 2 “Iam— I am going by way of all the earth. And you shall not bring his gray hair down in peace to Hades. 7 And you shall do mercy to the sons of Beserelli the Galaadite, and they shall be among those who eat your table, for thus they drew near to me when I ran away from before Abessalom your brother. 8 And behold, there is with you Semei son of Gera son of the Iemeni from Baourim, and he cursed me with a painful curse on the day when I went to Camps, and he came down to meet me at the Jordan, and I swore to him by the Lord, saying, ‘If I will put you to death with a sword, . . . ’ 9 And you shall not hold him guiltless, for you are a wise man, and you will know what you shall do to him, and you shall bring his gray hair down with blood to Hades.”

10 And David slept with his fathers and was buried in the city of David. 11 And the days that David reigned over Israel were forty years; in Chebron he reigned seven years and in Ierousalim thirty-three years.

(OLD GREEK)
19 And Bersabee went in to King Salomon to speak to him on behalf of Adonias. And the king rose to meet her and kissed her, and he sat on his throne, and a throne was placed for the king's mother, and she sat on his right. 20And she said to him, "I request one small request from you; do not turn your face away." And the king said to her, "Make your request, my mother, for I will not refuse you." 21And she said, "Let now Abisak the Semei son of Gera, son of the offspring of the Iemini, from Chebron; 35nand he cursed me with a painful curse on the day I was going into Camps, 35nand he would come down to meet me at the Jordan, and I swore to him by the Lord, saying: If he will be put to death with a sword . . . ! 35oAnd now do not hold him guiltless, for you are a prudent man, and you will know what you shall do to him, and you shall bring his gray head down with blood to Hades."

36 And the king summoned Semei and said to him, "Build yourself a house in Jerusalem, and sit there, and you shall not go out from there to any place whatever, 37and it will be on the day of your going out, and you shall cross the Wadi Kedron; 38that you may eat the bread of affliction that is before the Lord your God for forty years, 39even as you cursed me and spoke, saying, 'The Lord shall bring back the blood of his injustice on his head.' 40And the king commanded Abiathar the priest, saying, 'Send Tarethsar son of Achim, the seer, and bring him to me.' And Tarethsar came to King Salomon. 41And the king said to Tarethsar, 'Tell me, Abiathar, why did you not bring me Tarethsar son of Achim, the seer, 42for you know of their blood, Abenner son of Ner, commander-in-chief of Israel, and Amessa son of Jathob, commander-in-chief of Ioudas, 33and their spilled blood was brought back on his head and on the head of his offspring forever, and to Daid and to his offspring and to his house and to his throne may there be peace from the Lord forever. 34And Banaïou son of Iodae came upon Ioaob and put him to death and buried him at his house in the wilderness. 35And the king put Banaïou son of Iodae in command in his place, and the kingdom was being established in Jerusalem, and the king appointed the priest Sadak first priest in the place of Abiathar.

35a (4.29) And the Lord gave Salomon discernment and very great wisdom and breadth of mind like the sand which is by the sea, 35b(4.30)and the discernment of Salomon was greatly multiplied above the discernment of all ancient sons and above all prudent ones of Egypt. 35c(3.1) And he took the daughter of Pharao and brought her into the city of Dauid until he first finished his house and the house of the Lord and the wall of Jerusalem round about, in seven years he made and finished them. 35d(5.15)And Salomon had seventy thousand bearing a burden and eighty thousand stonecutters in the hill country. 35e(7.23) And Salomon made the sea and the supports and the great washbasins and the pillars and the fountain of the court and the bronze sea. 35fAnd he built the citadel and its defenses, and he cut through the city of Daid; (9.24)thus Pharao's daughter used to go up from the city of Daid to her house which he built for her. Then he built the citadel. 35g(9.25) And Salomon would offer up in the year three whole burnt offerings and peace offerings on the altar that he built for the Lord and would burn incense before the Lord. And he finished the house. 35h(9.23) And these are the chief officers who were appointed over the works of Salomon: (5.16)three thousand six hundred overseers of the people who did the works. 35iAnd he built Assour and Magdo and Gazer and Upper Baithoron and Baalath; 35jonly after he built the house of the Lord and the wall of Jerusalem round about, after these he built these cities. 35kAnd while Daid was still alive, he commanded Salomon, saying, (2.8) "Behold, with you is Semei son of Gera, son of the offspring of the Lemuini, from Chebron; 35mhe cursed me with a painful curse on the day I was going into Camps, 35nand he would come down to meet me at the Jordan, and I swore to him by the Lord, saying: If he will be put to death with a sword . . . ! 35oAnd now do not hold him guiltless, for you are a prudent man, and you will know what you shall do to him, and you shall bring his gray head down with blood to Hades."

36 And the king summoned Semei and said to him, "Build yourself a house in Jerusalem, and sit there, and you shall not go out from there to any place whatever, 37and it will be on the day of your going out, and you shall cross the Wadi Ke-
3 And it happened after three years that two of Simei’s slaves ran away to King Anchous son of Maacha of Geth, and it was told Simei, saying, “Behold, your slaves are in Geth.” 4And Simei arose and saddled his donkey and went to Anchous in Geth to search for his slaves, and Simei went and brought his slaves from Geth. 4And it was reported to Salomon, saying, “Simei went from Jerusalem to Geth and brought back his slaves.” 42And the king sent and summoned Semei and said to him, “Did I not make you swear by the Lord and solemnly adjure you, saying, ‘Knowing you shall know that on the day you go out of Jerusalem and go to the right or to the left, by death you shall die?’ 43And why is it that you have not spoken the word that I commanded against you?” 44And the king kept the oath of the Lord and the commandment of the Lord to give Simei the blood of his slaves. 45And King Salomon is blessed, and the throne of David shall be established before the Lord for ever.” 46And King Salomon commanded Banaia son of Iodae, and he went out and did away with his slaves.

10 And it was pleasing before the Lord that Salomon requested this thing. 11And the Lord said to him, “Because you requested this thing from me and did not request for yourself many days and did not request riches and did not request lives of your enemies but requested for yourself understanding to discern between good and evil; for who will be able to judge this your weighty people?”

3 2Only, the people were burning incense at the high places, because until now a house had not been built for the name of the Lord.

4 And Salomon loved the Lord, to walk in the ordinances of his father David; only, he would sacrifice and offer incense at the high places. 4And he arose and went to Gabaon to sacrifice there, for this was the highest ground and great; Salomon offered a thousand whole burnt offerings on the altar at Gabaon. 5And the Lord appeared to Salomon in a dream by night, and the Lord said to Salomon, “Request some request for yourself.” 6And Salomon said, “You did great mercy with your slave, my father David, as he passed through before you in truth and in righteousness and in uprightness of heart with you, and you have kept him this great mercy to give his son on his throne, and I am a little lad, and I do not know my going out and my coming in, 8but your slave is in the midst of your people whom you chose, a large people, who shall not be counted, 9and you shall give your slave a heart to hear and to judge your people in righteousness to discern between good and evil; for who will be able to judge this your weighty people?”

46a And King Salomon was very prudent and wise, (4.20) and loudas and Israel were very many as the sand which is by the sea in great number, eating and drinking and being happy, (4.24) for he was chief everywhere across the river from Raphi to Gaza, among all the kings across the river, (4.25) and he had peace on all his sides round about, (4.23) and choice fatted birds. 46b And Salomon began to open the resources of Lebanon, (4.26) for he was chief among all the kings from the river and as far as the land of allopycles and to the borders of Egypt. 46i(4.2 1)And he was chief among all the kings from the river and as far as the land of allopycles and to the borders of Egypt.

46 Salomon son of David reigned over Israel and loudas in Jerusalem.

And these were the officials of Salomon: Azariou son of Sadok the priest and Ornion son of Nathan chief of those in charge and Edram, over his house, and Soubia, scribe, and Basa son of Achithalam, recorder, and Abi son of Ioab, commander-in-chief, and Achire son of Edrai over the levies and Banaia son of Iodae over the main court and over the brickworks and Zachour son of Nathan, the counselor. (4.28) And Salomon had forty thousand brood mares for chariots and twelve thousand horsemen. (4.21) And he was chief among all the kings from the river and as far as the land of allopycles and to the borders of Egypt.
birth, and we were together, and there was no one
else with us beside both of us in the house. 19 And
this woman's son died in the night, as she lay on
him, 20 and she got up in the middle of the night
and took my son from my arms and laid him in
her bosom and laid her dead son in my bosom.
21 And I arose in the morning, to nurse my son, and
that one was dead, and behold, I looked at him
closely in the morning, and behold, it was not my
son whom I had borne. 22 And the other woman
said, "No, but the living son is mine, but the dead
son is yours." And they spoke before the king.
23 And the king said to them, "You say, 'This is
my son that is alive, and this woman's son is the
dead one,' and you say, 'Not so! but my son is the
living one, and your son is the dead one.' " 24 And
the king said, "Take a dagger for me," and they
brought the dagger before the king. 25 And the king
said, "Divide the living boy, the suckling, in two,
and give the half of it to this woman and the half
of it to this woman." 26 And the woman whose was
the living son answered and said to the king—be-
cause her womb was troubled over her son—and
she said, "With regard to me, my lord, give her the
boy, and by death do not put him to death," and
this woman said, "Let it be neither mine nor yours;
divide it." 27 And the king answered and said:
"Give the boy to the one who said, 'Give it to her,
and by death do not put him to death.' She is his
mother." 28 And all Israel heard this judgment that
the king judged, and they stood in awe from before
the king, because they perceived that divine dis-
cernment was in him to execute judgment.

4 And King Salomon was ruling over Israel:
1 and these were the rulers who were his: Azai-
rius son of Sadok 3 and Eliareph and Achia son of
Saba, secretaries, and Iosaphat son of Achilid,
recorded, 4 and Sadouch and Abiathar, priests, 5 and
Ornia son of Nathan, over the officials, and
Zabouth son of Nathan, the king's companion,
and Achiel, steward, and Eliab son of Saph, over
the paternal family, and Adoniram son of Ephra,
over the levy.

7 And Salomon had twelve appointed over all
Israel to provide for the king and his household; it
would be that for one month in the year the one
would provide. 8 And these are their names: Benor
in the hill country of Ephraim, one; 9 son of
Rechab in Machemah and Bethalamin and Baith-
samus and Ailon as far as Baithanan, one; 10 son
of Esoth Bethbethna, Lousamencha and Resphara;
11 Chinanadab and Anaphathi, a man of Tableth
(his wife was a daughter of Salomon), one;
12 Bakcha son of Achilid Thanan and Mekedo
and all the house of San which is beside Sesathan
below the Esrae and from Baisaphoud Ebelmaola
as far as Maebor Loukam, one; 13 son of Gaber in
Remath Galaad, and to this the allotment Eregaba,
which is in Basan, sixty great cities with walls and
bronze bars, one; 14 Chinadab son of Achel
Maanain, one; 15 Achimaha, in Nepthali (and he
took Basemmath, Salomon's daughter, as wife),
one; 16 Baana son of Chousi in Maalath, one;
17 Samaa son of Ela in Benjamin; 18 Gaber son of
Adai in the land of Gad, the land of King Seon of
Hesebon and of King Og of Basan; and one
nasiph 9 in the land of Ioudas; 19 Iosaphat son of
Phouasoud in Issachar.

5 (4.27) And thus the officials would supply pro-
visions for King Salomon and everything or-
dered for the table of the king, each one in his
month, they did not alter a thing, and they also
used to bring to the place where the king might be
barley and straw for the horses and the chariots,
each according to his charge. 2(4.22) And these were
Salomon's provisions for one day: thirty kors b of
choice flour and sixty kors of ground meal
3(4.23) and ten choice calves and twenty pasture-fed
oxen and one hundred sheep, besides deer and gaz-
elles and choice birds, 'grain fed'; 4(4.24) For he
was ruler across the river, and he was at peace on
all sides round about.

9(4.29) And the Lord gave Salomon discern-
cement and very great wisdom and volume of mind
like the sand that is by the sea. 10(4.30) And Salomon
was greatly multiplied, above the discernment of
all ancient people and above all the discerning of
Egypt. 11(4.31) And he was wise beyond all humans;
he was wise beyond Gaithan the Ezraine and
Haiman and Chalkal and Darda, sons of Mal.
12(4.32) And Salomon spoke three thousand illus-
trations, and his songs were five thousand.
13(4.33) And he spoke of trees, from the cedar that is
in Lebanon and as far as the hyssop that comes out
through the wall, and he spoke of animals and of
birds and of reptiles and of fish. 14(4.34) And all the
people used to come to hear the wisdom of Sa-
loom, and he would receive gifts from all the
kings of the earth who were hearing of his wisdom.

14a(3.1) And Salomon took the daughter of
Pharao for himself as a wife and brought her into
the city of Dauid until he finished the house of the
Lord and his own house and the wall of Ierous-
alam. 14b(9.16) Then Pharao king of Egypt went
up and captured Gazer and burned it and the Canaan-
ite who lived in Mergab, and Pharao gave them 9 as
send-off to his daughter, Salomon's wife, and Sa-
loom built Gazer.

15(5.1) And King Chiram of Tyre sent his ser-
vants to anoint Salomon in place of his father
Dauid, for Chiram had affection for Dauid all the
days. 16(5.2) And Salomon sent to Chiram, saying,
175.3) "You know my father Dauid that he could
not build a house for the name of the Lord, my
God, from the presence of the wars that surrounded
him until the Lord put them under the traces of
his feet. 18(5.4) And now the Lord my God gave me
rest all around; there is no plotter, and there is no
evil encounter. 19(5.5) And behold, I intend to build
a house for the name of the Lord, my God, as the
Lord God spoke to my father Dauid, saying, 'Your
son whom I will give on your throne in your place,

a Heb = official  b Heb 1 kor = 220 liters  c I.e. the sheep  d I.e. Gazer and Mergab
this one shall build the house for my name.'

20(5.6) And now command, and let them cut timber from Lebanon for me, and behold, my slaves are with your slaves, and I will give you the wages of your services according to all that you say, for you know that we have no one who knows how to cut timber like the Sidonians."

21(5.7) And it happened, when Chiram heard the words of Salomon, he rejoiced greatly and said, "Blessed be God today, who gave to David a discerning son over this numerous people."

22(5.8) And he sent to Salomon, saying, "I have heard concerning all that you sent to me; I will do your every wish, cedar timber and pine. 23(5.9) My slaves shall bring them down to the sea from Lebanon, and I will make them rafts to the place that you indicate to me, and I will have them broken up there, and you will take them away, and you shall do my wish by providing food for my household."

24(5.10) And Chiram was giving Salomon cedars and his every wish. 25(5.11) And Salomon in turn gave Chiram twenty thousand kors of wheat and thirty thousand baths of beaten oil, like this Salomon would give to Chiram yearly.

26(5.12) And the Lord gave Salomon wisdom, as he spoke to him, and there was peace between Chiram and between Salomon, and they made a covenant between themselves.

27(5.13) And the king raised a levy out of all Israel, and the levy was thirty thousand men. 28(5.14) And he sent them to Lebanon, ten thousand a month alternating, they were a month in Lebanon and two months in their home, and Adoni-ram was in charge of the levy. 29(5.15) And Salomon had seventy thousand bearing a burden and eighty thousand timber like the Sidonians."

30(5.16) And he made an altar twenty cubits long and twenty its width in cubits and twenty its height in cubits.

31(5.17) And the king commanded, and they took great, costly stones and the unnumbered stones, boards and stones for the foundation of the house, and unnumbered stones. 31(5.18) And the king commanded, and they took great, costly stones and the unnumbered stones, boards and stones for the foundation of the house, and unnumbered stones, and sides the rulers appointed over Salomon's works, three thousand six hundred supervisors who managed the works. 32(5.18) And for three years they prepared the stones and the wood. 6

And it happened, in the four hundred fortieth year of the departure of the sons of Israel from Egypt, in the fourth year in the second month, when King Salomon reigned over Israel, 1d(5.17) that the king commanded, and they took great, costly stones for the foundation of the house, and unnumbered stones, boards and stones for the foundation of the house, and unnumbered stones, and sides the rulers appointed over Salomon's works, three thousand six hundred supervisors who managed the works.

6 And it happened, in the four hundred fortieth year of the departure of the sons of Israel from Egypt, in the fourth year in the second month, when King Salomon reigned over Israel, 1d(5.17) that the king commanded, and they took great, costly stones for the foundation of the house, and unnumbered stones, boards and stones for the foundation of the house, and unnumbered stones, and sides the rulers appointed over Salomon's works, three thousand six hundred supervisors who managed the works. 23 And in the dabi4 he made two cherubim of ten cubits measured size. 24 And five cubits the wing of the one cheroub and five cubits the second wing and from the tip of its wing to the tip of its wing ten in cubits; 25 thus it was with the second cheroub, with one measure one completion for both. 26 And the height of the one cheroub ten in cubits and so the second cheroub. 27 And both the cherubim were in the midst of the innermost house and he spread out their wings, and one wing was touching the wall, and a wing of the second was touching the wall, and their other wings which were in the midst of the house were touching wing to wing. 28 And he overlaid the cherubim with gold.

29 And with a stylus he inscribed all the walls of the house, round about, with engraved cherubim, and the inner and the outer had palm trees. 30 And the floor of the house he overlaid with gold, of the innermost and of the outermost.

31 And for the doorway of the dabi4 he made doors of juniper wood and a five-sided lintel and two doors of pine boards and carved on them carved cherubim and palm trees and open flower-leaves, and he overlaid with gold, and the gold

---

4 Heb 1 kor = 220 liters 5 Heb = price 6 Heb 1 bath = 22 liters 7 Heb = porch 8 Heb = inner chamber 9 f.e. side

8 Or angle
went down on the cherubim and on the palm trees.

33 And thus he made for the gateway to the shrine lintels of juniper, four-sided porticoes. 34 And pine boards in both the doors; the one door two leaves and their hinges and the second door two leaves, hinged; 35 carved cherubim and palm trees and open flower-leaves and overlaid with gold brought down upon the relief work. 36 And he built the inner court, three courses of unhewn stones and a course of prepared cedar round about. And he built the veil of the court of the altar of the house, which is before the shrine.

7 (13) And King Salomon sent and received Chiram from Tyre, 2(14) son of a widow, and he was from the tribe of Nephthali, and his father was a Tyrian man, an artisan in bronze and accomplished in skill and understanding and knowledge to perform every work in bronze, and he was brought in to King Salomon, and he made all the works.

5(15) And he cast the two pillars for the inner court, three courses of unhewn stones and a course of prepared cedar round about. And he built the veil of the court of the altar of the house, which is before the shrine.

10(23) And he made the sea, ten in cubits from its rim to its rim; the same was round in a circle; its height was five in cubits, and so the second pillar. 12(26) And its rim was like the work of the rim of a cup, like a bud of a lily, and the thickness of it a handbreadth. 13(25) And twelve oxen were under the sea, the three facing north and the three facing seaward and the three facing south and the three facing east, and all the hindquarters were toward the house, and the sea was upon them from above.

14(27) And he made ten bronze mechonoth, five cubits the length of the one mechonoth, and four cubits its width and six in cubits its height. 15(28) And this was the work of the mechonoth; they had a stopper, and a stopper between the projections were lions and oxen and cherubim, and on the projections thus: enclosed spaces both above and below the lions and the oxen, a work of descent. 17(30) And the one mechonoth had four bronze wheels and the bronze attachments and their four sides, shoulder pieces under the washbasins. 18(32) And there were hands in the wheels in the mechonoth, and the height of the one wheel was a cubit and a half. 19(33) The work of the wheels was the work of chariot wheels; their hands and their backst and their works, the whole castings. 20(34) The four shoulder pieces were at the four corners of the one mechonoth; its shoulders were from the mechonoth, 21(35) and on the top of the mechonoth, half a cubit its size, a circle around on the top of the mechonoth and a beginning of its hands and its borders, and it was open at the beginning of its hands. 22(36) And its borders were cherubim and lions and palm trees, standing, each connected on its front, inside and round about. 23(37) Like it, he made all the ten mechonoth, one order and measure for all.

24(38) And he made ten bronze buckets, the one bucket holding forty chous by measurement; the one bucket on the one mechonoth, for the ten mechonoth. 25(39) And he placed the ten mechonoth, five on the shoulder of the house on the right and five on the shoulder of the house on the left and the sea on the shoulder of the house on the right, eastward, on the side of the south.

26(40) And Chiram made the cauldrons and the tongs and the saucers, and Chiram finished making all the works that he made for King Salomon in the house of the Lord, 27(41) two pillars and the wreathed works of the pillars on the tops of the two pillars and the two lattice works to cover both the wreathed works of the carvings that were on the pillars, 28(42) two rows of pomegranates for the one lattice work, to wrap around the right and five on the shoulder of the house on the left and the sea on the shoulder of the house on the right, eastward, on the side of the south.

All the works of the king that Chiram made, entirely of bronze; 32(47) the weight of the bronze of which he made all these works, very much in abundance. 33(46) In the region of the Jordan the king cast them, in the thickness of the ground between Sokchoth and between Sira.

34(48) And King Salomon gave the implements that he made in the house of the Lord: the golden altar, and the table upon which were the loaves of the offering—golden, 35(49) and the lampstands, five on the right and five on the left, in front of the dabil—overlaid gold, and the torches and the lamps and the golden pouring vessels and the

aHeb = porch bI.e. in total cI.e. west dHeb = stand(s) eOr angle fPerhaps five spokes gPerhaps rim hI.e. the one mechonoth iPerhaps slope jinner chamber
porticoes and the nails and the saucers and the bowls and the golden censers, overlaid, and the
doorways of the innermost part of the house, the holy of the holies and the golden doors of the
shrine. And all the work that King Salomon did on the house of the Lord was fulfilled, and Sa-
lomon brought in the holy things of his father David and all the holy things of Salomon, the sil-
ver and the gold and the implements, and gave them into the treasuries of the house of the Lord.
And Salomon built his house in thirteen years.

39(7.2) And he built the House to the Forest of
the Lebanon, one hundred cubits its length and
fifty cubits its width and thirty cubits its height, and three courses of cedar logs, and cedar should-
ers for the logs. And he paneled the house, from above, on the sides of the logs, and the num-
ber of logs was forty-five; the course was fifteen,
and there were three beams and space on
space, three times, and all the doorways and
pillars and thickness before it for the ailemmi.

40(7.3) And he paneled the house, from above, on the sides of the logs, and the num-
ber of logs was forty-five; the course was fifteen,
and there were three beams and space on
space, three times, and all the doorways and
pillars and thickness before it for the ailemmi.

41(7.4) And he paneled the house, from above, on the sides of the logs, and the num-
ber of logs was forty-five; the course was fifteen,
and there were three beams and space on
space, three times, and all the doorways and
pillars and thickness before it for the ailemmi.

42(7.5) And there were three beams and space on
space, three times, and all the doorways and
pillars and thickness before it for the ailemmi.

43(7.6) And the Ailemmi of the Pillars was fifty
fifty cubits long and thirty in cubits in width, linked to-
gether. There was an ailemmi in front of them, and
pillars and thickness before it for the ailemmi.

44(7.7) And the Ailemmi of the Thrones, there
where he pronounced judgment, Ailemmi of the Court.

45(7.8) And he had a house, there where he sat, one court evolved for those according to this work, and a house for Pharao's daughter whom Salomon took, corresponding to this ailemmi.

46(7.9) All these were of costly stones, sculptur-
ed at intervals on the inside, even from the
foundation to the coping, and on the outside into
the great court 47(7.10) and with large, costly
stones, stones of ten cubits and eight cubits.

48(7.11) All these were of costly stones, sculptur-
ed at intervals on the inside, even from the
foundation to the coping, and on the outside into
the great court 47(7.10) and with large, costly
stones, stones of ten cubits and eight cubits.

49(7.12) All these were of costly stones, sculptur-
ed at intervals on the inside, even from the
foundation to the coping, and on the outside into
the great court 47(7.10) and with large, costly
stones, stones of ten cubits and eight cubits.

50(7.1b) And Salomon finished his whole house.

8 And it happened, when Salomon finished
building the house of the Lord and his own
house after twenty years, then King Salomon as-
sembled all the elders of Israel in Sion to bring up
the ark of the covenant of the Lord out of the city
of David (this is Sion) in the month Athanin.

3 And the priests carried the ark and the covert

of witness, and all the holy vessels that were in the
tent of witness, and the king and all Israel were
before the ark sacrificing countless sheep and
oxen. 6 And the priests brought the ark into its
place in the dabir, into the holy of holies, underne-
thath the wings of the cherubim,
for the cherubim were spread out by their wings
over the place of the ark, and the cherubim would
cover above the ark and above its holy things from

above, and the sacred things projected, and the
heads of the sacred things were seen from the holy
place in front of the dabir, but they could not be
seen from outside. There was nothing in the ark
except the two stone tablets, tablets of the cov-
enant, that Moseys had placed there at Choreb—
which things the Lord arranged with the sons of Is-
rael, when they came out of the land of Egypt.

10 And it happened, when the priests came out of
the holy place, that a cloud filled the house, and
the priests could not stand to minister from before
the cloud, for the glory of the Lord filled the house.

14 And the king turned his face away, and
the king blessed all Israel, and all the assembly of Isra-
el had stood. 15 And he said, "Blessed be the Lord,
the God of Israel today, who spoke with his mouth
concerning my father David and fulfilled with his
hands, saying, 16 'Since the day that I brought my
people Israel out of Egypt, I have not chosen in a
city, in one scepter of Israel, to build a house for
my name to be there, but I chose in Jerusalem for
my name to be there, and I chose David to be over
my people Israel.' 17 And it was in the heart of my
father David to build a house for the name of the
Lord, God of Israel. 18 And the Lord said to my fa-
ther David, 'Because it came into your heart to
build a house for my name, you did well that it
came into your heart; 19 nevertheless, you shall not
build the house, but your son who will come forth
out of your sides, he shall build the house for my
name.' 20And the Lord raised up his word that he
spoke, and I rose in the place of my father David,
and I sat on the throne of Israel, as the Lord had
spoken, and I built the house for the name of the
Lord, God of Israel. 21 And I set there a place for the
ark, there wherein is the covenant of the Lord,
which the Lord made with our fathers, when he
brought them out of the land of Egypt.

22 And Salomon stood before the altar of the
Lord before all the assembly of Israel and spread
out his hands to heaven and said, "O Lord God
of Israel, there is no God like you in heaven above
and on the earth beneath, keeping covenant and
mercy for your slave who goes before you with his
whole heart, which things you kept for your slave
my father David and spoke with your mouth and
have, as this day, fulfilled with your hands. 23And
now, O Lord God of Israel, keep for your slave, my
father David, what you spoke to him, saying, There
shall not be taken from you a man from before me
to sit on the throne of Israel, if only your children
keep their ways to go before me, as you went before
me! 24And now, O Lord God of Israel, do let your
word to my father David be confirmed.

27 'For will God indeed dwell with people on
the earth? If heaven and the heaven of the heaven
will not suffice for you, how much less even this
house that I built for your name! 28 And you shall
look upon my petition, O Lord God of Israel, to
hear the delight with which your slave prays before
you to you today, 29 that your eyes may be open day

aHeb = porch bAntecedent unclear cHeb = porches dPossibly engaged in eI.e. unhewn stones fHeb = inner chamber gI.e. cherubim
and night toward this house, toward the place of which you said, 'My name shall be there,' that you may heed the prayer that your slave prays toward this place day and night. 30And you shall hearken to the petition of your slave and of your people Israel, which things they pray toward this place, and you shall listen in heaven, in the place of your habitation, and you shall do and be merciful.

31 "What each sins against his neighbor, and if he takes a curse upon him that he be cursed and comes and confesses before your altar in this house, 32then you shall listen from heaven and act and shall judge your people Israel, that a lawless person has acted lawlessly—to give his way to his head—and to declare righteous a righteous person—to give him according to his righteousness.

33 "When your people Israel fall before enemies, because they will sin against you, and they shall return and acknowledge your name and pray and plead in this house, 34then you shall listen from heaven and be merciful to the sins of your people Israel and bring them again to the land that you gave to your fathers.

35 "When heaven is shut up and there is no rain, because they will sin against you, and they pray toward this place and acknowledge your name and turn from their sins, when you humble them, 36then you shall listen from heaven and be merciful to the sins of your slave and your people Israel, because you will make clear to them the good way to go in it, and you will grant rain on the land that you gave to your people in inheritance.

37 "If there is famine, if there is death—for there will be burning, locust larva—if there is no rain, because they will sin against you, and they pray toward this place and acknowledge your name and turn from their sins, when you humble them, 38then you shall listen from heaven and be merciful to the sins of your slave and your people Israel, because you will make clear to them the good way to go in it, and you will grant rain on the land that you gave to your people in inheritance.

38 "If there is famine, if there is death—for there will be burning, locust larva—if there is no rain, because they will sin against you, and they pray toward this place and acknowledge your name and turn from their sins, when you humble them, 39then you shall listen from heaven, and act and give to a man according to his righteousness, as this day.

40 "And for the stranger, he who is not of your people, 41when they shall come and pray toward this place, 42then you shall listen from heaven, from your established dwelling place, and will be merciful and act and give to a man according to his ways, just as you know his heart, for you alone know the heart of the sons of people, 43so that they may fear you all the days that they live in the land that you gave to your fathers.

44 "For your people will go out to battle against their enemies, by a way that you shall turn them, and they will pray in the name of the Lord by way of the city, which you have chosen to be in it, and the house that I have built for your name, 45then you, from heaven, shall listen to their petition and their prayer and maintain their cause.

46 "Because they will sin against you—for there is not a person who will not sin—and you will bring against them and hand them over before enemies, and those who take captive shall take them captive to a land far off and near, 47and they will turn their hearts in the land, there where they were transferred. And should they turn and plead with you in the land of their deportation, saying, 'We have sinned; we have acted lawlessly; we have acted unjustly,' 48and they turn to you by their whole heart and with their whole soul in the land of their enemies where you transferred them, and they shall pray to you by way of their land, which you gave to their fathers, the city that you have chosen, and the house that I have built for your name, 49then you shall listen from heaven, from your established dwelling place, 50and you will be merciful to their injustices with which they sinned against you and according to all their transgressions that they have transgressed against you, and you will give them over to compassion before their captors, and they will have compassion on them, 51for they are your people and your heritage, which you brought out of the land of Egypt, from the midst of a smelter of iron. 52And let your eyes and your ears be open to the petition of your slave and to the petition of your people Israel, to listen to them whenever they call to you, 53for you have separated them for yourself from among all the peoples of the earth to be your heritage, just as you said by the hand of your slave Moyses, when you brought our fathers out of the land of Egypt, O Lord, O Lord."

53a(8.12) Then Salomon spoke concerning the house, when he had finished building it, 54 "A sun the Lord made manifest in heaven; he said that he should dwell in deep darkness:

(8.13) 'Build my house, a remarkable house for yourself, to dwell in anew.' And behold, is this one not written in a book of the song?

55 And it happened, when Salomon finished praying the whole prayer and this petition to the Lord, that he arose from before the altar of the Lord, crouched down on his knees and his hands spread out toward heaven, 56and he stood and blessed all the assembly of Israel with a loud voice, saying:

56 "Blessed be the Lord today, who has given rest to his people Israel according to all that he spoke; not one word failed in all his good words which he spoke by the hand of his slave Moyses.

57 "May the Lord our God be with us, as he was with our fathers; may he be not abandon us or turn us away, 58to incline our hearts to him, to go in all his ways and to keep all his commandments and his ordinances which he commanded our fathers. 59And let these words which I have pleaded before the Lord, our God, be near to the Lord, our God, day and night, that he may maintain the cause of your slave and the cause of your people Israel, as a word of a day in its day 60so that all the peoples of the earth may know that the Lord God, he is God and there is no other. 61And let our hearts be perfect to the Lord, our God, to go devoutly in his ordinances and to keep his commandments, as this day."
62 And the king and all the sons of Israel offered a sacrifice before the Lord. 63 And King Salomon offered the sacrifices of peace that he sacrificed to the Lord, twenty-two thousand oxen and one hundred twenty thousand sheep, and the king and all the sons of Israel dedicated the house of the Lord. 64 On that day the king consecrated the middle of the court that was in front of the house of the Lord, for there he made the whole burnt offering and the sacrifices and the fat pieces of the peace offerings, because the bronze altar that was before the Lord was small so as not to be able to bear the whole burnt offering and the sacrifices of peace.

65 And Salomon held the feast in that day, and all Israel with him, a great assembly, from the entering in of Hemath to the river of Egypt, before the Lord, our God, in the house that he built, eating and drinking and rejoicing before the Lord, our God, seven days. 66 And in the eighth day he sent the people away, and he blessed them, and they went each to his tents joyful and in good heart because of the good things that the Lord did to his slave David and to his people Israel.

9 And it happened, when Salomon had finished building the house of the Lord and the house of the king and all the business of Salomon that he desired to do, 2 that the Lord appeared to Salomon a second time, as he appeared at Gabaon, 3 and the Lord said to him, “I heard the sound of your prayer and your petition which you petitioned before me; I have consecrated this house that you built to put I have done for you according to all your prayer; I and your petition which you petitioned before me; I have done for you according to all your prayer; I have heard the sound of your prayer and your petition which you petitioned before me; I have consecrated this house that you built to put gold and with every wish of his. Then the King gave Chiram twenty cities in the land of Galilee. 12 And Chiram departed from Tyre and went to Galilee, to see the cities that Salomon gave him, and they did not please him, 13 and he said, “What kind of cities are these that you gave me, brother?” And he called them Boundary to this day. 14 And Chiram brought Salomon one hundred twenty talents of gold, 26 and with that King Salomon made a ship at Gasionaber, which is near Ailath on the shore of the last sea in the land of Edom. 27 And Chiram sent off in the ship some of his servants, seafaring men who knew how to row the sea, together with the servants of Salomon. 28 And they went to Sophera and took from there one hundred twenty talents of gold and brought them to King Salomon.

10 And the queen of Saba heard the name of Salomon and the name of the Lord and came to test him with riddles, 2 and she came to Jerusalem with a very weighty force, and there were camels bearing spices and very much gold and precious stone, and she came in to Salomon and spoke to him all that was on her heart. 3 And Salomon reported to her all her words; there was not a word overlooked by the king that he did not report to her. 4 And the queen of Saba observed all the discernment of Salomon and the house that he built 5 and the food of Salomon and the sitting of his servants and the standing of his public servants and concerning your discernment, 7 and I did not believe those who spoke to me until I came and my own eyes had seen it, and behold, as they reported to me, it is not the half. You have added good things to them in every report that I heard in my land. 8 Happy are your wives! Happy are these your servants who continually stand before you, who hear all your discernment! 9 May the Lord your God be blessed who wanted you, to give you on the throne of Israel. Because the Lord loves Israel to establish it forever, he also made you king over them to do judgment in righteousness, even in their lawsuits. 10 And she gave Salomon one hundred twenty talents of gold and very much spices and precious stone. Like those spices, which the queen of Saba gave to King Salomon, there have not come again in quantity.

11 (And the ship of Chiram which carried the gold from Souphir brought very much unhehn wood and precious stone. 12 And the king made the unhehn wood supports of the house of the Lord and of the house of the king and nablasa and cinyras for the singers. Such unhehn wood had

a = Heb nebel = ten or twelve stringed instrument b = Heb kinmar = lyre
not come into the land or been seen anywhere to this day.)

13 And King Salomon gave the queen of Saba everything, as much as she desired, as much as she requested, beyond all that Salomon had given her through the hand of the king, and she returned and went to her own land, she and all her servants.

14 And the weight of gold that had come to Salomon in one year was six hundred sixty-six talents of gold. 

15 Besides the tributes from those subjected and from the merchants and from all the kings who are from beyond and the satraps of the land.

16 And Salomon made three hundred beaten gold spears; three hundred gold pieces went into the one spear. 17 And he made three hundred beaten gold weapons; three minas of gold went into the one weapon, and he put them in the House of the Forest of Lebanon. 18 And the king made a great ivory throne and gilded it with pure gold; the throne had six steps, and the throne had heads of calves in relief behind it and on this side and on that, on the place of the seat, were arms and two lions standing beside the arms. 20 And twelve lions standing “on this side and on that”, on the six steps; it was not done so in any kingdom. 21 And all Salomon’s drinking vessels were of gold, and gold washbasins, all the vessels of the House of the Forest of Lebanon, were of overlaid with gold; there was no silver, for it was not reckoned in the days of Salomon. 22 For the king had a ship of Tharsis at sea with the ships of Chiram, one ship used to come to the king from Tharsis every three years with gold and silver and carved and hewn stones.

22a(9.15) This was the business of the foraging that King Salomon brought to build the house of the Lord and the house of the king and the wall of Jerusalem and the citadel, to fortify all round the land, and the cities for the horsemen and the business of Salomon which he was engaged in, to build in Jerusalem and in all the land, 22b(9.20) so that all the people who remained of the Chettite and of the Amorrite and of the Pherezite and of the Chettites and Ammonites, Syrians and Idumeans, Chettites and Amorrites, 2 from the nations that the Lord forbade the sons of Israel: “You shall not go in to them, and they shall not go in to you, lest they turn away your hearts after their idols”; Salomon clung to them for love. 4 And it happened at the time of Salomon’s old age that his heart was not perfect with the Lord, his God, as was the heart of his father David. 5 Then Salomon built a high place to Chamos, idol of Moab, and to their king, idol of their gods. 6 Then Salomon did evil before the Lord, his God, as was the heart of his father David his father.

9 And the Lord was angry with Salomon, because his heart had turned away from the Lord God of Israel, who appeared to him twice, 10 and commanded him concerning this matter that he should definitely not go after other gods and should keep to do what the Lord God commanded him. 11 And the Lord said to Salomon, “Since these things were with you and you did not keep my commandments and my ordinances that I commanded you, tearing I will tear your kingdom that I have given to your father David I will not do them in your days; I will take it out of the hand of your son.

17 And the king gave gold and silver in Jerusalem like stones, and he gave the cedars like sycamores that are in plain in abundance. 20 And Salomon’s import of horses was from Egypt and Thekoue, and the king’s traders would receive them from Thekoue by barter, 29 and the import from Egypt rose, a chariot for a hundred pieces of silver and a horse for fifty pieces of silver, and thus to all the kings of Chettini and the kings of Syria they used to go out by sea.

11 And King Salomon was a philogynist. And he had seven hundred ruling women and three hundred concubines. And he took foreign women, both the daughter of Pharao, Moabites, Ammonites, Syrians and Idumeans, Chettites and Amorrites, 2 from the nations that the Lord forbade to the sons of Israel: “You shall not go in to them, and they shall not go in to you, lest they turn away your hearts after their idols”; Salomon clung to them for love. 4 And it happened at the time of Salomon’s old age that his heart was not perfect with the Lord, his God, as was the heart of his father David, and his foreign wives turned away his heart after their gods. 7 Then Salomon built a high place to Chamos, idol of Moab, and to their king, idol of their gods. 8 And thus he did for all his foreign wives; they were offering incense and sacrificing to their idols, 9 and Salomon did evil before the Lord; he did not go after the Lord as David his father.

9 And the Lord was angry with Salomon, because his heart had turned away from the Lord God of Israel, who appeared to him twice, 10 and commanded him concerning this matter that he should definitely not go after other gods and should keep to do what the Lord God commanded him. 11 And the Lord said to Salomon, “Since these things were with you and you did not keep my commandments and my ordinances that I commanded you, tearing I will tear your kingdom from your hand and give it to your slave. 12 Yet, for the sake of your father David I will not do them in your days; I will take it out of the hand of your son.

18 And the Lord was angry with Salomon, because his heart had turned away from the Lord God of Israel, who appeared to him twice, 10 and commanded him concerning this matter that he should definitely not go after other gods and should keep to do what the Lord God commanded him. 11 And the Lord said to Salomon, “Since these things were with you and you did not keep my commandments and my ordinances that I commanded you, tearing I will tear your kingdom from your hand and give it to your slave. 12 Yet, for the sake of your father David I will not do them in your days; I will take it out of the hand of your son. 13 Yet, I will not take the entire kingdom; I will give one scepter to your son for the sake of my slave David and for the sake of Jerusalem, the city which I chose.”

14 And the Lord raised up a satan against Salomon, Hader the Idumean (11.23) and Hesrom son of Eliade who was in Raemmath, Hadrazar, king of Souba, his master, (11.24) and men were gathered around him, and he was leader of a band, and he
first captured Damasek, (11.25) and they were a satan to Israel all the days of Salomon. And Hader the Idumean was of the seed of the kingdom in Idumea. 13 And it happened, when Dauid utterly destroyed Edom while Ioab, commander of the army, went to bury the casualties, that they cut off every male in Idumea 16 (for Ioab and all Israel encamped there in Idumea six months until he had eliminated every male from Idumea), 17 and Hader fled, he and all the Idumean men of the servants of his father with him, and they went into Egypt, and Hader was a young lad. 18 And men from the city of Madiam rose up and came into Pharan, and they took men with them and came to Pharaoh, king of Egypt, and Hader entered in before Pharaoh, and he gave him a house and arranged food for him. 19 And Hader found great favor in the sight of Pharaoh, and he gave him for a wife a sister of his sons of Pharaoh, and Ganebath was among the sons of Pharaoh. 20 And Hader heard in Egypt that Dauid his father and of his heavy collar that he placed on us, and Salomon saw the lad, that he was a man of action, and he gave him charge over the 21 And Hader said to Pharaoh, "What do you lack with me? And behold, you seek to go to your land," and Hader said to him, "Sending off send me off." And Hader returned to his land. 25 This was the evil which Hader did, and he was indignant with Israel, and he reigned in the land of Edom. 26 And Ieroboam son of Nabat the Ephrathi from Sarira, son of a widow woman, was a slave of Salomon. 27 And this was the matter when he lifted up hands against King Salomon. He built the citadel, closed up the fence of the city of Dauid his father, 28 and the person Ieroboam was mighty in power, and Salomon saw the lad, that he was a man of action, and he gave him charge over the levies of the house of Joseph. 29 And it happened at that time that Ieroboam went out of Jerusalem, and the prophet Achias the Selonite found him on the way and took him aside out of the way, and Achias had clothed himself with a new garment, and both were in the plain. 30 And Achias laid hold of his new garment that was upon him and tore it into twelve pieces. 31 And he said to Ieroboam: Take for yourself ten pieces, for this is what the Lord, God of Israel, says, "Behold, I am about to tear the kingdom from the hand of Salomon, and I will give you ten scepters, and two scepters will remain his for the sake of my slave Dauid and for the sake of Jerusalem, the city that I chose in it, out of all the tribes of Israel, 32 because he forsook me and acted for Astarte, abomination of the Sidonians, and for Chamos and for the idols of Moab and for their king, offense of the sons of Ammon, and he did not go in my ways, to do what is right before me, like his father Dauid. 34 And I will certainly not take the whole kingdom out of his hand because, resisting I will resist him all the days of his life, for the sake of my slave Dauid, him whom I chose. 35 And I will take the kingdom out of the hand of his son and give you the ten scepters, but to his son I will give the two scepters in order that there be an institution for my slave Dauid all the days before me in Jerusalem, the city which I chose for myself to put my name there. 37 And I will take you, and you shall reign in what your soul desires, and you shall be king over Israel. 38 And it will be, if you keep all that I command you and go in my ways and do what is right before me, to keep my commandments and my ordinances, as Dauid, my slave, did, then I will be with you and will build you a sure house, as I built for Dauid." 40 And Salomon sought to put Ieroboam to death, and he arose and fled to Egypt to King Sousakim of Egypt, and he was in Egypt until Salomon died. 41 And the rest of the words of Salomon and all that he did and all his discernment, behold, have these not been written in a book of the words of Salomon? 42 And the days that Salomon reigned in Jerusalem were forty years. 43 And Salomon slept with his fathers, and they buried him in the city of his father Dauid. And it happened, (12.2) when Ieroboam son of Nabat heard (and he was still in Egypt, since he fled from before Salomon and settled in Egypt), he went straight and came to his city in the land of Sarira which is in the hill country of Ephraim. And King Salomon slept with his fathers, (11.43) and his son Roboam ruled in his stead.

12 And King Roboam went to Sikima, for all Israel was coming to Sikima to make him king. 3 And the people spoke to Roboam the king, saying, "Your father made our collar heavy, and you advise, and what should I answer this people who spoke to me, saying, 'If you will be a slave to this people in this day and be subject to them and speak good words to them, they will also be your slaves all the days.'" And he disregarded the advice of the elders that attended before his father Salomon while he was still living, saying, "How do you advise and I answer this people a word?" 7 And they spoke to him, saying, "If you will be a slave to this people in this day and be subject to them and speak good words to them, they will also be your slaves all the days." 8 And he answered the advice of the elders that attended before him and said to them, "What do you advise, and what should I answer this people who spoke to me, saying, 'Lighten some of the collar that your father put on us'?" 10 And the young men who had grown up with him who attended before him and said to them, "My smallness is thicker than my fa-
12 And all Israel saw that the king did not listen to them, and the people answered the king, saying, “What share do we have in David? depart to your coverts, O Israel! Now feed your own house, O David.” And Israel went away to its coverts. 18 And the king sent Adoniram who was over the levy, and all Israel stoned him with stones, and he died, and King Roboam was the first to mount to flee to Jerusalem stoned him with stones, and he died, and King Roboam was the first to mount to flee to Jerusalem; let each return to his own house, for this thing has come from me.” And they heeded the word of the Lord and forbore to go, according to the word of the Lord.

24b(11.26-28) And there was a person of Mount Ephraim, a slave of Salomon, and his name was Ieroboam, and his mother’s name was Sarira, a prostitute, and Salomon made him ruler of the cedgel over the burdens of the house of Joseph, and he built for Salomon Sarira, which was in Mount Ephraim, and he had three hundred chariots of horses; he built the citadel with the burdens of the house of Ephraim; he enclosed the city of Dauid, and he was aspiring to the kingdom. 24c(11.40) And Salomo was seeking to put him to death, and he was afraid and ran away to King Sousakim of Egypt, and he was with him until Salomon died. 24d(11.21,22) And Ieroboam heard in Egypt that Salomon had died, and he spoke in the ears of Sousakim, king of Egypt, saying, “Send me off, and I will depart into my land,” and Sousakim said to him, “Request any request, and I will give it to you.” 24e And Sousakim gave Ieroboam Ano, the older sister of Thekemina his wife, to him as wife; she was great among the king’s daughters, and she bore to Ieroboam Abia his son. 24f And Ieroboam said to Sousakim, “Do really send me off, and I will depart.” And Ieroboam departed from Egypt and came into the land of Sarira, which is in Mount Ephraim, and there all the scepter of Ephraim gathered, and Ieroboam built a palisaded camp there.

24g(14.1) And his lad was sick with a very severe sickness, and Ieroboam went to inquire about the lad, (14.2) and he said to Ano his wife, “Arise, and go; ask God about the lad, whether he will recover from his sickness.” 24h And there was a person in Selo, and his name was Achia, and he was a son of sixty years, and the word of the Lord was with him. And Ieroboam said to his wife, “Arise, and (14.3) take in your hand for the man of God loaves and two cakes and grapes and a jar of honey.” And the woman arose and took in her hand loaves and two cakes and grapes and a jar of honey for Achia, and the person was rather old, and his eyes were dim-sighted to see.

24i And she arose from Sarira and came, and it happened, after she entered into the city to Achia the Selonite, that Achia said to her lad: Indeed, go out to meet Ano the wife of Ieroboam and you will say to her, (14.6) “Come in and do not stand, for this is what the Lord says, ‘I will send hard things upon you.’” 24j And Ano entered in before the man of God, and Achia said to her, “Why have you brought me loaves and grapes and cakes and a jar of honey? This is what the Lord says, ‘Behold, you will depart from me, and it will be when you enter the gate to Sarira that your girls will come out to meet you and will say to you, “The lad has died.”’” 24k And King Salomo slept with his fathers and was buried with his fathers in the city of Dauid. And his son Roboam ruled in his stead in Jerusalem being a son of sixteen years when he began to reign, and he reigned twelve years in Jerusalem, and his mother’s name was Naanan daughter of Anan son of Naas, king of the sons of Ammon, (14.22) and he did evil before the Lord and did not go in the way of Dauid his father.

3 reigns (old greek) 12

---

1
2

aLacking in Gk

bMale
thing concerning the Lord."  

And the woman departed when she heard, and it happened, as she entered into Sarira, that the lad died, and the wailing came out to meet her.

24o And Ieroboam went to Sikima which is in Mount Ephraim and gathered there the tribes of Israel, and Roboaom son of Salomon came up there, and a word of the Lord came to Samaias the Elami, saying, “Take for yourself a new garment which has not been immersed in water and tear it into twelve pieces, and you shall give to Ieroboam and say to him, ‘This is what the Lord says, Take for yourself ten pieces to cover yourself.’” and Ieroboam took them, and Samaias said, “This is what the Lord says concerning the ten tribes of Israel.”

24p(12.3) And the people said to Roboaom son of Salomon, (12.4) “Your father made his collar heavy upon us and the food of his table heavy. And now if you will ease up on us, then we will be subject to you,” and Roboaom said to the people, (12.5) “Yet three days, and I will answer you a word.”

24q(12.6) And Roboaom said, “Bring in the elders to me and I will take counsel with them what I should answer the people in the third day.” And Roboaom spoke in their ears the people sent to him, and the elders of the people said, “Thus the people spoke to you.”

24r(12.8) And Roboaam rejected their advice, and it was not pleasing before him, and he sent and gathered those who had been brought up with him (12.9) and spoke to them the issues, “And the people sent to me, saying these things.” (12.10) And those who had been brought up with him said: “Thus you shall speak to the people, saying, ‘My smallness is thicker than my father's loins; (12.11) my father chastised you with whips, but I will rule you with scorpions.’” 24s(12.16) And the word was pleasing before Roboaom, (12.14) and he answered the people according as the lads who grew up with him advised him, (12.16) And all the people as one man cried out, saying, “There is no part for us in Dauid, neither inheritance in the son of Iessai; to your coverts, O Israel, for this person is not for a ruler or for a leader.”

24t(12.18) And the people were dispersed from Sikima, and each departed to his coverts. (12.21) And Roboaom retained control and departed and mounted on his chariot and entered into Ierousalem, and all the scepter of Ioudas and all the scepter of Beniamin went after him.

And it happened at the beginning of the year that Roboaom gathered every man of Ioudas and Beniamin and went up to fight against Ieroboam at Sikima, 24u(12.22) And a word of the Lord came to Samaias a man of God, saying: (12.23) “Say to Roboaom, king of Ioudas, and to all the house of Ioudas and Beniamin and to the rest of the people, saying, (12.24) ‘This is what the Lord says, You shall not go up or fight against your brothers, sons of Israel; return each to his house, for this word has come from me.’” 24v(12.24) And they heard the word of the Lord and forbore to go, according to the word of the Lord.

25 And Ieroboam built Sikima, which is in Mount Ephraim and settled in it, and he went out from there and built Phanouel. 26 And Ieroboam said in his heart, “Behold, now the kingdom will revert to the house of Dauid. 27 If these people go up to offer sacrifices in the house of the Lord in Ierousalem, the heart of the people will also turn again to the Lord and their lord, to King Roboaom of Ioudas, and they will kill me.” 28 And the king took counsel and went and made two golden calves and said to the people, “Let it suffice for you to go up to Ierousalem; behold, your gods, O Israel, who brought you up out of the land of Egypt.” 29 And he set the one in Baithel, and the one he gave in Dan. 30 And this thing became a sin, and the people would go before the one as far as Dan.

31 And he made houses on high places and made some part of the people priests who were not of the sons of Leui. 32 And Ieroboam made a feast in the eighth month in the fifteenth day of the month like the feast that was in the land of Ioudas, and he went up onto the altar that he made in Baithel to sacrifice to the calves that he had made, and he placed in Bethel the priests of the high places that he made. 33 And he went up onto the altar that he made on the fifteenth day in the eighth month on the feast that he fashioned from his heart, and he made a feast for the sons of Israel and went up onto the altar to sacrifice.
11 And one old prophet lived in Baithel and his sons came and told him all the deeds that the man of God did in that day in Baithel, and the words that he spoke to the king, and they turned the face of their father. 12 And their father spoke to them, saying, "Which way has he gone?" And his sons showed him the way on which the man of God who came from Ioudas returned. 13 And he said to his sons, "Saddle the donkey for me," and they saddled the donkey for him, and he mounted it. 14 And he went after the man of God and found him sitting under an oak tree, and he said to him, "Are you the man of God who came from Ioudas?" And he said to him, "I am." 15 And he said to him, "Come with me, and eat some food." 16 And he said, "I am not able to return with you neither will I eat food or drink water in this place." 17 For thus the Lord has commanded me by a word, saying: Do not eat food there, and do not drink water there, and do not return by the way that you came on it." 18 And he said to him, "Which way has he gone?" And his sons said to him, "Saddle the donkey for me," and they saddled the donkey for him, and he mounted it. 19 And he brought him back, and he ate food and drank water in his house.

20 And it happened, as they were sitting at the table, that a word of the Lord came to the prophet who had brought him back, and he said to the man of God who came from Ioudas, saying, "This is what the Lord says: Because you emblemed the word of the Lord and did not keep the commandment that the Lord your God commanded you, and came back and ate food and drank water in this place, therefore the Lord has commanded me by a word, saying: Do not eat food there, and do not drink water there, and do not return by the way that you came on it." 18 And he said to him, "I also am a prophet as you are, and an angel has spoken to me by a word of the Lord, saying: Bring him back to yourself into your house, and let him eat food and drink water," and he lied to him. 19 And he brought him back, and he ate food and drank water in his house.

20 And it happened, as they were sitting at the table, that a word of the Lord came to the prophet who had brought him back, and he said to him, "I am." 15 And he said to him, "Come with me, and eat some food." 16 And he said, "I am not able to return with you neither will I eat food nor drink water in this place, 17 for thus the Lord has commanded me by a word, saying: Do not eat food there, and do not drink water there, and do not return by the way that you came on it." 18 And he said to him, "I also am a prophet as you are, and an angel has spoken to me by a word of the Lord, saying: Bring him back to yourself into your house, and let him eat food and drink water," and he lied to him. 19 And he brought him back, and he ate food and drank water in his house.

20 And it happened, as they were sitting at the table, that a word of the Lord came to the prophet who had brought him back, and he said to him, "I am." 15 And he said to him, "Come with me, and eat some food." 16 And he said, "I am not able to return with you neither will I eat food nor drink water in this place, 17 for thus the Lord has commanded me by a word, saying: Do not eat food there, and do not drink water there, and do not return by the way that you came on it." 18 And he said to him, "I also am a prophet as you are, and an angel has spoken to me by a word of the Lord, saying: Bring him back to yourself into your house, and let him eat food and drink water," and he lied to him. 19 And he brought him back, and he ate food and drank water in his house.

20 And it happened, as they were sitting at the table, that a word of the Lord came to the prophet who had brought him back, and he said to him, "I am." 15 And he said to him, "Come with me, and eat some food." 16 And he said, "I am not able to return with you neither will I eat food nor drink water in this place, 17 for thus the Lord has commanded me by a word, saying: Do not eat food there, and do not drink water there, and do not return by the way that you came on it." 18 And he said to him, "I also am a prophet as you are, and an angel has spoken to me by a word of the Lord, saying: Bring him back to yourself into your house, and let him eat food and drink water," and he lied to him. 19 And he brought him back, and he ate food and drank water in his house.

20 And it happened, as they were sitting at the table, that a word of the Lord came to the prophet who had brought him back, and he said to him, "I am." 15 And he said to him, "Come with me, and eat some food." 16 And he said, "I am not able to return with you neither will I eat food nor drink water in this place, 17 for thus the Lord has commanded me by a word, saying: Do not eat food there, and do not drink water there, and do not return by the way that you came on it." 18 And he said to him, "I also am a prophet as you are, and an angel has spoken to me by a word of the Lord, saying: Bring him back to yourself into your house, and let him eat food and drink water," and he lied to him. 19 And he brought him back, and he ate food and drank water in his house.

20 And it happened, as they were sitting at the table, that a word of the Lord came to the prophet who had brought him back, and he said to him, "I am." 15 And he said to him, "Come with me, and eat some food." 16 And he said, "I am not able to return with you neither will I eat food nor drink water in this place, 17 for thus the Lord has commanded me by a word, saying: Do not eat food there, and do not drink water there, and do not return by the way that you came on it." 18 And he said to him, "I also am a prophet as you are, and an angel has spoken to me by a word of the Lord, saying: Bring him back to yourself into your house, and let him eat food and drink water," and he lied to him. 19 And he brought him back, and he ate food and drank water in his house.

20 And it happened, as they were sitting at the table, that a word of the Lord came to the prophet who had brought him back, and he said to him, "I am." 15 And he said to him, "Come with me, and eat some food." 16 And he said, "I am not able to return with you neither will I eat food nor drink water in this place, 17 for thus the Lord has commanded me by a word, saying: Do not eat food there, and do not drink water there, and do not return by the way that you came on it." 18 And he said to him, "I also am a prophet as you are, and an angel has spoken to me by a word of the Lord, saying: Bring him back to yourself into your house, and let him eat food and drink water," and he lied to him. 19 And he brought him back, and he ate food and drank water in his house.

20 And it happened, as they were sitting at the table, that a word of the Lord came to the prophet who had brought him back, and he said to him, "I am." 15 And he said to him, "Come with me, and eat some food." 16 And he said, "I am not able to return with you neither will I eat food nor drink water in this place, 17 for thus the Lord has commanded me by a word, saying: Do not eat food there, and do not drink water there, and do not return by the way that you came on it." 18 And he said to him, "I also am a prophet as you are, and an angel has spoken to me by a word of the Lord, saying: Bring him back to yourself into your house, and let him eat food and drink water," and he lied to him. 19 And he brought him back, and he ate food and drank water in his house.

20 And it happened, as they were sitting at the table, that a word of the Lord came to the prophet who had brought him back, and he said to him, "I am." 15 And he said to him, "Come with me, and eat some food." 16 And he said, "I am not able to return with you neither will I eat food nor drink water in this place, 17 for thus the Lord has commanded me by a word, saying: Do not eat food there, and do not drink water there, and do not return by the way that you came on it." 18 And he said to him, "I also am a prophet as you are, and an angel has spoken to me by a word of the Lord, saying: Bring him back to yourself into your house, and let him eat food and drink water," and he lied to him. 19 And he brought him back, and he ate food and drank water in his house.
establish his children after him and establish Jerusalem; as David did what was right before the Lord, he did not turn aside from anything that he commanded him all the days of his life. And the rest of the histories of Abijah and all that he did, behold, are these things not written in a book of Histories of the Days for the Kings of Judah? And there was war between Abijah and between Jeroboam. And Abijah slept with his fathers in the twenty-fourth year of Jeroboam, and he was buried with his fathers in the city of David, and his son Asa reigned instead of him.

9 In the twenty-fourth year of King Jeroboam of Israel, Asa began to reign over Judah, and he reigned forty-one years in Jerusalem, and his mother’s name was Ana daughter of Abessalom. And Asa did what was right before the Lord like his father David. And he took away the mystic rites out of the land and removed all the evil practices that his fathers did. And he also removed his mother Ana from being a leader, because she conducted a meeting in her grove, and Asa cut down her hiding-places and burned them with fire at the Wadi Kedron. But he did not take away the high places; yet, the heart of Asa was perfect with the Lord all his days. And he brought in the columns of his father, and he brought in his columns into the house of the Lord—silver and gold and utensils.

16 And there was war between Asa and between King Baasha of Israel all the days. And King Baasha of Israel went up against Judah and built Ramah to prevent anyone from going out and coming in to King Asa of Judah. And Asa took the silver and the gold that was found in the treasures of the house of the king and gave them into the hands of his servants, and King Asa sent them away to Hadar’s son, son of Tabernakan son of Hazim king of Syria who resided in Damascus, saying, Make a covenant between me and between you and between my father and your father; behold, I have sent you presents, silver and gold; go, break your covenant with King Baasha of Israel, and he will withdraw from me.” And Hadad’s son listened to King Asa and sent the commanders of his forces against the cities of Israel and smote Ain and Dan and Abelmaa and all Chezrath as far as all the land of Nephthali. And it came to pass, when Baasha heard, that he stopped building Ramah and returned to Thersa. And King Asa made a proclamation to all Judas up to Ainakim, and they carried away the stones of Ramah and its timber which Baasha built, and with them King Asa built all the hill of Beniamin and the watchtower. And the rest of the histories of Asa and all his dominance that he exercised, behold, are these things not written in a book of Histories of the Days for the Kings of Judah? Yet, in the time of his old age he was diseased in his feet. And Asa slept and was buried with his fathers in the city of David, and his son Josaphat reigned instead of him.

25 And Nadab son of Jeroboam began to reign over Israel in the second year of King Asa of Judah, and he reigned over Israel two years. And he did what was evil before the Lord and went in the way of his father and in his sins with which he made Israel sin.

27 And Baasha son of Achia, over the house of Belaam, laid siege against him and struck him down at Gabathon, which belonged to the allophyles, and Nadab and all Israel were laying siege to Gabathon. And Baasha put him to death in the third year of Asa son of King Abijah of Judah, and he reigned. And it happened, when he reigned, that he smote the house of Jeroboam and did not leave the house of Jeroboam any breath until he destroyed it according to the word of the Lord that he spoke by the hand of his slave Achia the Selonite concerning the sins of Jeroboam as he made Israel sin and by his provocation with which he provoked the Lord God of Israel.

And the rest of the histories of Nadab and all that he did, behold, are these things not written in a book of Histories of the Days for the Kings of Israel?

33 And in the third year of King Asa of Judah, Baasha son of Achia began to reign over Israel at Thersa for twenty-four years. And he did what was evil before the Lord and went in the way of Jeroboam son of Nebat in his sins as he made Israel sin.

16 And a word of the Lord came by the hand of Ioü son of Hanani against Baasha, ‘Since I raised you from the ground and gave you as a leader over my people Israel and you went in the way of Jeroboam and made my people Israel sin, provoking me to anger with their vain things, behold, I am rousing up after Baasha and after his house, and I will render your house like the house of Jeroboam son of Nebat; the dead person of Baasha in the city, him the dogs shall devour, and his dead person on the plain, him the birds of the air shall devour.”

And the rest of the histories of Baasha and all that he did and his acts of domininance, behold, are these things not written in a book of Histories of the Days of the Kings of Israel? And Baasha slept with his fathers and was buried at Thersa, and his son Ela reigned in his stead in the twentieth year of King Asa. And by the hand of Ioü son of Hanani the Lord spoke against Baasha and against his house all the evil that he did before the Lord, to provoke him to anger with the works of his hands, in being like the house of Jeroboam, and because he smote it.

8 And Ela son of Baasha reigned over Israel two years in Thersa. And Zambri, commander of half his cavalry, conspired against him, and he was at Thersa drinking himself drunk in the house of Osa the steward at Thersa, and Zambri came in and struck him down and put him to death and reigned instead of him.

11 And it happened, when he began to reign, when he sat on his throne, that he smote the whole house of Baasha according to the word which the Lord spoke against the house of Baasha to the prophet Ioü concerning all the sins of Baasha and his son Ela as made Israel sin, provoking the
Lord God of Israel to anger with their vain things.

14 And the rest of the histories of Ela and all that he did, behold, are these things not written in a book of Histories of the Days of the Kings of Israel?

15 And Zambri reigned seven days in Thersa. And the camp of Israel was against Gabathon, which belonged to the allophyles, and the people in the camp heard, saying, "Zambri conspired and struck the king," and in Israel they made Ambri, the commander of the army, king over Israel on that day in the camp. 17 And Ambri went up from Gabathon, and all Israel with him, and they laid siege to Thersa. And it happened, when Zambri saw that his city had been taken, that he went into the cave of the house of the king and burned down the house of the king over himself with fire, and he died because of his sins that he did, to do what was evil before the Lord, to go in the way of Ieroboam son of Nabat and in his sins as he made Israel sin. And the rest of the histories of Zambri and the collusions in which he colluded, behold, are these things not written in a book of Histories of the Days of the Kings of Israel?

16 Then the people of Israel were divided; half of the people were behind Thamni son of Gonath to make him king, and half of the people were behind Ambri. The people who were behind Ambri overcame the people who were behind Thamni son of Gonath, and Thamni died, and Ioram his brother, at that time, and Ambri became king after Thamni. In the thirty-first year of King Asa, Ambri began to reign over Israel for twelve years. He reigned six years in Thersa.

24 And Ambri bought mount Semeron from Semer, the owner of the mount, for two talents of silver, and he built the mount and called the name of the mount that he built Saemeron after the name of Semer, the owner of the mount.

25 Ambri did what was evil before the Lord and did more evil than all who were before him, and he went in every way of Ieroboam son of Nabat and in his sins with which he made Israel sin, provoking the Lord God of Israel, to anger with their vain things. And the rest of the words of Ambri and all that he did and his dominance, behold, are these not written in the Book of the Words of the Days of the Kings of Israel? In the second year of Iosaphat, Achaab son of Ambri began to reign; he reigned over Israel in Samaria twenty-two years. And Achaab did what was evil before the Lord, he was more wicked than all who were before him, and it was not enough for him to go in the sins of Ieroboam son of Nabat, and he took as his wife Iezebel daughter of King Iethebaal of the Sidonians and went and was subject to Baal and did obeisance to him. And he set an altar for Baal in the house of his offences which he built in Samaria, and Achaab made a grove, and Achaab added to do provocations to provoke to anger so that his life might be destroyed; he did more evil than all the kings of Israel who were before him. In his days Achiel the Bethelite built Iericho; he laid its foundation with Abiron his firstborn and set up its doors with his younger son Segoub according to the word of the Lord, which he spoke by the hand of Jesus son of Naue.

17 And Eliou the prophet, the Thesbite from Thebsbon of Galaad, said to Achaab, "The Lord lives, the God of hosts, the God of Israel before whom I stand, if there shall be dew and rain these years, except by the word of my mouth." And a word of the Lord came to Eliou, "Go from here eastward, and hide yourself by the wadi Chorrath which is before the Jordan. And it will be that you shall drink water from the wadi, and I will command the ravens to feed you there." And Eliou did according to the word of the Lord, and he settled by the wadi Chorrath before the Jordan. And the ravens would bring him bread in the morning and meat in the evening, and he drank water from the wadi. And it happened after days that the wadi dried up, because there was no rain in the land.

8 And a word of the Lord came to Eliou, "Arise, and go to Sarepta of Sidonia; behold, I have commanded a widow there to feed you." And he arose and went to Sarepta, to the gateway of the town, and behold a widow there to feed you." And he arose and went to Sarepta, to the gateway of the town, and behold a widow there to feed you. And Eliou shouted after her and said, "Bring me now a little water in a vessel, and I will drink." And she went to take it, and Eliou shouted after her and said to her, "Indeed take for me a morsel of bread in your hand." And the woman said, "The Lord your God lives, if I have a cake, but there is only a handful of meal in the jar and a little oil in the jug, and behold, I am now gathering

3 REIGNS (OLD GREEK) 16–17

313

a Possibly illicit sexual acts  b Heb = garrison, possibly deputy
two sticks, and I shall go in and make it for myself and my children, and we shall eat and die.” 13And Eliou said to her, “Be of good courage; go in, and do according to your word, but first make me a little cake of it, and you shall bring it to me, but afterwards you shall make something for yourself and your children. 14For this is what the Lord says, ‘The jar of meal will not fail, and the jug of oil will not diminish until the day that the Lord gives rain on the earth.’ ” 15And the woman went and did it, and she and he and her children ate. 16And the jar of meal did not fail, and the jug of oil did not diminish according to the word of the Lord that he spoke by the hand of Eliou.

17 And it happened after these things that the son of the woman, the mistress of the house, became ill, and his illness was so severe until there was no breath left in him. 18And she said to Eliou, “What to me and to you, O man of God? You have come to me to bring my injustices to remembrance and to put to death my son!” 19And Eliou said to the woman, “Give me your son.” And he took him from her bosom and carried him up into the upper chamber, there where he was lodging, and laid him on his bed. 20And Eliou cried out and said, “Alas O Lord, the witness of the widow, her with whom I am staying, you have done evil by putting to death her son.” 21And he breathed on the lad three times and called on the Lord and said, “O Lord my God, let this lad’s life now come into him.” 22And it happened thus, and the lad cried out. 23And he brought him down from the upper chamber into the house and gave him to his mother, and Eliou said, “See, your son is alive.” 24And the woman said to Eliou, “Behold, I know that you are a divine man and that a word of the Lord in your mouth is true.”

18 And it happened after many days that a word of the Lord came to Eliou in the third year, saying, “Go, and appear to Achaab, and I will give rain on the surface of the earth.” 2And Eliou went to appear to Achaab. And the famine was severe in Samaria. 3And Achaab summoned Abdiou the steward. (And Abdiou was one who revered the Lord greatly, and it happened, when Iezabel smote the prophets of the Lord, that Abdiou took a hundred men, prophets, and hid them by fifty to a cave, and kept providing them with bread and water.) 4And Achaab said to Abdiou, “Come, and let us pass through the land to springs of water and to wadis, if perhaps we may find grass and keep the horses and mules alive, and none of the animals will be destroyed.” 5And they divided for themselves the way to pass through it; Achaab went in one direction alone, and Abdiou went in another direction alone.

7 And Abdiou was on the way alone, and Eliou came to meet him alone, and Abdiou hastened and fell on his face and said, “Are you he, my lord Eliou?” 8And Eliou said to him, “It is I; go, say to your lord, Behold, Eliou.” 9And Abdiou said, “What have I sinned, that you give your slave into the hand of Achaab, to put me to death? 10The Lord your God lives, if there is a nation or kingdom to which my lord has not sent to seek you, and they said, ‘He is not here,’ and he set fire to the kingdom and its regions, because it had not found you. 11And now you say, ‘Go, tell your lord, Behold, Eliou.’ 12And it will be if I depart from you, that a spirit of the Lord will carry you into a land that I know not, and I will go in to tell Achaab, and he will kill me, and your slave is one who reveres the Lord from his youth. 13Has it not been told to you my lord what I have done when Iezabel killed the prophets of the Lord, that I hid some of the Lord’s prophets, a hundred men, by fifty to a cave, and provided them with loaves and water? 14And now you say to me, ’Go, say to your lord, Behold Eliou,’ and he will kill me.” 15And Abdiou said, “The Lord of hosts lives before whom I stand, for I will appear to him today.” 16And Abdiou went to meet Achaab and told him, and Achaab ran forth and came to meet Eliou.

17 And it happened, when Achaab saw Eliou, that Achaab said to Eliou, “Are you he who perverts Israel?” 18And Eliou said, “I am not perverting Israel, but you and your father’s house, when you forsook the Lord, your God, and went after the Baalim. 19And now send, assemble all Israel for me at Mount Carmel, and the four hundred fifty prophets of shame and the four hundred prophets of the groves, since they eat at Iezabel’s table.” 20And Achaab sent to all Israel and gathered all the prophets at Mount Carmel. 21And Eliou came near to all, and Eliou said to them, “How long will you go limping on both legs? If the Lord is God, go after him, but if Baal is he, go after him.” 22And the people did not answer a word. 23And Eliou said to the people, “I fall alone against over as prophet of the Lord, and Baal’s prophets number four hundred fifty men, and the prophets of the grove, four hundred. 24Let them give us two bulls, and let them choose the one for themselves and cut it in pieces and lay it on the wood, and let them put on no fire, and I will do the other bull and will put on no fire. 25And shout in the name of your gods, and I will call on the name of the Lord, my God, and it will be, the god who answers by fire, he is God.” And all the people answered and said, “The word which you spoke is good!” 26And Eliou said to the prophets of shame, “Choose for yourselves the one bull calf, and do it first, for you are many, and call on the name of your god, and put on no fire.” 27And they took the bull calf and did it and were calling on the name of Baal from morning until noon and said, “Hear us, O Baal, hear us!” And there was no voice, and there was no hearing, and they ran about on the altar that they made. 28And it happened at noon that Eliou the Thesbite mocked them and said, “Call in a loud voice! For he is a god, for prating occupies him, and at the same time he is perhaps giving an oracle, or perhaps he is asleep and will...
get up." 28 And they were calling in a loud voice and, as was their custom, they were cutting themselves with daggers and lances until the blood gushed out over them, 29 and they were acting the prophet until evening came. And it happened, as it was the time for the sacrifice to ascend and there was no voice, that Eliou the Thesbite spoke to the prophets of the offenses, saying, "Stand aside for the present, and I will do my whole burnt offering," and they stood aside and departed.

30 And Eliou said to the people, "Come closer to me," and all the people came closer to him. 31 And Eliou took twelve stones according to the number of the tribes of Israel, as the Lord had spoken to him, saying, "Israel shall be your name," and he built the stones in the name of the Lord and repaired the altar that had been thrown down and made a thaalaa around the altar, holding two measures of seed. 32 And he piled up the firewood on the altar that he made and cut the whole burnt offering in pieces and laid it on the firewood and piled it on the altar. 33 And he said, "Take for me four jars of water, and pour it on the whole burnt offering and on the firewood," and they did so.

And he said, "Do it a second time," and they did it a second time. And he said, "Do it a third time," and they did it a third time. 35 And the water ran all around the altar, and filled the thaalaa with water.

36 And Eliou cried aloud to heaven and said, "O Lord, God of Abraam and Isaak and Israel, heed me, O Lord, heed me today with fire, and let this people know that you are Lord God and that you turned the heart of this people back." 37 And fire from the Lord fell from heaven and consumed the whole burnt offering and the firewood and the water that was in the thaalaa and the stones, and the fire licked up the dust. 38 And all the people fell on their face and said, "Truly the Lord is God; he is God." 39 And Eliou said to the people, "Seize the prophets of Baal; do not let one of them escape." And they seized them, and Eliou brought them down to the wadi Kison and slaughtered them there.

40 And Eliou said to Achaab, "Go up, and eat, and drink, for there is a sound of the feet of the rain." 41 And Achaab went up to eat and to drink, and Eliou went up on Carmel and bowed down upon the earth and put his face between his knees, and 42 And he said to his lad, "Go up, and look the way of the sea." And the lad looked and said, "There is nothing." And Eliou said, "Now you—go again seven times." And the lad returned seven times.

43 And it happened at the seventh time, and behold, a little cloud—like the sole of a person’s foot—bringing water. And he said, "Go up, and say to Achaab, ‘Harness your chariot, and go down; do not let the rain overtake you.’ " 44 And it happened until thus and thus, and heaven grew black with clouds and wind, and there was a heavy rain, and Achaab wept and went to Iezrael.

45 And the hand of the Lord was on Eliou, and he girded up his loins and ran in front of Achaab to Iezrael.

19 And Achaab told Iezabel his wife all that Eliou did and how he killed the prophets with a sword. 2 And Iezabel sent to Eliou and said, "If you are Eliou and I am Iezabel, this is what God may do to me, and this is what he may add, because I will make your life like the life of one of them by this hour tomorrow." 3 And Eliou was afraid and got up and went away for his life and came to Bersabee which belongs to loudas, and he left his lad there.

4 And he went a day’s journey into the wilderness and came and sat down under one rathm and asked that his soul die and said "Let it be enough now; indeed, take away my life from me, Lord, for I am no better than my fathers." 5 And he lay down there under a plant and fell asleep, and behold, someone touched him and said to him, "Get up, and eat." 6 And Eliou looked, and behold, at his head was a wheat cake and a jar of water, and he arose and ate and drank. And turning away, he slept. 7 And "Be the angel of the Lord returned a second time and touched him and said to him, "Get up, eat, for the journey will be too much for you."

8 And he got up and ate and drank, and he went in the strength of that food forty days and forty nights as far as Mount Choreb. 9 And there he entered into a cave and lodged there.

And behold, a word of the Lord came to him and said, "Why are you here, Eliou?" 10 And Eliou said, "Being zealous, I have been zealous for the Lord Almighty, for the sons of Israel forsook you; they threw down your altars and killed your prophets with a sword, and I alone am a remnant, and they are seeking my life, to take it."

11 And he said, "You shall go out tomorrow and shall stand before the Lord on the mountain; behold, the Lord will pass by." And there was a great, strong wind splitting mountains and crushing rocks before the Lord, and the Lord was not in the wind, and after the wind a seismic upheaval; the Lord was not in the seismic upheaval, and after the seismic upheaval a fire; the Lord was not in the fire, and after the fire the sound of a light breeze, and the Lord was there. 13 And it happened, when Eliou heard it, that he wrapped his face in his hairy mantle and went out and stood by the cave, and behold, there came a voice to him, and it said, "Why are you here, Eliou?" 14 And Eliou said, "Being zealous, I have been zealous for the Lord Almighty, for the sons of Israel forsook your covenant; they tore down your altars and killed your prophets with a sword, and I alone am a remnant, and they are seeking my life, to take it."

15 And the Lord said to him, "Go, return on your way, and you will come to the way of the wilderness of Damascus, and you shall anoint Hazael as king of Syria, and you shall anoint lou son of Namessi as king over Israel, and you shall anoint

---

[aHeb = trench]  [bPerhaps after a while]  [cHeb = broom tree]  [dPossibly earthquake and hurricane]
Elisaie son of Saphat from Abelmaoula as prophet in your stead. 17 And it will be that the one who escapes from the sword of Hazael Iou shall put to death, and the one who escapes from the sword of Iou Elisaie shall put to death. 18 And you will leave seven thousand men in Israel, all the knees that did not bow a knee to Baal and every mouth that did not do obeisance to him.

19 And he set out from there and found Elisaie son of Saphat, and he was plowing with oxen—twelve yoke of oxen ahead of him, and he was with the twelve—and he came upon him and threw his hairy mantle over him. 20 And Elisaie left the oxen and ran after Eliou and said, “I will kiss my father and will follow after you,” and Eliou said, “Go back, for I am done with you.” 21 And he returned from behind him and took the yoke of oxen and slaughtered and boiled them with the equipment from the oxen and gave it to the people, and they ate, and he arose and went after Eliou and ministered to him.

20(21) And Nabouthai the Iezraelite had one vineyard beside the threshing floor of King Achaab of Samaria. 2And Achaab spoke to Nabouthai, saying, “Give me your vineyard, and it will be to me for a garden of vegetables, because it is nearer my house, and I will give you another vineyard better than it, but if it seems pleasing before you, I will give you money in exchange for this your vineyard, and it will be to me for a garden of vegetables.” 3 And Nabouthai said to Achaab, “May it not be to me from my God to give you the inheritance of my fathers.” 4 And the spirit of Achaab became troubled, and he lay down on his bed and covered his face and did not eat bread.

5 And his wife Iezabel came in to him and said, “Why is your spirit troubled and you are not eating bread?” 6 And he said to her, “Because I spoke to Nabouthai the Iezraelite, saying, ‘Give me your vineyard for money, but if you prefer, I will give you another vineyard for it,’ and he said, ‘I will not give you the inheritance of my fathers.’” 7 And his wife Iezabel said to him, “Do you now thus act the king over Israel? Get up, eat bread, and be yourself, I will give you the vineyard of Nabouthai the Iezraelite.”

8 And she wrote a document in Achaab’s name and sealed it with his seal and sent the document to the elders and the freemen who lived with Achaab. 9 And it was written in the documents, saying, “Fast a fast, and seat Nabouthai at the head of the people, 10 and seat two men, sons of transgressors, opposite him and have them testify against him, saying, ‘You have blessed God and king, and let them take him out and stone him, and let him die.’” 11 And the men of his city, the elders and the freemen who lived in his city, did as Iezabel sent to them, just as it was written in the documents that she sent to them. 12 They called a fast and seated Nabouthai at the head of the people, 13 and two men, sons of transgressors, came and sat opposite him and testified against him, saying, “You have blessed God and king,” and they took him outside the city and stoned him with stones, and he died. 14 And they sent to Iezabel, saying, “Nabouthai has been stoned and is dead.” 15 And it happened, when Iezabel heard, that she said to Achaab, “Get up, take possession of the vineyard of Nabouthai the Iezraelite, which he refused to give you for money, for Nabouthai is not alive, for he is dead.” 16 And it happened, when Achaab heard that Nabouthai the Iezraelite was dead, that he tore his garments and put on sackcloth, and it happened after these things that Achaab arose and went down to the vineyard of Nabouthai the Iezraelite to possess it.

17 And the Lord said to Eliou the Thesbite, saying: 18 Arise, and go down to meet King Achaab of Israel who is in Samaria; behold, he is in the vineyard of Nabouthai, for he has gone down there to possess it. 19 And you shall speak to him, saying, “This is what the Lord says: Since you murdered and took possession,” therefore, “this is what the Lord says: In every place where swine and dogs licked up the blood of Nabouthai, there dogs will lick up your blood, and the prostitutes will wash themselves in your blood.”

20 And Achaab said to Eliou, “Have you found me, O my enemy?” And he said, “I have found you, because you have vainly sold yourself to do what is evil before the Lord, to provoke him to anger. 21 This is what the Lord says, ‘Behold I am bringing disaster on you, and I will burn after you and will cut off from Achaab every one who urinates against a wall, both shut up and one left in Israel, 22 and I will render your house like the house of Jeroboam son of Nathan and like the house of Baasa son of Achia concerning the provocations with which you provoked, and you made Israel sin.’” 23 And to Iezabel the Lord spoke, saying, ‘The dogs shall eat her by the fortification of Iezrael.’ 24 The dead of Achaab in the city the dogs shall eat, and his dead on the plain the birds of the air shall eat.”

25 (Yet, Achaab did act foolishly when he sold himself to do what was evil before the Lord, as his wife Iezabel led him astray, 26 and he acted most abominably in going after abominations, according to all that the Amorrites did, whom the Lord utterly destroyed from before the sons of Israel.)

27 And because of the word, when Achaab was smitten with remorse from before the Lord, he went weeping, and he tore his tunic and girded himself with sackcloth on his body and fasted and put on sackcloth in the day on which he smote Nabouthai the Iezraelite. 28 And a word of the Lord by the hand of his slave Eliou came concerning Achaab, and the Lord said, “29 Have you seen how Achaab is smitten with remorse from before me? I will not bring the disaster in his days, but in his son’s days I will bring the disaster.”

21(20) And Hader’s son gathered all his force together and went up and
laid siege against Samaria, and thirty-two kings with him and every horse and chariot, and they went up and laid siege against Samaria and fought against it. 2And he sent into the city to King Achaab of Israel 3and said to him, “This is what Hader’s son says: Your silver and your gold are mine, and your wives and your children are mine.”

4And the king of Israel answered and said, “As you spoke, O lord, king, I am yours, and all that is mine. 5And the messengers came again and said, “This is what Hader’s son says: I have sent to you, saying: You shall give me your silver and your gold and your wives and your children, 6for I will send my servants to you tomorrow at this time, and they shall search your house and the houses of your servants, and it will be the desirable objects of their eyes, on which they shall lay their hands, they will take.”

7And the king of Israel called all the elders, and said, “Indeed, know, and see that this man is seeking trouble, for he has sent to me concerning my wives and concerning my sons and concerning my daughters; my silver and my gold I did not keep back from him.” 8And the elders and all the people said to him, “Do not listen, and do not consent.” 9And he said to the messengers of Hader’s son, “Say to your master: All things that you have sent to your slave about at first I will do, but this matter I cannot do.” And the men left and returned word to him. 10And Hader’s son sent back to him, saying, “This may God do to me, and this may he add, if the dust of Samaria will suffice for foxes for all the people, for my footmen.” 11And the king of Israel answered and said, “Let it suffice; let not the hunchback boast as he who is straight.”

12And it happened, when he answered him this word, he was drinking, he and all the kings with him, in booths, and he said to his servants, “Build a palisade!” And they placed a palisade against the city.

13And behold, one prophet came up to the king of Israel and said, “This is what the Lord says, Have you seen all this great multitude? Behold, I will give it into your hand today, and you shall know that I am the Lord.” 14And Achaab said, “By whom?” and he said, “This is what the Lord says, By the lads who serve the district governors.” And Achaab said, “Who shall begin the battle?” And he said, “You.”

15And Achaab mustered the lads who served the district governors, and there were two hundred thirty, and after these things he mustered the people, every son of power, sixty thousand.

16And he went out at noon, and Hader’s son was drinking himself drunk in Sokchoth, he and the kings, thirty-two kings allied with him. 17And the lads who served the district governors went out among the first. And they sent and reported to the king of Syria, saying, “Men have come out from Samaria.”

18And he said to them, “If these have come out for peace, take them alive, and if they have come out for war, take them alive, and do not let the lads who serve the district governors come out of the city.” And the force behind them smote, each the one beside him, and Syria fled, and Israel pursued them, and Hader’s son, king of Syria, escaped on a horse of a horseman. 19And the king of Israel went out and took all the horses and the chariots and struck a great blow in Syria.

20smote, each the one beside him, and Syria fled, and Israel pursued them, and Hader’s son, king of Syria, escaped on a horse of a horseman. 21And the king of Israel went out and took all the horses and the chariots and struck a great blow in Syria.
obeyed the voice of the Lord, behold, you will depart from me, and a lion will smite you." And he went out from him, and a lion found him and smote him. 32 And he found another person and said, "Now smite me!" And the person smote him, and he smote and smashed him. 38 And the prophet departed and waited for the king of Israel along the road and bound his eyes with a bandage. 39 And it happened, as the king was passing by, that he shouted to the king and said, "Your slave went out to the army for the battle, and behold, a man brought a man to me and said to me, 'Guard this man, but if escaping he escapes, then your life shall be for his life, or else you shall pay a talent of silver.' 40 And it happened: your slave looked around here and there, and he was not. And the king of Israel said to him, "Behold, you have also slain the ambushes on my side." 41 And he hastened and removed the bandage away from his eyes, and the king of Israel recognized him that he was one of the prophets. 42 And he said to him, "This is what the Lord says, 'Because you carried off a man destined for destruction at your hand, your life shall also be for his life, and your people for his people.'" 43 And the king of Israel departed, troubled and faint, and came to Samaria.

(KAIGE)

22 And he stayed for three years, and there was no war between Syria and between Israel. 2 And it happened in the third year that Jotham, king of Judah, came down to the king of Israel. 3 And the king of Israel said to his servants, "Do you know that Remmath Galaad belongs to us, and we are saying nothing to take it out of the hand of the king of Syria?" 4 And the king of Israel said to Jotham, "Will you go up with us to Remmath Galaad to battle?" And Jotham said, "As I am, so also are you; as my people, are your people; as my horses, are your horses." 5 And Jotham, king of Judah, said to the king of Israel, "Do inquire of the Lord today." 6 And the king of Israel gathered all the prophets together, about four hundred men, and the king said to them, "Shall I go to battle against Remmath Galaad, or shall I refrain?" And they said, "Go up, and giving the Lord will give it into the hands of the king." 7 And Jotham said to the king of Israel, "Is there not a prophet of the Lord here? And we will inquire of the Lord through him." 8 And the king of Israel said to Jotham, "There is still one man to inquire of the Lord through him, but I hate him, for he does not speak anything good about me, but only evil, Michaias son of Iemla." And Jotham, king of Judah, said, "Let the king not say so." 9 And the king of Israel summoned one eunuch and said, "Quickly, Michaias son of Iemla." 10 And the king of Israel and Jotham king of Judah were sitting, a man upon his throne, armed in the gates of Samaria, and all the prophets were prophesying before them. 11 And Jotham son of Chanana made for himself horns of iron, and he said, "This is what the Lord says: With these you shall gore Syria until it is finished." 12 And all the prophets were prophesying the same way, saying, "Go up to Remmath Galaad, and you will succeed, and the Lord will give into your hands the king of Syria." 13 And the messenger who had gone to summon Michaias spoke to him, saying, "Behold now, all the prophets are speaking with one mouth good things about the king; now you too, let your words be like the words of one of them, and speak good things." 14 And Michaias said, "The Lord lives, for whatever the Lord says to me, that I will 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 refrain?" And he said, "Go up, and you will succeed, and the Lord will give it into the hands of the king." 16 And the king said to him, "How many times must I make you swear that you tell me the truth in the name of the Lord?" 17 And Michaias said, "Not so—I have seen all Israel scattered on the mountains, like a flock that has no shepherd, and the Lord said, 'These have no master; let each one go home in peace.'" 18 And the king of Israel said to Jotham, king of Judah, "Did I not tell you that this one does not prophesy anything good to me, for on the contrary evil?" 19 And Michaias said, "Not so, not I—hear the word of the Lord—not so: I saw the Lord God of Israel, sitting on his throne, and all the host of heaven stood near him on his right and on his left. 20 And the Lord said, 'Who will entice Achaab, king of Israel, and he will go up and fall at Remmath Galaad?' And one spoke one way, and another another way. 21 And a spirit came forward and stood before the Lord and said, 'I will entice him.' And the Lord said to him, 'In what way?'" 22 And he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And he said, 'You shall entice him, and indeed you shall prevail; go out, and do so.' 23 And now, behold, the Lord has put a lying spirit in the mouth of all these your prophets, and the Lord has spoken evil against you." 24 And Sedekias son of Chanana came near and struck Michaias on the cheek and said, "What kind of a spirit of the Lord has spoken in you?" 25 And Michaias said, "Behold, you shall see in that day, when you go into a chamber of the chamber to hide." 26 And the king of Israel said, "Take Michaias, and return him to Emer the governor of the city, and tell loas son of the king to put this fellow in prison and to feed him bread of affliction and water of affliction until I return in peace." 27 And Michaias said, "If returning you return in peace, the Lord has not spoken by me." 28 And the king of Israel and Jotham, king of Judah, with him went up to Remmath Galaad. 29 And the king of Israel said to Jotham, king of Judah, "I will disguise myself and enter into the battle, and you wear my clothing." And the king of Sedekias = Ra
3 REIGNS (KAIGE) 22

Israel disguised himself and entered into the battle. 31 And the king of Syria commanded the thirty-two commanders of his chariots, saying, “Fight not small or great, but only the king of Israel.” 32 And it happened, as the commanders of the chariots saw Josaphat, king of Juda, that they said, “This appears to be the king of Israel.” And they surrounded him to fight him, and Josaphat cried out. 33 And it happened, as the commanders of the chariots saw that this was not the king of Israel, that they turned back from him. 34 And one drew his bow aiming well and struck the king of Israel between the lungs and between the breastplate. And he said to the driver of his chariot, “Turn your hands around, and carry me away out of the battle, for I am wounded.” 35 And the battle turned into a rout in that day, and the king stood on his chariot facing Syria from morning until evening, and he shed blood from the wound into the hollow of the chariot, and he died in the evening, and blood of the rout flowed out to the hollow of the chariot. 36 And the herald of the army stood at sunset, saying, “Every man to his own city and to his own country, 37 for the king is dead!” And they came to Samaria and buried the king in Samaria. 38 And they washed off the chariot by the spring of Samaria, and the sows and the dogs licked up the blood, and the prostitutes washed themselves in the blood, according to the word of the Lord that he had spoken. 39 And the rest of the histories of Achaab and all that he did and the ivory house that he built and all the cities that he made, behold, are these things not written in a book of Histories of the Days of the Kings of Israel? 40 And Achaab slept with his fathers, and Ochozias his son reigned in his stead.

41 And Josaphat son of Asa reigned over Juda. In the fourth year of Achaab, king of Israel, he became king. 42 Josaphat was a son of thirty-five years when he became king, and he reigned twenty and five years in Jerusalem. And his mother’s name was Azouba daughter of Selei. 43 And he walked in all the way of Asa his father; he did not turn aside from it, doing what was right in the sight of the Lord; 44 yet he did not take away any of the high places; the people were still sacrificing and offering incense on the high places. 45 And Josaphat made peace with the king of Israel.

46(45) And the rest of the histories of Josaphat and his acts of dominance that he exercised, behold, are these things not written in a book of Histories of the Days of the Kings of Juda? 51 And Josaphat slept with his fathers and was buried with his fathers in the city of Daud his father, and Ioram his son reigned in his stead.

52(51) And Ochozias son of Achaab reigned over Israel in Samaria in the seventeenth year of Josaphat, king of Juda, and he reigned in Israel two years. 53 And he did what was evil in the sight of the Lord and walked in the way of Achaab his father and in the way of Iezabel his mother and in the sins of the house of Ieroboam son of Nabat, who made Israel sin. 54 And he was subject to the Baalim and did obeisance to them, and he provoked the Lord, God of Israel, to anger, according to all that had been done before him.

---

*I.e. that caused the*
A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. All rights reserved.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Oxford University Press.

The text of A New English Translation of the Septuagint (NETS) may be quoted in any form (written, visual, electronic, or audio) up to and inclusive of 250 verses without written permission from Oxford University Press, provided that the verses quoted do not account for more than 20% of the work in which they are quoted and provided that a complete book of NETS is not quoted. When NETS is quoted in this way, one of the following credit lines must appear on the copyright page of the work:

Quotations marked NETS are taken from A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

Quotations are taken from A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

Unless otherwise indicated, quotations are taken from A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

A New English Translation of the Septuagint may be quoted in nonsalable media (such as church bulletins, orders of service, liturgies, newsletters, etc.) without inclusion of a complete copyright notice, but the abbreviation NETS must appear at the end of each quotation.

All other uses of NETS (including but not limited to the following: quotation in excess of 250 verses or 20% of the work, publication of any commentary or reference work that uses NETS) require written permission from Oxford University Press.

The title A New English Translation of the Septuagint, the abbreviation NETS, and the NETS logo are trademarks of the International Organization for Septuagint and Cognate Studies, Inc. and may not be used without written permission from Oxford University Press.

1 And Moab rebelled against Israel after Achaab died.

2 And Ochozias fell through the lattice in his upper chamber in Samaria and was sick, and he sent messengers and told them, "Go, and inquire by the goddess Baal, fly god of Akkaron, whether I shall recover from this my sickness." And they went to inquire through him. And an angel of the Lord spoke to Eliou the Thesbite, saying, "Get up, go to meet the messengers of Ochozias, king of Samaria, and you shall say to them, 'Is it because there is no god in Israel that you are going to inquire by the goddess Baal, fly god of Akkaron? Not so, for this is what the Lord says, 'The bed upon which you went up there, you shall not come down from it, for by death you shall die.' " And Eliou went and spoke to them.

5 And the messengers returned to him, and he said to them, "Why is it that you returned?" And they said to him, "A man came up to meet us and said to us, 'Go, return to the king who sent you, and you shall say to him: This is what the Lord says: Is it because there is no god in Israel that you are going to inquire by the goddess Baal, fly god of Akkaron? Not so, the bed upon which you went up there, you shall not come down from it, for by death you shall die.' " And he spoke to them, saying, "What was the judgment of the man who went up to meet you and told you these words?"

8 And they said to him, "A hairy man, and wearing a leather belt around his waist." And he said, "This is Eliou the Thesbite."

11 And the king proceeded and sent to him another officer of fifty and his fifty. And he went up, and the officer of fifty spoke to him and said, "O man of God, fire will come down from heaven and consume you and your fifty." And fire came down from heaven and consumed him and his fifty.

13 And the king proceeded still to send a third leader, an officer of fifty, and his fifty. And the third officer of fifty went to him and knelt on his knees before Eliou and entreated him and spoke to him and said, "O man of God, do let my life and the life of these fifty slaves of yours be precious in your sight. Look, fire came down from heaven and consumed the two former officers of fifties and their fifties, but now do let the life of your slaves be precious in your sight." And an angel of the Lord spoke to Eliou and said, "Go down with him; do not be afraid from before them." And Eliou set out and went down with him to the king. And he spoke to him, and Eliou said, "This is what the Lord says: Why is it that you sent messengers to inquire by the goddess Baal, fly god of Akkaron? Not so, the bed upon which you went up there, you shall not come down from it, for by death you shall die."

17 And he died according to the word of the Lord that Eliou had spoken. And the rest of the histories of Ochozias, what he did, behold, are these things not written in a book of Histories of the Days for the Kings of Israel?

18a And Ioram son of Achaab reigns over Israeel in Samaria twelve years in the eighteenth year of Iosaphat, king of Iouda. 18b And he did what was evil in the sight of the Lord, yet not like his brothers nor like his mother. 18c And he removed the stelers of Baal that his father had made and broke them in pieces. Yet, he clung to the sins of the house of Ieroboam who made Israel sin; he did not depart from them. 18d And the Lord was inflamed with anger against the house of Achaab.

2 And it happened, when the Lord was about to take Eliou up by a whirlwind as into heaven, that Eliou and Elisaie went from Galgala. 2And Eliou said to Elisaie, "Do stay here, for the Lord has sent me as far as Baithel." And Elisaie said, "The Lord lives, and your soul lives, if I will stay here!"

4 And Eliou said to Elisaie, "Do stay here, for the Lord has sent me to Iericho." And Elisaie said, "The Lord lives, and your soul lives, if I will aban..."
And they came to Jericho.  And the sons of the prophets who were in Jericho drew near to Elisea and said to him, “Did you know that today the Lord is taking your master from above your head?” And he said, “And indeed I know; be silent.”

And Elisea said to him, “Do stay here, for the Lord has sent me as far as the Jordan.” And Elisea said, “The Lord lives, and your soul lives, if I will abandon you!” And they both went on. And fifty men, sons of the prophets, also stood opposite at a distance, and they both stood by the Jordan.

And Elisea took his sheepskin and rolled it up and struck the water, and the water was divided here and there, and they both crossed in a wilderness.

And it happened, when they had crossed, that Elisea said to Elisea, “Ask what I may do for you, before I am taken from you.” And Elisea said, “Do let twofold in your spirit be on me.” And Elisea said, “You made hard to ask this for yourself; if you see me as I am being taken up from you, then it will be so for you, and if not, it will not be.”

And it happened, as they walked, that they were walking and talking, and behold, a chariot of fire and horses of fire, and they separated between both, and Elisea was taken up in a whirlwind as into heaven.

And Elisea kept watching and crying out, “Father, Father! Chariot of Israel and its horseman!” And he saw him no longer, and he grasped his clothes and tore them into two tears.

And he picked up the sheepskin of Elisea that fell from upon Elisea, and Elisea went back and stood on the bank of the Jordan. And he took the sheepskin of Elisea that fell from upon him and struck the water, and it did not part, and he said, “Where is the God of Elisea—aphphoph?” And he struck the waters, and they burst here and there, and Elisea went over.

And the sons of the prophets who were in Jericho saw him opposite it to him. And Elisea went out to the outlet of a new bowl, and put salt there.” And they brought a new bowl, and put salt there. And they brought it to him. And Elisea went out to the outlet of the waters and threw the salt there and said, “This is what the Lord says, I have healed these waters; no longer shall there be death nor a lack of children from there.”

And the waters have been healed to this day, according to the word of Elisea that he spoke.

And he went up from there to Bethel, and while he was going up on the way, small children also came out of the city and jeered at him and said to him, “Go up, baldhead! Go up!” And he turned aside after them and saw them and cursed them in the name of the Lord. And behold, two bears came out of the wood and tore open forty-two children of them. And he went on from there to the Carmelite mountain and from there returned to Samaria.

And Ioram son of Achaab became king in Israel in the eighteenth year of Iosaphat, king of Juda, and he reigned twelve years. And he did what was evil in the sight of the Lord, yet not like his father and not like his mother, and he removed the stèles of Baal that his father had made. Yet, he clung to the sin of leroboam son of Nabat, who made Israel sin; he did not depart from it.

And Mosa, king of Moab, was noked; and he used to return to the king of Israel: 4At the rising of a thousand rams, based on wool. And it happened, after Achaab died, that the king of Moab rebelled against the king of Israel. And King Ioram went out of Samaria in that day and inspected Israel.

And he went and sent to Iosaphat, king of Juda, saying, “The king of Moab rebelled against me; will you go with me to Moab to battle?” And he said, “I will go up; like me, like you; as my people are your people, as my horses are your horses.”

And he said, “By which way should I go up?” And he said, “The way of the wilderness of Edom.”

And the king of Israel set out, and the king of Juda, and the king of Edom, and they circled around a journey of seven days, and there was no water for the camp or for the animals that were at their feet. And the king of Israel said, “O, for the Lord has summoned the three kings passing by, to give them into the hand of Moab.” And Iosaphat said, “Is there no prophet of the Lord here? And let us inquire of the Lord through him.” And one of the servants of the king of Israel answered and said, “Elisea son of Saphat, who poured water on the hands of Elisea, is here.”

And Elisea said, “He has a word of the Lord.” And the king of Israel said, “O, for the Lord has summoned the three kings passing by, to give them into the hand of Moab.” And Iosaphat said, “Is there no prophet of the Lord here? And let us inquire of the Lord through him.” And one of the servants of the king of Israel answered and said, “Elisea son of Saphat, who poured water on the hands of Elisea, is here.”

And Elisea said, “He has a word of the Lord.” And the king of Israel said, “What have I to do with you? Go to the prophets of your father.” And the king of Israel said to him, “No, for the Lord has summoned the three kings to hand them over to the hands of Moab.” And Elisea said, “The Lord of hosts before whom I stand lives, unless I regard the person of Iosaphat, king of Juda, if I had looked at you and seen you! But as it is, get me a harpist.” And it happened, as the harpist was playing, that the hand of the Lord came upon him. And he said, “This is what the

---

*Or solitude  
*Heb = even he  
*Heb = a sheep breeder  
*Perhaps at the rising of the year
Lord says, ‘Make this wadi into troughs by troughs.’

17 For this is what the Lord says, ‘You shall not see wind, and you shall not see rain, and this wadi shall be filled with water, and you shall drink, you and your possessions, and your animals.’

18 And this is easy in the sight of the Lord, and I will hand over Moab in your hand. And you shall strike every strong city, and every good tree you shall fell, and all springs of water you shall stop up, and every good portion of land you shall ruin with stones.”

20 And it happened in the morning, when the offering was going up, and behold, waters were coming from the way of Edom, and the land was filled with water.

21 And all Moab heard that the kings had come up to fight them, and they called out, from everyone wearing a belt and upward, and they stood at the frontier. And they rose early in the morning, and the sun rose over the waters, and Moab saw the waters opposite, red as blood. And they said, “This is blood of the sword; the kings had a fight, and they struck, a man his neighbor. And now, to the spoils, Moab!”

22 And they entered into the camp of Israel, and Israel rose up, and they struck them back, and they fled before them, and they entered Moab, going in and beating. And the cities they overran, and on every good portion of land they threw, a man his stone, and they filled it, and every spring of water they stopped up, and every good tree they felled until they left the stones of the wall overturned, and the slingers surrounded and struck it.

26 And the king of Moab saw that the battle prevailed over him, and he took with him seven hundred men who drew sword to break through to the king of Edom, but they could not. And he took his firstborn son who became king in his stead and offered him up as a whole burnt offering on the wall. And great regret came upon Israel, and they withdrew from him and returned to their land.

And one woman from the sons of the prophets cried to Elisaie, saying, “Your slave, my husband, died, and you knew that he was a slave who feared the Lord, and the creditor came to take my two sons for himself as slaves.”

2 And Elisaie said, “What shall I do for you? Tell me, what do you have in the house?” And she said, “Your slave has nothing in the house, but for oil with which I shall pour out into these vessels, and that which has been filled, you shall remove.”

5 And she departed from him and did so and shut the door upon her and upon her sons; they kept coming near to her, and she kept pouring in until the vessels were filled. And she said to her sons, “Bring yet to me a vessel.” And they said to her, “There is no longer a vessel.” And the oil stopped. And she came and told the man of God, and Elisaie said, “Come on, and sell the oil, and you shall pay your interests, and you and your sons shall live by the remaining oil.”

8 And a day came, and Elisaie passed through to Souman, and a great woman was there, and she prevailed on him to eat bread. And it happened after enough of his entrances that he turned aside to eat there. And the woman said to her husband, “Look, indeed I knew that this man was a holy man of God; he regularly passes through to us. Let us now make for him an upper chamber, a small place, and put for him there a bed and a table and a chair and a lampstand, and it shall be, when he enters to us, that he shall turn aside there.”

11 And a day came, and he entered there and turned aside to the upper chamber and lay down there. And he said to Giezi, his lad, “Call to me this Somanite woman.” And he called her, and she stood before him. And he said to him, “Do say to her, Behold, you amazed us with all this amazement; what must be done for you? Is it a word on your behalf to the king or to the commander of the force?” And she said, “I am—I live among my own people.”

14 And he said, “What must be done for her?” And Giezi, his lad, said, “Actually she has no son, and her husband is old.”

15 And he called her, and she stood at the door. And Elisaie said to her, “At this season, as the time is ripe, you shall have embraced a son.” But she said, “No, my lord, do not deceive your slave.”

17 And the woman conceived and bore a son at this season, as the time was ripe, as Elisaie said to her.

18 And the child matured, and it happened, when the child went out to his father to the reapers, that he said to his father, “My head, my head!” And he said to his lad, “Carry him to his mother.”

20 And he carried him to his mother, and he lay down on her knees until noon, and he died. And she carried him up and laid him on the bed of the man of God and closed upon him and went out. And she called her husband and said, “Do send me one of the lads and one of the donkeys, and I shall go quickly to the man of God and come back.”

23 And he said, “Why is it that you go to him today? It is neither new moon nor sabbath.” And she said, “Peace.”

24 And she saddled the donkey and said to her lad, “Lead, go; do not hold back for me to mount, for if I tell you . . . !”

25 Come on, and you shall go and come to the man of God at the Carmelit mountain.”

And it happened, as Elisaie saw her coming, that he said to Giezi, his lad, “Look, indeed there is that Somanite woman; now run to meet her, and you shall say, Do you have peace? Does your husband have peace? Does the child have peace?” And she said, “Peace.”

27 And she came to Elisaie at the mountain, and she caught hold of his feet. And Giezi approached to push her away. And Elisaie said, “Let her alone, for her soul is painful to her, and the Lord hid it from me and did not tell me.”

28 Then she said, “Did I ask for a son from my lord?”

---

a. i.e. into troughs
b. Antecedent unclear
c. Lacking in Gk
d. i.e. old enough to fight
Did I not say, You shall not go astray with me?"

29 And Elisea said to Giezi, "Gird up your loins, and take my staff in your hand, and go, for if you meet a man, you shall not bless him, and if a man blesses you, you shall not answer him, and you shall lay my staff on the face of the child." 30 And the mother of the child said, "The Lord lives, and your soul lives, if I will abandon you!" And Elisea rose up and went after her. 31 And Giezi went on ahead of her and laid the staff on the face of the child, but there was no sound, and there was no hearing. And he went back to meet him and told him, saying, "The child was not awakened."

32 And Elisea entered into the house, and behold, the child was lying dead on his bed. 33 And Elisea entered into the house and closed the door upon the two of them and prayed to the Lord. 34 And he went up and lay upon the child, and he put his mouth upon his mouth and his hands upon his hands, and he bent over him, and the flesh of the child was warmed. 35 And he turned around and walked to and fro in the house and went up and bent over the child until seven times, and the child opened his eyes. 36 And Elisea cried out to Giezi and said, "Call this Somanite woman." And he called, and she came in to him. And Elisea said, "Take your son." 37 And the woman came in and fell at his feet and did obeisance on the ground, and she took her son and went out.

38 And Elisea returned to Galgala, and the famine was in the land, and the sons of the prophets were sitting before him. And Elisea said to his lad, "Put the large cauldron on, and boil boiled stuff for the sons of the prophets." 39 And one went out into the field to gather ariotha, and he found a vine in the field and gathered from it a wild gourd, and he went and filled his garment full, and he threw it into the cauldron, and it became boiling. And he said, "This is not good stuff for them." 40 And he poured it in for the men to eat. And it happened, while they were eating from the boiled stuff, that behold, they cried out and said, "O man of God, there is death in the cauldron!" And they could not eat it. 41 And he said, "Bring flour, and throw it into the cauldron." And Elisea said to Giezi the lad, "Pour for the people, and let them eat." And there was no longer any harmful thing there in the cauldron.

42 And a man passed through from Baith-sarisa, and he brought to the man of God from the first products: twenty barley loaves and fruitcakes. And he said, "Give it to the people, and let them eat." 43 And his attendant said, "Why should I set this before a hundred men?" And he said, "Give it to the people, and let them eat, for this is what the Lord says, 'They shall eat and leave some behind.' " 44 And they ate and left some behind, according to the word of the Lord.

And Naiman, the commander of the force of Syria, was a great man before his master and was bmarried at in face, by him the Lord gave deliverance to Syria. And the man was powerful in strength—leprous. 2 And as for Syria, they went out lightly armed and took captive from the land of Israel a little girl, and she was in the presence of the wife of Naiman. 3 And she said to her mistress, "Would that my lord were in the presence of the prophet of God who is in Samaria! Then he will recover him from his leprosy." 4 And she went in and told her own lord and said, "Thus and so said the girl from the land of Israel." 5 And the king of Syria said to Naiman, "Come here, enter, and I will send out a document to the king of Israel."

And he went and took in his hand ten talents of silver and six thousand gold pieces and ten changes of robes. 6 And he brought the document to the king of Israel, saying, "And now, as soon as this document comes to you, behold, I sent to you Naiman my slave, and you shall recover him from his leprosy." 7 And it happened, as the king of Israel read the document, that he tore his clothes and said, "Am I a god, to put to death and to make alive, that this man sends to me to recover a man from his leprosy? For only know now, and see, that this man is setting me up as an excuse." 8 And it happened, as Elisea heard that the king of Israel had torn his own clothes, that he sent to the king of Israel, saying, "Why did you tear your clothes? Do let Naiman come to me, and let him know that there is a prophet in Israel." 9 And Naiman came in horse and chariot and stood at the door of the house of Elisea. 10 And Elisea sent a messenger to him, saying, "Going, wash seven times in the Jordan, and your flesh shall return to you, and you shall be cleansed." 11 And Naiman became angry and went away and said, "Behold now, I kept saying that he will come out to me and stand and call out in the name of his god and lay his hand on the place and recover the leprosy!" 12 Are not Abana and Pharphar, rivers of Damascus, better than the Jordan and all the waters of Israel? Going, shall I not wash in them and be cleansed?" And he turned and went away in a rage. 13 And his servants approached and said to him, "The prophet spoke a great word to you; shall you not do it—even because he said to you, 'Wash, and be cleansed.' " 14 And Naiman went down and immersed himself in the Jordan seven times, according to the word of Elisea, and his flesh returned like the flesh of a small child, and he was cleansed. 15 And he returned to Elisea, he and all his camp, and he came and stood and said, "Behold, indeed I know that there is no god in all the earth but only in Israel, and now accept the blessing from your slave." 16 And Elisea said, "The Lord lives, before whom I stand, if I will accept it!" And he urged him to accept, but he refused. 17 And Naiman said, "And if not, do let there be given to your slave a load of a pair of mules, and you shall give me from the red earth, for your slave will no longer make whole burnt offering and sacrifice to other gods except to the Lord alone. 18 And the Lord will have mercy on your slave when my mas-

\[a\text{Heb} = \text{herbs} \quad b\text{I.e. respected}\]
And to your offspring forever.” And he went out of the place where he had talked with him.

20 And Giezi, the lad of Elisaie, said, “Behold, my master spared Naiman, this Syrian, by not accepting from his hand what he brought. The Lord lives, for I will surely run after him and get something from him.” 21 And Giezi hurried after Naiman. And Naiman saw him running after him, and he turned around from the chariot to meet him. 22 And he said, “Peace. My master sent me, saying, ‘Behold, the iron is floated.’” 23 And Naiman said, “Accept two talents of silver.” And he accepted it in two bags, with two changes of robes.

24 And Naiman said, “I will give you two talents of silver. But if you will not receive it, then you may not go with me.” 25 And Elisaie said to him, “As the Lord lives, who has given you this talent? I will not accept it.” 26 And the king of Israel said, “O master, what shall I do to your servant?” 27 And Elisaie said to them, “Do strike this nation with blindness.” 28 And he struck them with blindness according to the word of Elisaie. 29 And Elisaie said to them, “This is not the city, and this is not the way; come after me, and I will lead you to the man whom you seek.” And he led them to Samaria.

30 And it happened, as they entered into Samaria, that Elisaie said, “O Lord, do open their eyes, and let them see.” And the Lord opened their eyes, and they saw. And the king of Israel said, “O master! What shall we do to these men?” 31 And Elisaie said, “Do not be afraid, for those who are with us are more than those who are with them.” 32 And Elisaie prayed and said, “O Lord, open the eyes of the lad, and let him see.” And the Lord opened his eyes, and he saw, and beheld, the mountain was full of horses, and there was a chariot of fire all around Elisaie. 33 And they came down against him. And Elisaie prayed to the Lord, and said, “Do strike this nation with blindness.” And he struck them with blindness according to the word of Elisaie. 34 And Elisaie said to them, “This is not the city, and this is not the way; come after me, and I will lead you to the man whom you seek.” And he led them to Samaria.

35 And it happened, as they entered into Samaria, that Elisaie said, “O Lord, do open their eyes, and let them see.” And the Lord opened their eyes, and they saw, and beheld, they were in the middle of Samaria. 36 And the king of Israel said, when he saw them, “Father, striking shall I strike?” 37 And he said, “You shall not strike; if you did not strike, would you have captured them with your sword and your bow? Would you have struck them? Serve up food and water before them, and let them eat and drink, and let them go to their master.” 38 And he served up before them a great serving, and they ate and drank, and he sent them, and they went to their master. And lightly armed men of Syria no longer continued to come into the land of Israel.

39 And it happened after this that the son of Hader, king of Syria, mustered all his camp and went up and besieged Samaria. 40 And there was a great famine in Samaria, and behold, they besieged it until a donkey’s head was fifty shekels of silver, and the fourth of a kab of doves’ dung was five shekels of silver. 41 And the king of Israel was passing by on the city wall, and a woman cried out to him, saying, “Save, O lord king!” 42 And he said to her, “No! May the Lord save you. How can I save you? Surely not from the threshing floor or from the wine press?” 43 And the king said to her, “What is it with you?” And she said, “This woman said to me, ‘Give up your son, and we will eat him today, and my son, we will also eat him tomorrow.’” 44 And we boiled my son and ate him, and I said to her on
the second day, ‘Give up your son, and let us eat him.’ But she hid her son.” 30 And it happened, when the king of Israel heard the words of the woman, that he tore his clothes—and he was passing by on the city wall—and the people saw the sackcloth on his flesh underneath. 31 And he said, “This is what God may do to me, and this is what he may add, if the head of Elisaie shall stand firm upon him today.”

32 And Elisaie was sitting in his house, and the elders were sitting with him. And he sent a man before his presence. Before the messenger came to him, he also said to the elders, “Are you aware that this son of the murderer sent someone to take off my head? Look, when the messenger comes, shut the door, and detain him at the door. Is not the sound of his master’s feet behind him?” 33 He was still speaking with them, and behold, a messenger came down to him and said, “Behold, this trouble is from the Lord! Why should I wait for the Lord any longer?”

7 And Elisaie said, “Hear a word of the Lord; this is what the Lord says, About this time tomorrow a double measure of barley for a shekel and a double measure of barley for a shekel, in the gates of Samaria.” 2And the number-three man, on whose hand the king rested on it, answered Elisaie and said, “Behold, the Lord will make cataracts in heaven; this thing will not be, will it?” And Elisaie said, “Behold, you shall see with your own eyes, but you shall not eat from there.”

3 And there were four leprous men by the gate of the city, and a man said to his neighbor, “Why should we sit here until we die? 4If we say, ‘Let us fall into the camp of Syria.’ if they keep us alive, we shall also die. And now come, and let us fall into the camp of Syria; if they put us to death, we shall also die.” And they arose in the darkness, to enter into the camp of Syria, and behold, there was no man there. 5And they arose in the darkness, to enter into the camp of Syria; and they came into a part of the camp of Syria; and behold, there was no man there. 6And the Lord caused the camp of Syria to hear a sound of chariot and a sound of horse and a sound of a great force, and a man said to his brother, “Now the king of Israel has hired against us the kings of the Chettites and the kings of Egypt to come against us.” 7And they arose and fled in their tents and their horses and their donkeys in the camp as it was and fled for their own life. 8And these leprous men entered to a part of the camp, and they entered into one tent and ate and drank and carried away from there silver and gold and clothing and went, and they came back and entered into another tent and took from there and went and hid it.

9 And a man said to his neighbor, “Not in this manner we are acting. This day is a day of good news, and we are silent and waiting until the morning light, and we will find lawlessness, and now come, and let us enter and report in the house of the king.” 10 And they entered and called toward the gate of the city and reported to them, saying, “We entered into the camp of Syria, and behold, there is no man nor human voice there but only a tied horse and a donkey and their tents as they are.” 11 And the gatekeepers called out and reported to the house of the king within. 12 And the king got up at night and said to his servants, “I will now tell you what Syria did to us. They know that we are hungry, and they went out of the camp and hid in the field, saying, ‘They will come out of the city, and we shall take them alive and enter into the city’.” 13 And one of his servants answered and said, “Do let them take five of the remaining horses, which were left here; behold, it is for all the departed multitude of Israel, and we shall send there and look.” 14 And they took two mounted on horses, and the king of Israel sent them after the king of Syria, saying, “Go, and see.” 15 And they went after them as far as the Jordan, and behold, all the way was full of garments and vessels which Syria had thrown away in their alarm. And the messengers returned and told the king.

16 And the people went out and plundered the camp of Syria. And there was a measure of fine flour for a shekel, and a double measure of barley for a shekel, according to the word of the Lord. 17 And the king appointed the number-three man, on whose hand the king rested on it, over the gate, and the people trampled him in the gate, and he died, just as the man of God had spoken, who spoke when the messenger came down to him. 18 And it happened just as Elisaie had spoken to the king, saying, “A double measure of barley for a shekel and a measure of fine flour for a shekel, and it will be about this time tomorrow in the gate of Samaria.” 19 And the number-three man answered Elisaie and said, “Behold, the Lord makes cataracts in heaven; this thing will not be, will it?” And Elisaie said, “Behold, you shall see with your own eyes, but you shall not eat from there.”

8 And Elisaie spoke to the woman whose son he sparked to life, saying, “Get up, and go, you and your household, and sojourn wherever you may sojourn, for the Lord has called for a famine upon the land.” And indeed it came upon the land for seven years. 2And the woman got up and did according to the word of Elisaie, and she went, she and her household, and sojourned in the land of the allophyles seven years. 3 And it happened after the end of the seven years that the woman returned from the land of the allophyles into the city, and she came to cry out to the king for her own house and for her own fields. 4 And the king was speaking to Giezi, the lad of Elisaie the man of God, saying, “Do tell me all the great things that Elisaie did.” 5 And it happened, while he was telling the king the fact that he sparked to life a dead son, that behold the woman whose son Eli-

i.e. the king
inquire of the Lord through him, saying, ‘Shall I recover from this my illness?’ “ 9 And Hazaël went to meet him and took mānaa in his hand and all the good things of Damascus, a load of forty camels. And he came and stood before him and said to Eli-

saïe, “Your son, Hader’s son, king of Syria, sent me to you, saying, ‘Shall I recover from this my illness?’ “ 10 And Eliisaïe said, “Go, say to him, ‘By life you shall live, but the Lord showed me that by death you shall die.’ “ 11 And he stood before his face and fixed bhis gazeb until shame, and the man of God wept. 12 And Hazaël said, “Why is it that my lord weeps?” And he said, “Because I know what evil you will do to the sons of Israel; you will dis-

patch their fortresses by fire and kill their choice men by sword and drive into their infants and rip open their pregnant women.” 13 And Hazaël said, “What is your slave, the dead dog, that he shall do this thing?” And Eliisaïe said, “The Lord showed me you reigning over Syria.” 14 And he departed from Eliisaïe and went in to his master, and he said to him, “What did Eliisaïe say to you?” And he said, “He told me, ‘By life you shall live.’ “ 15 And it hap-

pened the next day that he took the mānaa and dipped it in the water and put it on his face, and he died. And Hazaël reigned in his stead.

16 In the fifth year of Ioram son of Achaab, king of Israel, Ioram son of losaphot, king of Iouda, became king. 17 He was a son of thirty-two years when he became king, and he reigned eight years in Ierousalem. 18 And he walked in the way of the kings of Israel, as did the house of Achaab, for a daughter of Achaab was his wife, and he did what was evil in the sight of the Lord. 19 But the Lord did not want to destroy Iouda, for the sake of Dauid his slave, since he had said to give a lamp to him and to his sons all the days. 20 In his days Edom revolted from under the hand of Iouda, and they made a king over them-

selves. 21 And Ioram went up to Sior, and all the chariots with him, and it happened, when he arose, that he struck Edom, who had surrounded him, and the commanders of the chariots, and the people fled to their coverts. 22 And Edom revolted from under the hand of Iouda until this day. Then Lobena revolted at that time. 23 And the rest of the histories of Ioram and all that he did, behold, are these things not written in a book of Histories of the Days for the Kings of Iouda? 24 And Ioram slept with his fathers and was buried with his fathers in the city of Dauid his father, and Ochozias his son reigned in his stead.

25 In the twelfth year of Ioram son of Achaab king of Israel, Ochozias son of Ioram became king. 26 Ochozias was a son of twenty-two years when he became king, and he reigned one year in Ierousalem. And his mother’s name was Gotholia, daughter of Ambri, king of Israel. 27 And he walked in the way of the house of Achaab and did what was evil in the sight of the Lord, as did the house of Achaab.

28 And he went with Ioram son of Achaab into battle with Hazaël, king of the allophyles, at Rem-

moth Galaad, and the Syrians struck Ioram. 29 And King Ioram returned to be healed in Iezrael of the wounds with which they struck him at Remmoth, when he fought with Hazaël, king of Syria. And Ochozias son of Ioram went down to see Ioram son of Achaab in Iezrael, because he was ill.

9 And the prophet Eliisaïe called one of the sons of the prophets and said to him, “Gird up your loins, and take the jug of this oil in your hand, and go to Remmoth Galaad. 2 And you shall enter there and see there lou son of losaphot son of Namessi, and you shall enter and stand him up in the chamber in the chamber. 3 And you shall take the jug of oil and pour it on his head and say, ‘This is what the Lord says: I have anointed you as king over Israel.’ And you shall open the door and flee and not linger.” 4 And the lad, the prophet, went to Remmoth Galaad. 5 And he entered, and behold, the com-

manders of the force were sitting, and he said, “I have a message for you, commander.” And iou said, “For which one of all of us?” And he said, “For you, commander.” 6 And he got up and en-

tered into the house, and he poured the oil on his head and said to him, “This is what the Lord, the God of Israel says: I have anointed you as king over the people of the Lord, over Israel. 7 And you shall utterly destroy the house of Achaab, your master, from before me and avenge the blood of my slaves the prophets and the blood of all the slaves of the Lord from the hand of Iezabel 8 and from the hand of the whole house of Achaab, and you shall utterly destroy from the house of Achaab “one urinating against a wall”, both bond and left behind in Isra-

il. 9 And I will make the house of Achaab like the house of Ieroobaom son of Nabat and like the house of Baasa son of Acha. 10 And the dogs shall devour Iezabel in the portion of Iezrael, and there is no one to bury her.” And he opened the door and fled.

11 And iou came out to the servants of his master, and they said to him, “Is it peace? Why is it that this epistle entered to you?” And he said to them, “You know the man and his babble.” 12 And they said, “Wrong! Do tell us!” And iou said to them,
Thus and so he spoke to me, saying, “This is what the Lord says: I have anointed you as king over Israel.” 11 And when they heard this, they hurried, and they took each man his garment and put it under him on garem of the steps, and they trumpeted with a horn and said, “Iou has become king.” 14 And Iou son of Josaphat son of Namessi conspired against Ioram. And Ioram, he was guarding at Remmoth Galaad, he and all Israel, from before Hazael, king of Syria, 15 and King Ioram returned to be healed in Iezrael of the wounds with which the Syrians struck him, when he fought with Hazael, king of Syria. And Iou said, “If your soul is with me, let no one go out of the city escaping to go and tell in Iezrael.” 16 And Iou rode and proceeded and went down to Iezrael, because Ioram, king of Israel, was being healed in Iezrael from the arrows with which the Aramin shot him down in Rammath in the battle with Iezrael, and the Lord says: I have anointed you as king over Is- rael.” 17 And when they heard this, they hurried, and said, “I see a cloud of dust.” And Ioram, he was guarding at Remmoth Galaad, he and all Israel, from before Hazael, king of Syria, 15 and King Ioram returned to be healed in Iezrael of the wounds with which the Syrians struck him, when he fought with Hazael, king of Syria. And Iou said, “If your soul is with me, let no one go out of the city escaping to go and tell in Iezrael.” 18 And a horse rider went and said, “Take a rider, and send him before them, and let him say, ‘Is it peace?’” 19 And he sent a second horse rider, and he came to him and said, “This is what the king says, ‘Is it peace?’” And Iou said, “What have you to do with peace? Fall in behind me.” And the lookout reported, saying, “The messenger came to them, but he did not come back.” 20 And he sent a second horse rider, and he came to him and said, “This is what the king says, ‘Is it peace?’” And Iou said, “What have you to do with peace? Fall in behind me.” And the lookout reported, saying, “The messenger came to them, but he did not come back.” 21 And Ioram said, “Get ready.” And he got a chariot ready. And Ioram, king of Israel, went out, and Iozchias, king of Iouda, a man in his chariot, and they went out to meet Iou, and they found him in the portion of Nabouthai the Iezraelite. 22 And it happened, when Ioram saw Iou, that he said, “Is it peace, Iou?” And Iou said, “What peace? I have come to you around this time tomorrow in Iezrael.” 23 And Ioram turned his hands to flee and said to Iozchias, “Treachery, Iozchias!” 24 And Iou filled his hand with his bow and struck Ioram between his arms, and the arrow came out through his heart, and he went on his knees. 25 And Iou said to Badekar his number-three man, “Throw him in the portion of field of Nabouthai the lezraelite, for I remember, when I and you were mounted on teams behind Achaab his father, and the Lord took this issue against him, saying, 26 Surely with the blood of Nabouthai and the blood of his sons that I saw yesterday, says the Lord, I will also repay him in this portion, says the Lord. And now, do lift him up, and throw him in the portion, in ac- cordance with the word of the Lord.” 27 And Ochozias, king of Iouda, saw and fled on Baithaggan road. And Iou pursued after him and said, “And indeed him!” And he struck him in the chariot at the ascent of Gai, which is leblam. And he fled to Mageddon and died there. 28 And his servants put him on the chariot and brought him to Jerousalem and buried him in his tomb in the city of Daud. 29 And in the eleventh year of Ioram, king of Israel, Iozchias became king over Iouda; b 30 And Iou came to Iezrael, and Iezabel heard, and she painted her eyes black and adorned her head and peeked through the window. 31 And Iou entered into the city, and she said, “Is it peace, Zambri, the murderer of his master?” 32 And he lifted up his face toward the window and saw her and said, “Who are you? Come down with me!” And two eunuchs peered down towards him. 33 And he said, “Roll her.” And they rolled her, and some of her blood was spattered to the wall and to the horses, and they trampled on her. 34 And Iou went in and ate and drank, and he said, “Do see to this cursed woman, and bury her, for she is a king’s daughter.” 35 And they went to bury her, and they found nothing in connection with her other than the skull and the feet and the palms of her hands. 36 And they went back and told him, and he said, “The word of the Lord, which he spoke by the hand of his slave Eliou the Thesbite, saying, ‘In the portion of Iezrael the dogs shall devour the flesh of Iezabel, and the carcass of Iezabel shall be like dung on the surface of the field in the portion of Iezrael so that they shall not say, It is Iezabel!’ ”

And in the thirteenth year of Ioram, king of Israel, Iou ruled over them. And Ioram, king of Israel, saw that there was peace, and he trusted in his heart, saying, “Surely there is no god in Samaria.” 2 And he left the messengers who had come to him from Iezabel his mother, who said, “Do make a man king.” 3 And he took horses, and the chariot ready. And Ioram, king of Israel, went out, and Ochozias, king of Iouda, a man in his chariot, and they went out to meet Iou, and they found him in the portion of Nabouthai the lezraelite, for I remember, when I and you were mounted on teams behind Achaab his father, and the Lord took this issue against him, saying, 4 Surely with the blood of Nabouthai and the blood of his sons that I saw yesterday, says the Lord, I will also repay him in this portion, says the Lord. And now, do lift him up, and throw him in the portion, in accordance with the word of the Lord.” 5 And those over the house and those over the city and the elders and the guardians sent to Iou, saying, “Come down with us, in the king’s name.” 6 And Ioram said, “This is what the king says, ‘Is it peace?’” And Iou said, “What peace? We are your servants, and whatever you say to us, we will do. We will not make a man king; we will do what is good in your sight.” 7 And he wrote them a second letter, saying, “If you are for me and you listen to my voice, take the heads of the men of the sons of your master, and bring them to me around this time tomorrow in Iezrael. 8 And the sons of the king were seventy men. These as prominent men of the city were bringing them up. 9 And it happened, when the letter came to them, that they took the sons of the king and slaughtered them, seventy men, and they put their heads in baskets and sent them to him in Iezrael.
And the messenger came and reported, saying, "They brought the heads of the sons of the king."

And he said, "Lay them in two heaps at the entrance of the gate until morning." 9 And it happened in the morning that he went out and stood in the gateway of the city and said to all the people, "You are righteous. Behold, I am—I conspired against my master and killed him, but who struck all these! 10 Know apherpho that there shall fall to pened in the morning that he went out and stood 12 And he set out and went to Samaria. He was in Baithakad of the shepherds, on the way, and Ionadab found the brothers of Ochozias, king of Iouda, and said, "Who are you?" And they said, "We are the brothers of Ochozias, and we came down for the peace of the sons of the king and the sons of the woman who holds power." 14 And he said, "Take them alive." And they took them alive and slaughtered them at Baithakad, forty-two men; he left not a man of them.

15 And he went from there and found Ionadab son of Rechab on the way to meet him, and he brought him up to him on the chariot. 16 And he said to him, "Come with me, and see the word of the Lord that he spoke to Eliou."

17 And he went from there and found Ionadab son of Rechab in Iezrael, and all his prominent men and his acquaintances and his priests, so as not to leave a remnant of him.

18 And he set out and went to Samaria. He was in Baithakad of the shepherds, on the way, 13 and Ionadab found the brothers of Ochozias, king of Iouda, and said, "Who are you?" And they said, "We are the brothers of Ochozias, and we came down for the peace of the sons of the king and the sons of the woman who holds power." 14 And he said, "Take them alive." And they took them alive and slaughtered them at Baithakad, forty-two men; he left not a man of them.

And he entered to make the sacrifices of the house of Baal, and he said to the slaves of Baal, "Search, and see if there is among you any of the slaves of the Lord, but only the slaves of Baal all alone." 24 And he entered to make the sacrifices and the whole burnt offerings.

And ionadab son of Rechab entered into the house of Baal, and he said to the slaves of Baal, "Search, and see if there is among you any of the slaves of the Lord, but only the slaves of Baal all alone." 24 And he entered to make the sacrifices and the whole burnt offerings.

And ionadab son of Rechab entered into the house of Baal, and he said to the slaves of Baal, "Search, and see if there is among you any of the slaves of the Lord, but only the slaves of Baal all alone." 24 And he entered to make the sacrifices and the whole burnt offerings.

And ionadab son of Rechab entered into the house of Baal, and he said to the slaves of Baal, "Search, and see if there is among you any of the slaves of the Lord, but only the slaves of Baal all alone." 24 And he entered to make the sacrifices and the whole burnt offerings.
of the king's house, and they sat him on the throne of the kings. And all the people of the land rejoiced, and the city was quiet, and Gotholia they had put to death by sword in the king's house.

12 (11)Ioas was a son of seven years when he became king.

2(12.1) In the seventh year of Ioas, Ioas became king, and he reigned forty years in Jerousalem. And his mother's name was Abia of Bersabe. (3)And Ioas did what was right in the sight of the Lord all the days that Iodae the priest enlightened him. (4) Yet, some of the high places were not removed, and the people were still sacrificing there and making incense offerings on the high places.

5(4) And Ioas said to the priests, "All the money of the holy things that is brought into the house of the Lord, assessment-money—when a man receives assessment-money—all money, whatever arises in a man's heart to bring into the Lord's house, let the priests take for themselves, a man from their sale, and they shall secure the bedekf of the house in everything, there wherever a bedekf is discovered. " (7) And it happened in the twenty-third year of King Ioas that the priests had not strengthened the bedekf of the house. (8) And Ioas the king summoned Iodae the priest and the priests and said to them, "Why is it that you were not strengthening the bedekf of the house? And now, do not take money from your sales, because you shall donate it for the bedekf of the house." (9) And the priests agreed not to take money from the people and not to strengthen the bedekf of the house.

10(9) And Iodae the priest took one chest and bored a hole on its lid and set it beside iamib in the house of a man of the Lord's house, and the priests who guard the threshold gave all the money that was found in the Lord's house. (11) And it happened, when they saw that the money in the chest was much, that the secretary of the king went up, and the great priest and they bundled and counted the money that was found in the Lord's house. (12) And they gave the money that had been prepared into the hands of those doing the work of the overseers of the Lord's house, and they paid it out to the workers in wood and to the builders who were working in the Lord's house (13) and to the wall-builders and to the quarrriers of stone to buy wood and quarried stone to restrain the bedekf of the Lord's house, for all that was paid on the house to strengthen it. (14) Yet, there shall not be made for the Lord's house silver doors, nails, saucers and trumpets, any golden vessel and silver vessel, from the money that was brought into the Lord's house, (15) for they shall give itb to those doing the work, and they strengthened the Lord's house with it. (16) And they were not computing the men into whose hands they were giving the money to give to those doing the work, for they dealt honestly. (17) Money for sin
and money for error, whatever was brought into the Lord’s house, belonged to the priests.

18(17) Then Hazael, king of Syria, went up and fought against Gath and seized it in advance for himself. And Hazael fixed his face to go up against Jerusalem. 19(18) And Ioas, king of Iouda, took all the holy things that Iosaphat and Iram and Ochozias, his fathers and kings of Iouda, had dedicated, and his own holy things and all the gold that was found in the treasuries of the Lord’s house and of the king’s house and sent these to Hazael, king of Syria, and he went up from Jerusalem.

20(19) And the rest of the histories of Ioas and all that he did, behold, are these things not written in a book of Histories of the Days for the Kings of Iouda? 21(20) And his slaves arose and bound an entire bond\(^b\) and struck Ioas in Mallo’s house in Gaalla. 22(21) And Izizchar son of Iemouath and lezechoub, his son Somer, his slaves, struck him, and he died. And they buried him with his fathers in the city of Dauid and Amessias his son reigned in his stead.

13 In a year, the twenty-third year of Ioas son of Ochozias, king of Iouda, Joachas son of lou became king in Samaria for seventeen years. 2And he did what was evil in the sight of the Lord and went after the sins of Ieroboam son of Nabat, who made Israel sin; he did not depart from them. 3And the Lord grew angry with rage in Israel and gave them into the hand of Hazael, king of Syria, and into the hand of Hader’s son, son of Hazael, all the days. 4And Ioachas entreated the face of the Lord, and the Lord heeded him, for he saw the oppression of Israel, that Syria’s king oppressed them. 5And the Lord gave Israel deliverance, and they went out from under the hand of Syria, and the sons of Israel sat in their coverts as yesterday and the day before. 6Yet, they did not depart from the sins of house of Ieroboam, who made Israel sin; they walked in them, and indeed the grove stood in Samaria. 7For there was not left to Ioachas a people, except fifty horsemen and ten chariots and ten thousand footmen, for Syria’s king had destroyed them, and they made them like dust for trampling. 8And the rest of the histories of Ioachas and all that he did and all his acts of dominance, are these things not written in a book of Histories of the Days for the Kings of Israel? 9And Ioas slept with his fathers, and Ieroboam sat upon his throne in Samaria with the sons of Israel.

14 And Elisaie had become sick with his sickness by which he died. And Ioas, king of Israel, went down to him and wept on his face and said, “Father, Father! Chariot of Israel and its horseman!” 15And Elisaie said to him, “Take a bow and arrows,” and he took to himself a bow and arrows. 16And he said to the king, “Put your hand on the bow,” and Ioas put his hand on the bow. And Elisaie laid his hands on the hands of the king. 17And he said, “Open the window eastward,” and he opened it. And Elisaie said, “Shoot,” and he shot. And he said, “The Lord’s arrow of deliverance, and arrow of deliverance in Syria! And you shall strike Syria in Aphek until completion.” 18And Elisaie said to him, “Take bows,” and he took them. And he said to the king of Israel, “Strike the ground,” and the king struck three times and stopped. 19And the man of God was grieved at him and said, “If you had struck five times or six times, then you would have struck Syria until completion, but now you will strike Syria three times.”

20 And Elisaie died, and they buried him. And lightly armed men of Moab came in the land when the year came. 21And it happened, when they were burying the man, that behold, they saw the lightly armed man, and they threw the man in the grave of Elisaie, and he went and touched the bones of Elisaie, and he revived and stood up on his feet. 22 And Hazael oppressed Israel all the days of Ioas. 23But the Lord had mercy on them and had compassion on them and had regard for them, because of his covenant with Abraam and Isaak and Jakob, and the Lord did not want to destroy them, and he did not banish them from his face.

24 And Hazael, king of Syria, died, and Hader’s son, his son, reigned in his stead. 25And Ioas son of Ioachas returned and took from the hand of Hader’s son, son of Hazael, the towns that he had taken from the hand of Ioachas his father in the war. Three times Ioas struck him and returned the towns of Israel.

14 In the second year of Ioas son of Ioachas, king of Israel, Amessias son of Ioas, king of louda, also became king. 2He was a son of twenty-five years when he became king, and he reigned twenty-nine years in Jerusalem. And his mother’s name was Ioadin of Ierousalem. 3And he did what was right in the sight of the Lord, yet not like Dauid his father; he did according to all things that Ioas his father had done. 4Yet, he did not remove the high places; the people were still sacrificing and making incense offerings on the high places. 5And it happened, when the royal power was firmly in his hand, that he struck his slaves who had struck his father. 6And he did not put to death the sons of those who had struck, just as it is written in the book of the laws of Moyses, as the Lord com-

---

\(^{a}\)Lacking in Gk  \(^{b}\)Possibly conspiracy  \(^{c}\)Perhaps army  \(^{d}\)i.e. in the spring of the year
manded, saying, "Fathers shall not be put to death for sons, and sons shall not be put to death for fathers, but only each one shall be put to death by his own sins."

7 He struck Edom in Gaimele—ten thousand—and seized the Rock in the battle, and he called its name Kothiel—until this day.

8 Then Amassias sent messengers to Ioas son of Io, king of Israel, saying, "Come, let us be seen by faces." ²⁹And Ioas, king of Israel, sent to Amassias, king of Iouda, saying, "The akana that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give your daughter to my son for a wife,' and the wild animals of the field that were in Lebanon passed through and trampled down the akana. ¹⁰Wounding you struck ldumea, and your heart lifted you up. Be glorified sitting in your house, and why do you strive in your wickedness? And you shall fall, you and Iouda, with you."

11 And Amassias did not listen. And the king of Israel went up, and he and Amassias, king of Iouda, were seen by faces in Baithsamys, which belonged to Iouda. ¹²And Iouda fell from before Israel, were seen by faces in Baithsamys, which belonged to Israel went up, and he and Amassias, king of Israel, died. ¹³And Ioas, king of Israel, captured Amassias son of Ioas son of Ieroboam, king of Iouda, in Baithsamys. And he came to Ierousalem and tore down the gates to the city.

14 And he took the gold and the silver and all the treasuries of the king's house, and the sons of the comminglings, and he returned to Samaria.

15 And the rest of the histories of Ieroboam, what he did in his dominance, which things he fought about with Amassias, king of Iouda, are these things not written in a book of Histories of the Days for the Kings of Iouda? ¹⁶And the rest of the histories of Ioas, what he did, and he reigned in a house, and he reigned in Samaria with the kings of Israel, and Azarias son of Ieroboam his son reigned in his stead.

16 And Ioas son of Iabis in Samaria and put him to death. And the king of Israel, Azarias son of Amassias, king of Iouda, became king. ²²He was a son of sixteen years when he became king, and he reigned fifty-two years in Ierousalem. And his mother's name was Chalia of Ierousalem. ³³And he did what was right in the sight of the Lord, according to all things that Amassias his father had done. ⁴Yet, he did not remove any of the high places; the people were still sacrificing and making incense offerings on the high places. ⁵And the Lord touched the king, and he was leprous to the day of his death, and he reigned in a house aphphousothd. And loatham, the king's son, was in charge of the house, judging the people of the land. ⁶And the rest of the histories of Azarias and all that he did, behold, are these things not written in a book of Histories of the Days for the Kings of Israel? ⁷And Azarias slept with his fathers, and they buried him with his fathers in the city of David, and loatham his son reigned in his stead.

8 In the thirty-eighth year of Azarias, king of Iouda, Zacharias son of Ieroboam became king over Israel in Samaria for six months. ⁹And he did what was evil in the sight of the Lord, just as his fathers had done. He did not depart from the sins of Ieroboam son of Nabat, who made Israel sin.

10 And Selloum son of Iabis and Keblaam conspired against him, and they struck him and put him to death, and Selloum reigned in his stead. And the rest of the histories of Zacharias, behold, they are written in a book of Histories of the Days for the Kings of Israel. ¹²The word of the Lord it was, that he spoke to lou, saying, "Fourthb sons shall sit for you on the throne of Israel." And so it happened.

13 And Selloum son of Iabis became king, and in the thirty-ninth year of Azarias, king of Iouda, Selloum reigned a month of days in Samaria. ¹⁴And Manaem son of Gaddi went up from Tharsila and came to Samaria, and he struck Selloum son of Iabis in Samaria and put him to death.

²⁸And the rest of the histories of Ieroboam and all that he did and all his acts of dominance, what he fought about and how he turned against Damascus and Haimath belonging to Iouda in Israel, are these things not written in a book of Histories of the Days for the Kings of Israel? ²⁹And Ieroboam slept with his fathers, with the kings of Israel, and Azarias son of Amassias reigned in his father's stead.

30 In the twenty-seventh year of Ieroboam, king of Israel, Azarias son of Amassias, king of Iouda, became king. ²¹He was a son of sixteen years when he became king, and he reigned fifty-two years in Ierousalem. And his mother's name was Chalia of Ierousalem. ³³And he did what was right in the sight of the Lord, according to all things that Amassias his father had done. ⁴Yet, he did not remove any of the high places; the people were still sacrificing and making incense offerings on the high places. ⁵And the Lord touched the king, and he was leprous to the day of his death, and he reigned in a house aphphousothd. And loatham, the king's son, was in charge of the house, judging the people of the land. ⁶And the rest of the histories of Azarias and all that he did, behold, are these things not written in a book of Histories of the Days for the Kings of Israel? ⁷And Azarias slept with his fathers, and they buried him with his fathers in the city of David, and loatham his son reigned in his stead.

²³In the fifteenth year of Amassias son of Ioas, king of Iouda, Ieroboam son of Ioas became king over Israel in Samaria, forty and one year. ²⁴And he did what was evil in the sight of the Lord; he did not depart from any of the sins of Ieroboam son of Nabat, who made Israel sin. ²⁵He removed the border of Israel from the entrance of Haimath as far as the Sea of the Araba, according to the word of the Lord, God of Israel, which he spoke by the hand of his slave Ionas son of Amathi, the prophet who was from Gethchober. ²⁶For the Lord saw that the humiliation of Israel was very bitter and that they were few, bound and in want and abandoned, and there was no one to help Israel. ²⁷And the Lord had not said that he would wipe out the seed of Israel from under heaven, and he saved them by the hand of Ieroboam son of Ioas.

²⁸And the rest of the histories of Ieroboam and all that he did and all his acts of dominance, what he fought about and how he turned against Damascus and Haimath belonging to Iouda in Israel, are these things not written in a book of Histories of the Days for the Kings of Israel? ²⁹And Ieroboam slept with his fathers, with the kings of Israel, and Azarias son of Amassias reigned in his father's stead.

¹¹And Manaem son of Gaddi went up from Tharsila and came to Samaria, and he struck Selloum son of Iabis in Samaria and put him to death.

¹²The word of the Lord it was, that he spoke to lou, saying, "Fourthb sons shall sit for you on the throne of Israel." And so it happened.

²³In the fifteenth year of Amassias son of Ioas, king of Iouda, Ieroboam son of Ioas became king over Israel in Samaria, forty and one year. ²⁴And he did what was evil in the sight of the Lord; he did not depart from any of the sins of Ieroboam son of Nabat, who made Israel sin. ²⁵He removed the border of Israel from the entrance of Haimath as far as the Sea of the Araba, according to the word of the Lord, God of Israel, which he spoke by the hand of his slave Ionas son of Amathi, the prophet who was from Gethchober. ²⁶For the Lord saw that the humiliation of Israel was very bitter and that they were few, bound and in want and abandoned, and there was no one to help Israel. ²⁷And the Lord had not said that he would wipe out the seed of Israel from under heaven, and he saved them by the hand of Ieroboam son of Ioas.

²⁸And the rest of the histories of Ieroboam and all that he did and all his acts of dominance, what he fought about and how he turned against Damascus and Haimath belonging to Iouda in Israel, are these things not written in a book of Histories of the Days for the Kings of Israel? ²⁹And Ieroboam slept with his fathers, with the kings of Israel, and Azarias son of Amassias reigned in his father's stead.
16 Then Manaem struck Thersa and all that was in it and its territory from Thersa on, because they did not open it to him, and he struck it and ripped open the pregnant women.

17 In the thirty-ninth year of Azarias, king of Iouda, Manaem son of Gaddi also became king over Israel for ten years in Samaria. 18 And he did what was evil in the sight of the Lord; he did not depart from any of the sins of Ieroboam son of Nabat, who made Israel sin. 19 In his days Phoul, king of the Assyrians, went up against the land, and Manaem gave Phoul a thousand talents of silver for his hand to be with him. 20 And Manaem brought out the money against a Israel, against every powerful man with strength, to give to the king of the Assyrians, fifty shekels for one man. And the Assyrians’ king turned back and did not stay there in the land. 21 And the rest of the histories of Manaem and all that he did, behold, are these things not written in a book of Histories of the Days for the Kings of Israel? 22 And Manaem slept with his fathers, and Phakeias his son reigned in his stead.

In the fiftieth year of Azarias, king of Iouda, Phakeias son of Manaem became king over Israel in Samaria for two years. 24 And he did what was evil in the sight of the Lord; he did not depart from the sins of Ieroboam son of Nabat, who made Israel sin. 25 And Phakee son of Romelias, his number-three man, conspired against him and struck him in Samaria in front of the king’s house with Argob and with Aria, and with him were fifty men from the four hundred, and he put him to death and reigned in his stead. 26 And the rest of the histories of Phakeias and all that he did, behold, they are written in a book of Histories of the Days for the Kings of Israel.

27 In the fifty-second year of Azarias, king of Iouda, Phakee son of Romelias became king over Israel in Samaria for twenty years. 28 And he did what was evil in the sight of the Lord; he did not depart from any of the sins of Ieroboam son of Nabat, who made Israel sin.

29 In the days of Phakee, king of Israel, Thaglathphellasar, king of the Assyrians, came and took Ain and Abelbaithamaacha and Ianoch and Kenez and Hasor and Galaad and Galilee, all the land of Nephthali, and he exiled them to the Assyrians. 30 And Hosee son of Eli conspired a conspiracy against Phakee son of Romelias and struck him and put him to death, and he reigned in his stead in the twentieth year of Ioatham son of Azarias. 31 And the rest of the histories of Phakee and all that he did, behold, they are written in a book of Histories of the Days for the Kings of Israel.

32 In the second year of Phakee son of Romelias, king of Israel, Ioatham son of Azarias, king of Iouda, became king. 33 He was a son of twenty-five years when he became king, and he reigned sixteen years in Ierousalem. And his mother’s name was Ierousa daughter of Zadok. 34 And he did what was right in the sight of the Lord, according to all that Azarias his father had done. 35 Yet, he did not remove the high places; the people were still sacrificing and making incense offerings on the high places. He built the upper gate of the Lord’s house. 36 And the rest of the histories of Ioatham and all that he did, are these things not written in a book of Histories of the Days for the Kings of Ierousalem? 37 In those days the Lord began to send out in Iouda Raasson, king of Syria, and Phakee son of Romelias. 38 And Ioatham slept with his fathers and was buried with his fathers in the city of Dauid his father and Achaz his son reigned in his stead.

In the seventeenth year of Phakee son of Romelias, Achaz son of Ioatham, king of Iouda, became king. 2 Achaz was a son of twenty years when he became king, and he reigned sixteen years in Ierousalem. And he did not faithfully do what was right in the sight of the Lord, his God, as Dauid his father did, 3 but he walked in the way of Ieroboam son of Nabat, king of Israel. And indeed he conducted his son into fire, according to the abominations of the nations whom the Lord drove out from before the sons of Israel. 4 And he was sacrificing and making incense offerings on the high places and on the hills and under every woodland tree.

5 Then Raasson, king of Syria, went up, and Phakee son of Romelias, king of Israel, against Ierousalem to war, and they were laying siege against Achaz but could not wage war. 6 At that time Raas- son, king of Syria, returned Ailath to Syria and drove out the Judeans from Ailath, and the Idumeans came to Ailath and lived there to this day. 7 And Achaz sent messengers to Thaglathphel- lasar, king of the Assyrians, saying, “I am your slave and your son. Come up, and rescue me from the hand of the king of Syria and from the hand of the king of Israel, who are rising up against me.” 8 And Achaz took the silver and the gold that was found in the treasuries of the Lord’s house and the king’s house and sent presents to the king. 9 And the Assyrians’ king listened to him, and the Assyrians’ king went up against Damascus and captured it and exiled it, and he put Raasson to death.

10 And King Achaz went to meet Thaglathphel- lasar, king of the Assyrians, in Damascus, and saw the altar in Damascus. And King Achaz sent to Ourias the priest the likeness of the altar and its pattern for its entire construction. 11 And Ourias the priest built the altar in accordance with all that King Achaz had sent from Damascus. 12 And the king saw the altar and went up on it 13 and burnt for smoke his whole burnt offering and his sacrifice and his libation and poured the blood of his peace items on the altar. 14 And the bronze altar that was before the Lord he also brought forward from the front of the house of the Lord, from the one between the altar and from the one between
the house of the Lord, and put it near the thigh of the altar on the north. And King Achaz commanded Ourias the priest, saying, "Upon the great altar offer the morning whole burnt offering and the evening sacrifice and the whole burnt offering of the king and his sacrifice and the whole burnt offering of all the people and their sacrifice and their libation, and you shall pour on it all blood of whole burnt offering and all blood of sacrifice, and the bronze altar shall be for me in the morning."

And Ourias the priest did according to everything that King Achaz commanded him.

And King Achaz cut off the borders of the mechonoth and removed the washbasin from them, and he took down the sea from the bronze oxen that were under it and put it on a stone pedestal. And he built the foundation of the seat in the Lord's house, and he turned the outer entrance of the king in the Lord's house from before the Assyrians' king. And the rest of the histories of Achaz, what he did, are these things not written in a book of Histories of the Days for the Kings of Israel and Ored of Medes.

And the Assyrians' king found injustice in Hosee, son of Ela became king in Samaria in the twelfth year of Achaz, king of Iouda. And in the twelfth year of Achaz, king of Iouda, Hosee son of Ela became king in Samaria over Israel for nine years. And he did what was evil in the sight of the Lord, yet not like the kings of Israel who were before him. Salamanasar, king of the Assyrians, went up against him, and Hosee became his slave and returned to him manaab. And the Assyrians' king found injustice in Hosee, for he had sent messengers to Segor, king of Egypt, and brought no manaab to the king of the Assyrians in that year, and the king of the Assyrians besieged him and bound him in a prison house.

And the king of the Assyrians went up in all the land and went up against Samaria and laid siege against it for three years. In the ninth year of Hosee the Assyrians' king captured Samaria, and he exiled Israel to the Assyrians and made them dwell in Halae and in Habor, at rivers c of Gozan and Ore of Medes.

And it happened, because the sons of Israel had sinned against the Lord, their God, who had brought them up out of the land of Egypt from under the hand of Pharaoh, king of Egypt. And they feared other gods and walked in the statutes of the nations whom the Lord drove out from before the sons of Israel, both the kings of Israel, as many as did it, and the sons of Israel, as many as clothed themselves with words, not just against the Lord, their God. And they built for themselves high places in all their towns, from tower for watchers to strong city. And they erected for themselves steles and groves on every high hill and under every woodland hill, and there they made incense offerings on all high places, just as the nations whom the Lord exiled from before them. And they made partners and engraved to provoke the Lord to anger, and they served the idols of which the Lord had said to them, "You shall not do this thing to the Lord." And the Lord testified in Israel and in Iouda by the hand of all his prophets, every seer, saying, "Turn away from your evil ways, and keep my commandments and my statutes and all the law that I commanded your fathers, which I sent to you by the hand of my slaves the prophets." But they did not listen, but hardened their back more than the back of their fathers.

And his testimonies that he testified to them they did not keep but went after the worthless things and were rendered worthless and after the nations that were around them of whom he had commanded them not to do in accordanc with these. They forsook the commandments of the Lord, their God, and made for themselves something cast, two heifers, and made groves and did obeisance to all the host of heaven and served Baal. And they conducted their sons and their daughters into fire, and they were divining and practicing ornithomancy, and they were sold to do what was evil in the sight of the Lord to provoke him to anger. And the Lord became very angry with Israel and removed them from his face, and none was left except Iouda's tribe alone.

And indeed Iouda did not keep the commandments of the Lord, their God, but walked in the statutes of Israel, which they practiced, and they rejected the Lord among all the offspring of Israel, and he shook them and gave them into the hand of those who plundered them until he had disheartened them from his presence, for only Israel was from upon Daud's house. And they made Ieroaboam son of Nabad king. And Ieroaboam drove out Israel from behind the Lord and made them sin great sin. And the sons of Israel walked in all the sin of Ieroaboam that he committed; they did not depart from it until the Lord removed Israel from his sight, just as the Lord had spoken by the hand of all his slaves the prophets. And Israel was exiled from upon its own land to the Assyrians until this day.

And the Assyrians' king brought from Babylon the people of Chouontha and from Aia and from Haimath and Sepharouain, and they were made to dwell in the cities of Samaria instead of the sons of Israel, and they took possession of Samaria and dwelt in its cities. And it happened, at the beginning of their sitting, that they did not fear the Lord, and the Lord sent lions among them, and they were killing among them. And they told the king of the Assyrians, saying, "The nations that you exiled and placed instead in the cities of Samaria did not know the judgment of the god of the land, and he sent lions against them, and behold, they are putting them to death, because they do not know the judgment of the god of the land."

And the king of the Assyrians commanded, saying, "Bring from yonder, and let them go and dwell

---

\(^{a}\)Heb = stands  \(^{b}\)Heb = tribute  \(^{c}\)Or at the Halae and Habor, rivers  \(^{d}\)Heb = cities  \(^{e}\)Perhaps engraved steles  

\(^{f}\)Ioudas = Ra  \(^{g}\)I.e. Israel  \(^{h}\)I.e. independent of  \(^{i}\)Lacking in Gk  \(^{j}\)I.e. settlement
there, and they shall enlighten them about the judgment of the god of the land." 28 And they brought one of the priests whom they had excluded from Samaria, and he stayed in Baithel, and he was enlightening them how they should fear the Lord.

29 And nations by nations were making their own gods, and they put them in the house of the high places that the Samaritans had made, nations in their cities, them in which they dwelt, 30 and the men of Babylon made Sokchothbainith, and the men of Chouth made Netigel, and the men of Haimath made Asimath. 31 And the Euties made Eblazer and Tharthak, and the Sepharouain burned up their sons in fire to Adramelech and Anemelech, gods of Sepharouain. 32 And they were fearing the Lord, and they caused their abominations to dwell in the houses of the high places that they had made in Samaria, nation by nation in a city, that in which they dwelt, and they were fearing the Lord, and they made for themselves priests of the high places, and they acted for them in the house of the high places. 33 They were fearing the Lord and serving their own gods according to the judgment of the nations, there where he had exiled them.

34 To this day they were acting according to their judgment. They fear, and they act according to their statutes and according to their judgment and according to the law and according to the commandment that the Lord commanded the sons of Jakob, him whose name he made Israel. 35 And the Lord had made a covenant with them and commanded them, saying, "You shall not fear other gods, and you shall not do obeisance to them, and you shall not serve them, and you shall not sacrifice to them, 36 but only to the Lord, who brought you up out of the land of Egypt with great strength and with a high arm, him you shall fear, and to him you shall do obeisance, and to him you shall sacrifice. 37 And the statutes and the judgments and the law and the commandments that he wrote for you, be careful to observe them all the days. And you shall not fear other gods, 38 and the covenant that he made with you, you shall not forget. And you shall not fear other gods, 39 but only the Lord, your God, you shall fear, and he will deliver you from all your enemies. 40 And you shall not listen to their judgment that they practice."

41 But these nations were fearing the Lord, and they were subject to their carved images, and indeed the sons and the sons of their sons do to this day as their fathers did.

18 And it happened in the third year of Hosee son of Ela, king of Israel, that Salamanassar, king of the Assyrians, went up against Samaria and was laying siege against it, 42 and he seized it at the end of three years, in the sixth year of Hezekias (it was the ninth year of Hosee, king of Israel), and Samaria was captured. 43 And the Assyrians' king exiled Samaria to the Assyrians and put them in Halae and in Habor, at a river of Gozan and Ore of Medes. 44 Because they did not obey the voice of the Lord, their God, but transgressed his covenant—all that Moyses the slave of the Lord had commanded, and they did not listen and did not act.

19 And in the fourteenth year of King Hezekias, Sennacherim, king of the Assyrians, went up against the strong cities of Iouda and captured them. 44 And Hezekias, king of Iouda, sent messengers to the Assyrians' king to Lachis, saying, "I have done wrong; turn away from me; whatever you impose on me I will bear." And the king of the Assyrians imposed on Iouda four hundred talents of silver and thirty talents of gold. 45 And Hezekias gave him all the silver that was found in the Lord's house and in the treasuries of the king's house. 46 At that time Hezekias cut off the doors of the Lord's shrine and the doorposts that Hezekias, king of Iouda, had gilded and gave them to the Assyrians' king. 17 And the Assyrians' king sent Tharthan and Raphis and Rapsakes from Lachis to King Hezekias with a heavy force against Jerusalem. And they went up and came to Jerusalem and stood by the conduit of the upper pool, which is by the way of the fuller's field.

18 And they shouted to Hezekias, and there came out to him Eliakim son of Chelkias, the household manager, and Somnas, the secretary, and Ioas son of Asaph, the recorder.

19 And Rapsakes said to them, "Do say to Hezekias: This is what the king, the great king of the Assyrians, says: What is this confidence on which you rely? 20 You said, 'Mere words of lips are strategy and power for war.' Now then, on whom do you rely, that you rebelled against me? 21 Now behold, you have entrusted yourself to this broken reed rod, to Egypt; whatever man is supported on..."
it, it will also enter into his hand and pierce it. Thus is Pharaoh, king of Egypt, to all who rely on him. 22 And since you said to me, ‘We rely on the Lord God,’ is not he this one whose high places and altars Hezekias removed, and he said to Louda and to Jerusalem, ‘You shall do obeisance before this altar in Jerusalem’? 23 And now, do be joined in my master, king of the Assyrians, and I will give you two thousand horses, if you will be able on your part to put riders on them. 24 And how will you turn away the face of a single district governor of the least of the slaves of my master? And you hoped for yourself on Egypt for chariots and horsemen. 25 And now, is it without the Lord that we came up against this place to destroy it? The Lord said to me, ‘Go up against this land, and destroy it.’ 26 And Eliakim son of Chelkias, and Somnas and Ioa, said to Rapsakes, ‘Do speak to your servants in the Syrian language, for we understand it, but you shall not speak with us in Judean, and why do you speak within the hearing of the people who are on the wall?’ 27 And Rapsakes said to them, ‘Did my master send me to speak these words to your master and to you, not to the men sitting on the wall, to eat their own dung and to drink their own urine together with you?’ 28 And Rapsakes stood and called out in a loud voice in Judean and spoke and said, ‘Hear the words of the great king of the Assyrians!’ 29 This is what the king says: ‘Do not let Hezekias stir you up with words, for he shall not be able to deliver you out of my hand. 30 And do not let Hezekias buoy you up with hope in the Lord by saying: Delivering the Lord will deliver us; this city shall not be given in the hand of the Assyrians’ king. 31 Do not listen to Hezekias, for this is what the king of the Assyrians says: ‘Make a blessing with me, and come out to me, and put on sackcloth and enter into the Lord’s house. 2 And he sent Eliakim, the household manager, and Somnas, the secretary, and the elders of the priests, clothed in sackcloth, to Esaias the prophet son of Amos. 3 And they said to him, ‘This is what Hezekias says, This day is a day of distress and of rebuke and of provocation, for sons came to the point of birth pangs, but she who gives birth has no strength. 4 If somehow the Lord, your God, will hear all the words of Rapsakes, whom his master, king of the Assyrians, sent to mock a living god and to blaspheme with words that the Lord, your God, heard, you shall also undertake prayer for the remnant that is found.’ 5 And the servants of King Hezekias came to Esaias, and Esaias said to them, ‘This is what you shall say to your master, ‘This is what the Lord says: Do not be afraid because of the words that you heard, with which the lads of the Assyrians’ king blasphemed. 7 Behold, I myself am putting a spirit in him, and he shall hear a message and return to his own land, and I will strike him down by a sword in his own land.’” 8 And Rapsakes returned and found the king of the Assyrians fighting against Lomna, for he had heard that he had departed from Lachis. 9 And he heard concerning Thara, king of the Ethiopians, saying, “Behold, he went out to fight with you.” And he returned and sent messengers to Hezekias, saying, “Do not let your God, him on whom you rely upon, stir you up by saying, Ierousalem shall not be rescued? 10 Do not let the Lord, God of Hosts, hear, you shall also undertake prayer for the remnant that is found.” 11 Behold, you heard everything that the Assyrians’ kings did to all the lands to anathematize them. And shall you be rescued? 12 Did the gods of the nations that my fathers destroyed deliver them: both Gozan and Charran and Raphes and Edem’s sons, who were in Thaesthen? 13 Where is the king of Haimath and the king of Arphad, and where is Sepharouain, Hana and Aua?” 14 And Hezekias took the documents from the hand of the messengers and read them, and he went up to the Lord’s house, and Hezekias unrolled them before the Lord. 15 And he said: “O Lord God of Israel, who sits on the cheroubin, you alone are God in all the kingdoms of the earth; you made heaven and earth. 16 Incline your ear, O Lord, and hear; open your eyes, O Lord, and see, and hear the words of Sennacherim, which he sent to mock a living god. 17 For truly, O Lord, the Assyrians’ kings laid waste the nations 18 and gave their gods into the fire, for they were no gods but works of human hands—wood and stone—and they destroyed them. 19 And now, O Lord, our God, save us from his hand, and all the kingdoms of the earth shall know that you are the Lord, God alone.” 20 And Esaias son of Amos sent to Hezekias, saying, “This is what the Lord, the God of hosts, the God of Israel, says: I heard what you prayed to me about Sennacherim, king of the Assyrians. 21 This is the word that the Lord spoke against him: Virgin daughter Sion made nothing of you

a Or you alone are the Lord God
and sneered at you; daughter Jerousalem shook her head at you.

22 Whom did you mock and revile? And against whom did you raise your voice and lift your eyes on high? Against the Holy One of Israel!  
23 By the hand of your messengers you mocked the Lord and said, ‘With the multitude of my chariots I shall ascend to a height of mountains, thigs of Lebanon, and I felled the greatness of its cedar, the choicest of its cypresses, and I came to a melon of its end, forest of his Carmel.

24 I sought the cool air and drank foreign waters, and I made desolate with the sole of my foot all the streams of enclosure.  
25 I shaped it; now I brought it, and it turned into risings of warlike colonies, strong cities.

26 And the inhabitants in them were weak with the hand; they cowered and were put to shame; they became fodder of the field, or green pasture, grass on the housetops, and trodden opposite him who stands.’

27 And I knew your sitting and your exiting and your entering and your rage against me. Because you grew angry against me and your wantonness came up in my ears, and your rage against me and your exiting and your entering and from Jerousalem I heard it; I saw your tears; behold, I will heal you; on the third day you shall go up to the Lord’s house.  
28 And I will add to your days fifteen years. And I will save you and this city out of the hand of the Assyrians’ king, and I will hold a shield over this city, for my own sake and for the sake of Daud my slave.”

20 In those days Hezekia became sick unto death. And Esaias son of Amos, the prophet, entered to him and said to him, “This is what the Lord says: Command your house, for you are dying; you shall not live.”

21 And Hezekia turned his face to the wall and prayed to the Lord, saying:  
22 “Do, O Lord, do remember how I walked before you in truth and with a full heart and did what is good in your sight.” And Hezekia wept with a great weeping.

23 And Esaias was in the middle court, and a word of the Lord came to him, saying:

24 “Turn back, and you shall say to Hezekia, the leader of my people, This is what the Lord, the God of Daud your father says: I heard your prayer; I saw your tears; behold, I will heal you; on the third day you shall go up to the Lord’s house.”

25 And he said, “Let them take a cake of figs and apply it on the festering sore, and it shall cure him.”

26 And Hezekia said to Esaias, “What shall be the sign that the Lord will heal me, and I shall go up to the Lord’s house on the third day?”

27 And Esaias said, “This is the sign from the Lord, that the Lord will do the thing that he spoke: Shall the shadow advance ten steps, if it turns ten steps?”

28 And Hezekia said, “It is easy for the shadow to lengthen ten steps; no, but let the shadow return ten steps backwards.”

29 And Esaias the prophet cried to the Lord, and the shadow on the stairs returned backwards ten steps.

30 At that time Marodachbaladan son of Baladan, king of Babylon, sent documents and manac to Hezekia, for he had heard that Hezekia was sick.

31 And Hezekia rejoiced over them, and he showed them the whole house of the nechotha, the silver and the gold, the spices and the precious oil and the house of the vessels and as much as was found in his storehouses; there was nothing that Hezekia did not show them in his house and in all his realm.

32 “Not so! This is what the Lord says to the Assyrians’ king: He shall not enter into this city, and he shall not shoot an arrow there, and a shield shall not anticipate it, and he shall not pour out a mound against it. By the way that he came, by it he shall return, and he shall not enter into this city, says the Lord. And I will hold a shield over this city, for my own sake and for the sake of Daud my slave.”

33 And it happened, while it was night, that an angel of the Lord went out and struck one hundred eighty-five thousands in the camp of the Assyrians, and they rose early in the morning, and behold, all were dead bodies.

34 And Sennacherim, king of the Assyrians, left and went and returned and lived in Nineue.

35 And it happened, while it was night, that an angel of the Lord went out and struck one hundred eighty-five thousands in the camp of the Assyrians, and they rose early in the morning, and behold, all were dead bodies.

36 And Sennacherim, king of the Assyrians, left and went and returned and lived in Nineue.

37 And it happened, as he was doing obedience in the house of Neserach his god, that his sons Adramelech and Sarasar struck him with a dagger, and they escaped into the land of Ararat. And Asordan his son reigned in his stead.
16 And Esaias said to Hezekias, “Hear a word of the Lord: 17 Behold, days are coming, and all that is in your house and as much as your fathers stored up until this day shall be taken to Babylon, and no word which the Lord said shall fail. 18 And your own sons, who will come out of you, whom you will father, shall be taken, and they shall be eunuchs in the house of the king of Babylon.” 19 And Hezekias said to Esaias, “The word of the Lord that he spoke is good; let there be peace in my days.”

20 And the rest of the histories of Hezekias and all his dominance and what he made: the fountain and the conduit and brought water into the city, are these things not written in a book of Histories of the Days for the Kings of Iouda? 21 And Hezekias slept with his fathers and was buried in the city of Dauid, and Manasses his son reigned in his stead.

Manasses was a son of twelve years when he became king, and he reigned fifty-five years in Ierousalem. And his mother’s name was Hopsiba. 2 And he did what was evil in the sight of the Lord, according to the abominations of the nations whom the Lord drove out from before the sons of Israel. 3 And he turned back and built the high places that Hezekias his father had pulled down, and he erected an altar to the goddess Baal and made groves, just as Achab, king of Israel, had done, and did obeisance to all the host of heaven and was subject to them. 4 And he built an altar in the Lord’s house, as he had said, “In Ierousalem I will put my name.” 5 And he built an altar to all the host of heaven in the two courts of the Lord’s house. 6 And he conducted his sons into fire, and he was acting as diviner and practicing ornithomancy, and he made one who wills and people that know. 7 And he multiplied to do what is evil in the sight of the Lord, to provoke him to anger. 8 And he put the carved image of the grove in the house of which the Lord had said to Dauid and to Salomon his son, “In this house and in Ierousalem, which I chose out of all the tribes of Israel, I will also put my name.” 5 And he built an altar to all the Lord’s house, as he had said, “In Ierousalem I will put my name.” 5 And he built an altar to all the host of heaven in the two courts of the Lord’s house. 6 And he conducted his sons into fire, and he was acting as diviner and practicing ornithomancy, and he made one who wills and people that know. 7 And he multiplied to do what is evil in the sight of the Lord, to provoke him to anger. 8 And he put the carved image of the grove in the house of which the Lord had said to Dauid and to Salomon his son, “In this house and in Ierousalem, which I chose out of all the tribes of Israel, I will also put my name.” 9 And they did not listen, and Manasses misled them to do what was evil in the sight of the Lord, more than the nations that the Lord had annihilated from before the sons of Israel.

10 And the Lord spoke by the hand of his slaves, saying, 11 “Forasmuch as Manasses, the king of Iouda, committed these abominations, evil things from which the Lord’s house, which those who guard the threshold collected from the people, and let them give it into the hand of those doing the work of those in charge in the Lord’s house.” And he gave it to those doing the work who were in the Lord’s house, to strengthen the

\[a\text{Possibly beyond}\] \[b\text{I.e. totally}\] \[c\text{Iouda} = \text{Ra}\]
bedek\(^a\) of the house, \(^b\)to the craftsmen and to the builders and to the wall-builders, and to buy wood and quarried stone to strengthen the bedek\(^c\) of the house. \(^d\)Yet, they were not computing for them the money that was given to them, for they dealt honestly.

\(^8\) And Chelkias the great priest said to Saphphan the secretary, "I found a book of the law in the Lord’s house." And Chelkias gave the book to Saphphan, and he read it. \(^e\)And he brought it in to King Josias and returned word to the king and said, "Your slaves 
\(^f\)melted down\(^g\) the silver that was found in the Lord’s house and gave it into the hand of those doing the work of those in charge in the Lord’s house."

\(^10\)And Saphphan the secretary spoke to the king, saying, "Chelkias the priest gave me a book." And Saphphan read it aloud in the presence of the king.

\(^11\) And it happened, when the king heard the words of the book of the law, that he tore his own clothes. \(^h\)And the king commanded Chelkias the priest and Achikam son of Saphphan, and Achobot son of Michaias and Saphphan the secretary and Asias the king’s slave, saying, \(^i\)Go, seek out the Lord for me and for all of the people and for all of Iouda, concerning the words of this book that was found, for great is the wrath of the Lord that is blazed out against us, because our fathers did not obey the words of this book, to do according to all that is written against us."

\(^14\) And Chelkias the priest and Achikam and Achobot and Saphphan and Asias went to Holda the prophetess, wife of Sellem son of Thekoue son of Achobor and Saphhan and Asaias went to Holda

\(^16\)This is what the Lord says, Behold, I am bringing evil on this place and on those who made incense offerings to Baal and to the sun and to the moon and to the mazouroth\(^i\) and to all the host of heaven. \(^j\)And he brought out the grove from the Lord’s house, outside Ierousalem, to the Wadi Kedron, and burned it in Wadi Kedron and pulverized it into dust and threw the dust of it into the grave of the sons of the people. \(^k\)And he tore down the house of the kadesim\(^k\) that were in the house of the Lord, there where the women were weaving chettin\(^b\) for the grove. \(^l\)And he brought up all the priests out of the towns of Iouda and defiled the high places, there where the priests had made incense offerings from Gabaa and as far as Bersabee, and he tore down the house of the gates that was at the entrance of the gate of Iesous, governor of the city, which were from a man’s left in the gate of the city. \(^m\)Yet the priests of the high places did not go up to the altar of the Lord in Ierousalem but only ate unleavened bread in the midst of their brothers. \(^n\)And he defiled Tapheth, which is in the ravine of Son of Hennom, which was for a man to conduct his son and a man to conduct his daughter to Moloch in fire. \(^o\)And he put an end to the horses that the kings of Iouda had dedicated to the sun, in the entrance of the Lord’s house, by the treasury of Nathan, the king’s eunuch, in pharourim, and he burned the chariot of the sun with fire. \(^p\)And the altars on the roof of the upper chamber of Achaz, which the kings of Iouda had made, and the altars that Manasses had made in the two courts of the Lord’s house the king also tore down and pulled down from there and threw their dust into the Wadi Kedron. \(^q\)And the king defiled the house that was in front of Ierousalem, on the right of the Mount of Mosoath\(^h\), which Salomon, king of Israel, had built for As-tarte, offense of the Sidonians, and for Chamos, of-

\(^23\) And the king sent and gathered to himself all the elders of Iouda and Ierousalem.
fense of Moab, and for Molchol, abomination of the sons of Ammon. 14And he smashed the steles and utterly destroyed the groves and filled their sites with human bones.

15 And indeed the altar in Baithel, the high place that Ieroboam son of Nabat made, who made Israel sin—and indeed that altar and the high place he pulled down. And he smashed its stones and pulverized them into dust and burned the grove. 16And Iosias turned aside and saw the stones and pulverized them into dust and burned the high place he pulled down. And he smashed its stones and pulverized them into dust and burned the place that Ieroboam son of Nabat made, who made Israel sin—and indeed that altar and the place that Ieroboam son of Nabat made, who made Israel sin and put him to death in Mageddo when he saw him.

17 And he said, "What is that mound that I see?" And the men of the city said to him, "It is the man of God who came out from Iouda and invoked these words that he invoked against the altar of Baithel." 18And he said, "Leave it; let no man move his bones." And they preserved his bones with the bones of the prophet who came out of Samaria. 19And indeed regarding all the houses of the high places that were in the towns of Samaria, which kings of Israel had made to provoke the Lord to anger—Iosias removed them and did among them all the works that he had done in Baithel.

20 And he sacrificed all the priests of the high places who were there on the altars and burned the bones of human beings on them. And he removed the altars and all the hangings, images, and household gods. And he cut down the steles; and the Cenaclaq he was going in the city said to him, "It is the man of God who came out from Iouda and invoked these words that he invoked against the altar of Baithel." 21And he said, "Leave it; let no man move his bones." And they preserved his bones with the bones of the prophet who came out of Samaria. 22And indeed regarding all the houses of the high places that were in the towns of Samaria, which kings of Israel had made to provoke the Lord to anger—Iosias removed them and did among them all the works that he had done in Baithel.

23 But only in the eighteenth year of King Iosias the pascha b to the Lord took place in Ierusalem. 24 And indeed King Iosias removed those that want and those that know and the theraphin c and the idols and all the offences that were made in the land of Iouda and in Ierusalem so that he established the words of the law that were written in the book that Chelkias the priest had found in the house of the Lord's house. 25 Before him there was no king like him, who turned to the Lord with his whole heart and with his whole soul and with his whole strength, according to all the law of Moyses, and after him none arose like him.

26 Yet the Lord did not turn away from the fierceness of his great wrath, by which his anger was kindled against Iouda, because of the provocations with which Manasses had provoked him. 27 And the Lord said, "And indeed I will remove Iouda from my sight, just as I removed Israel, and I will reject this city that I chose, Ierusalem, and the house of which I said, My name shall be there."

28And the rest of the histories of Iosias and all that he did, are these things not written in a book of Histories of the Days for the Kings of Iouda? 29 But in his days Pharao Nechao, king of Egypt, went up against the Assyrians' king to the river Euphrates. And Iosias went to meet him, but Nechao put him to death in Mageddo when he saw him.

30 And his servants made him ride dead from Mageddo and brought him to Ierusalem and buried him in his own tomb in the city of Daud. And the people of the land took loachas son of Iosias and anointed him and made him king instead of his father.

31 Ioachas was a son of twenty-three years when he became king, and he reigned three months in Ierusalem. And his mother's name was Hamital daughter of Jeremias from Lemna. 32 And he did what was evil in the sight of the Lord, according to all that his fathers had done. 33 And Pharao Nechao removed him into Deblatha in the land of Heth, so that he might not reign in Ierusalem, and imposed a penalty on the land, one hundred talents of silver and one hundred talents of gold. 34 And Pharao Nechao made Eliakim son of Iosias, king of Iouda, king over them instead of Iosias his father, and he turned his name into Ioakim. And he took Ioachas and brought him into Egypt, and he died there. 35 And Ioakim gave the silver and the gold to Pharao; yet he taxed the land in order to give the money at the mouth d of Pharao. They gave the silver and the gold, a man according to his assessment together with the people of the land, to give to Pharao Nechao.

36 Ioakim was a son of twenty-five years when he became king, and he reigned eleven years in Ierusalem. And his mother's name was Lelah daughter of Pedeia from Rouma. 37 And he did what was evil in the sight of the Lord, according to all that his fathers had done.

24 In his days Nabouchodonosor, king of Babylon, went up, and Ioakim became his slave for three years, and he turned and rebelled against him. 2And he sent against him the lightly armed men of the Chaldeans and the lightly armed men of Syria and the lightly armed men of Moab and the lightly armed men of the sons of Ammon, and he sent them out against the land of Iouda to prevail, according to the word of the Lord that he spoke by the hand of his slaves the prophets. 3 Only it was because of the Lord's wrath against Iouda, to remove him from his sight, because of the sins of Manasses, according to all that he had committed, 4 and indeed he shed innocent blood and filled Ierusalem with innocent blood, and the Lord did not want to be conciliated. 5 And the rest of the histories of Ioakim and all that he did, behold, are these things not written in a book of Histories of the Days for the Kings of Iouda? 6 And Ioakim slept with his fathers, and Ioakim his son reigned in his stead. 7 And the king of Egypt did not continue further to come out of his land, for the king of Babylon had taken all that belonged...
to the king of Egypt from the Wadi of Egypt to the River Euphrates.

8 Ioakim was a son of eighteen years when he became king, and he reigned three months in Ierousalem. And his mother’s name was Nestha daughter of Ellanathan from Ierousalem. 9 And he did what was evil in the sight of the Lord, according to all that his father had done.

10 At that time Nabouchodonosor, king of Babylon, went up to Ierousalem, and the city came under enclosure. 11 And Nabouchodonosor, king of Babylon, entered into the city, and his servants were besieging it. 12 And Ioakim, king of Iouda, came out against the king of Babylon, and he and his servants and his mother and his commanders and his eunuchs, and the king of Babylon took him in the eighth year of his reign.

13 And he carried out from there all the treasures of the Lord’s house and the treasures of the king’s house, and he cut up all the golden vessels that Salomon, king of Israel, had made in the shrine of the Lord, according to the word of the Lord. 14 And he exiled Ierousalem and all the commanders and those mighty in power, taking captive ten thousand captives, and every craftsman and he that encloses, and no one remained, except the poor of the land. 15 And he exiled Ioakim to Babylon, and the mother of the king and the king’s sisters and his eunuchs, and the king of Babylon took him in the eleventh year of his reign.

16 And the Lord’s house and the treasures of the king’s house, and he cut up all the golden vessels that Salomon, king of Israel, had made in the shrine of the Lord, according to the word of the Lord. 17 The height of the chothar g all around. And the second pillar had the same on the sabacha h.

18 And the king of Babylon made Maththanias his son king in his stead and changed his name to Sedekias.

19 And the king of Babylon went up to Ierousalem, and the city came under enclosure until the eleventh year of Nabouchodonosor, king of Babylon—Nabouzardan, the chief cook, since he stood before the king of Babylon, came to Ierousalem. 20 And he burned the house of the Lord and the house of the king and all the houses of Ierousalem, and every house the chief cook burned. 21 And Nabouzardan, the chief cook, removed the residue of the people who were left in the city and the fallen men who had fallen in with the king of Babylon and the rest of the support. 22 But the chief cook left some of the poor of the land to be vinedressers and gabin.

23 And it happened in the ninth year of his reign, in the tenth month, that Nabouchodonosor, king of Babylon, and all his force came against Ierousalem and encamped against it and built a surrounding wall against it all around. 2 And the city came under enclosure until the eleventh year of King Sedekias. 3 On the ninth of the month the famine also grew strong in the city, and there was no food for the people of the land. 4 And the city was breached, and all the men of war went out by night by way of the gate between the walls; this is the one of the garden of the king, and the Chaldeans were at the city all around. And he went by way of the Araba. 5 And the force of the Chaldeans pursued after the king, and they overtook him in Araboth Iericho, and all his force was scattered from about him. 6 And they captured the king and brought him to the king of Babylon in Deblatha, and he spoke judgment with him. 7 And he slaughtered the sons of Sedekias before his eyes and made blind the eyes of Sedekias and bound him in fetters and led him to Babylon.

8 And in the fifth month, on the seventh of the month—that is the nineteenth year of Nabouchodonosor, king of Babylon—Sedekias, the chief cook, since he stood before the king of Babylon, came to Ierousalem. 9 And he burned the house of the Lord and the house of the king and all the houses of Ierousalem, and every house the chief cook burned. 10 And Nabouzardan, the chief cook, removed the residue of the people who were left in the city and the fallen men who had fallen in with the king of Babylon and the rest of the support. 11 But the chief cook left some of the poor of the land to be vinedressers and gabin.

12 And the bronze pillars that were in the Lord’s house and the mechonothe and the bronze sea that was in the Lord’s house the Chaldeans smashed and carried their bronze to Babylon. 13 And the cauldrons and the iamin f and the saucers and the censers and all the bronze utensils, with which they would minister with them, he took; 14 and the chief cook took the fire-pans and the gold and silver saucers, 15 two pillars, the one sea and the mechonoth, which Salomon had made for the Lord’s house—there was no weight of the bronze of all the utensils. 16 The height of the one pillar was eighteen cubits, and on it was the bronzchothar, and the height of the chothar was three cubits; sabacha and pomegranates, all of bronze, were on the chothar all around. And the second pillar had the same on the sabacha.

17 And the chief cook took Saraia the first baker and the first cooks and the chief bakers and the bakers under them and the chief officers over the storehouse, and he took him and had him bound in fetters and led him to Babylon. 18 And the chief cook took Saraia the first baker and the first cooks and the chief bakers and the bakers under them and the chief officers over the storehouse, and he took him and had him bound in fetters and led him to Babylon. 19 And the chief cook took Saraia the first baker and the first cooks and the chief bakers and the bakers under them and the chief officers over the storehouse, and he took him and had him bound in fetters and led him to Babylon. 20 And the chief cook took Saraia the first baker and the first cooks and the chief bakers and the bakers under them and the chief officers over the storehouse, and he took him and had him bound in fetters and led him to Babylon.
and Saraias son of Thanemath the Netophathite and Iezonias son of the Machathi. 24And Godolias swore to them and to their men and said to them, “Fear not a passinga of the Chaldeans; stay in the land, and be subject to the king of Babylon, and it shall be well with you.” 25And it happened in the seventh month that Ismael son of Nathanias son of Elisama of the offspring of the kings came, and ten men with him, and he struck Godolias, and he died, and the Judeans and the Chaldeans who were with him, in Massephath. 26And all the people, from small even to great, and the commanders of the forces set out and entered into Egypt, for they were afraid from before the Chaldeans.

27 And it happened in the thirty-seventh year of the exile of Joakim, king of Iouda, in the twelfth month, on the twenty-seventh of the month, that Eulmarodach, king of Babylon, in the year of his reign, lifted up the head of Joakim, king of Iouda, and brought him out from his prison house, 28and he spoke with him good things and put his throne above the thrones of the kings who were with him in Babylon. 29And he changed his prison clothes and would eat food continually before him all the days of his life. 30And his allowance, an allowance continually, was given to him from the king’s house, bby reckoning of a day in its dayb, all the days of his life.

aPossibly incursion  bI.e. each day as prescribed
1 AND 2 SUPPLEMENTS TO THE READER

EDITION OF THE GREEK TEXT
The NETS translation of 1 and 2 Supplements (a translation of the Greek Paraleipomena, the LXX title for the Hebrew books of 1 and 2 Chronicles) is based on Alfred Rahlfs, Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes, 2 vols. (Stuttgart: Württembergische Bibelanstalt, 1935) 752–811. Although this is not a fully-fledged critical edition since its collation base comprises mainly the readings of only three early manuscripts, nevertheless it provides a better running text of the work for translation than does the diplomatic edition of the book in the Cambridge series, which prints the text of one manuscript, noting variants in the critical apparatus.

TRANSLATION PROFILE OF THE GREEK

General Character
The Greek text of this book has been relatively well preserved and derives from a type of Hebrew text fairly close to that represented by the MT. Moreover, the translation technique adopted by the Greek translator was rather literal with the result that its overall profile is to offer a word-for-word representation of the syntactical and morphological structure of the underlying Hebrew for readers of Greek. As a result, variations in genre of the component parts of the Hebrew text are well reflected in the translation, e.g., speeches, prayers, prophecies, psalms (1 Suppl 16.8–36 and 2 Suppl 6.41–42), etc. Similarly, long sections of 1 Supplements are given over to lists of various sorts (genealogies, city lists, census lists, officials, clerical orders, warriors, etc.) occupying 1 Supplements 1–9 and 23–27 in particular. Here, too, the Greek parallels the very staccato structure of the Hebrew, as in the following example from 6.46, where the verb of giving expressed in vv. 40 and 42 has been omitted in the interests of brevity.

MT:... לְהַעֲבֹרָה... לְעַרְבּוֹת
LXX: καὶ τῶν υἱῶν Κααθ . . . πόλεις δέκα.
NETS: And to the rest of Kaath’s sons . . . ten cities.
NRSV (= 6.61): To the rest of the Kohathites were given . . . ten towns

Some less literal renderings suggest that the type of Hebrew with which the translators were most familiar was that of their own time. As a result, on occasion they reflect the later semantic range of a term rather than its earlier sense. Thus, the term דַּי (hand) in the prepositional phrase דַּי וֹל, which in the past had frequently borne the metaphorical nuance of control and direction, is here mainly construed in terms of physical proximity, as in 1 Suppl 25.6:

MT:... יִלָּךְ דַּי
LXX: εἶχομενα τοῦ βασιλέως
NETS: near the king
NRSV: under the order of the king

Another facet of the literalness of the Greek rendering is the incorporation of certain Hebrew lexemes as loanwords, often as technical terms, relating, for example, to the temple in Jerusalem (2 Suppl 3.4 ailam “porch,” v. 16 sersereth “chains,” dabir “inner chamber,” ʼhol of holies”), as well as some of the musical instruments employed there liturgically (1 Suppl 13.8 kinnor “lyre” and nabla “harp”). Other examples involve genealogy. Thus, although the Greek renders the term Αἴγυπτος (Egypt) in strictly geographical contexts, at 1 Suppl 1.8, when the same form is applied to the eponymous ancestor of that people, the name is simply transliterated as Μεστραιμ as Мерем (NETS “Mestrain,” NRSV “Egypt”). Occasionally, however, the opposite phenomenon is found, as in 1 Suppl 4.12, where the Greek translates the first portion of the compound name יִהְיָה ʼר to render πόλεως Ναας (NETS “the city of Naas”; NRSV “Ir-nahash”).
The translators’ literal translation technique is also reflected in their divergence from the accepted norms of Greek syntax in order to render characteristics of the Hebrew phraseology more distinctly, as in 1 Suppl 11.18:

MT: לֵכָהּ אֱלֹהִים דָּוִד לְשַׁחַטֶּהָ LXX: οὐκ ἠθέλησεν Δαυὶδ τοῦ πιεῖν αὐτὸ NETS: David did not want it, in order to drink it. NRSV: David would not drink of it.

Whereas normally the articulated infinitive is used to express the goal of motion, here it is employed unidiomatically to denote the object of David’s desire, which would generally be conveyed by the infinitive alone in order to parallel the use of the preposition ἐν in Hebrew.

A more widespread form of the above tendency is the use of calques, i.e., the stereotyping of translation equivalents semantically appropriate in only part of their range and extending their usage to contexts where their equivalency standard is much less acceptable, as a means of foregrounding the Hebrew construction. A good example of this is the calquing of the Greek preposition εἰς (“in”) on its Hebrew counterpart ב, as in 1 Suppl 13.8, where the simple use of the dative case would be more idiomatic:

MT: תָּבְשֵׁרִים יבּכּר לַעֲבֹדֶה LXX: εἰς ψαλτηδοῖς καὶ εἰς κινήραις NETS: with harp-singers and with cinyras NRSV: with song and lyres

Hebrew idiom, unlike Greek and English, tends to repeat the prepositional phrase in compound expressions. Here, too, our translators represented this phenomenon faithfully in their text, as at 1 Suppl 20.8:

MT: בָּנָיְּרוֹדִים בְּסֶפַּר מְגַלְלַל LXX: εἰς χειρὶ Δαυὶδ καὶ εἰς χειρὶ παιδῶν αὐτοῦ NETS: by the hand of David and by the hand of his servants NRSV: by the hand of David and his servants

Fidelity to the morphology of the Hebrew sometimes led the translators to avoid idiomatic technical terms in favor of periphrases closer to the precise formulation in their Vorlage, as at 1 Suppl 10.4, where an exchange between Saoul (Saul) and his armor-bearer takes place. The accepted Greek term for the latter office is σκευοφόρος; however, as the Hebrew form is made up of a compound expression formed by a present participle and accompanying noun, they adopted the same construction in Greek, as follows:

MT: שֶׂפַּר דָּוִיד LXX: τῷ σφραγὶ τῷ σκεύῃ αὐτοῦ NETS: to the one bearing his arms NRSV: to his armor-bearer

Nevertheless, the translation of Supplements is by no means slavish: there are several instances where the translators have opted for terms that both offer a reasonable representation of the Hebrew and also conform to the canons of Greek idiom. A number of these relate to technical contexts of various sorts.

At 1 Suppl 10.13 Saoul (Saul) is condemned for consulting a medium, referring to the episode of the witch of Endor (1 Rgns 28.8–25). The Greek equivalent ἐγγεμετρυθης of the Hebrew term בָּנָיְּרָה is a culturally appropriate form, as it too mostly connotes a woman who delivered oracles by means of ventriloquism. Similarly, at 20.6 the Greek employs the term ἀνδρόγυνος to render the Hebrew נְכֻלִי (“descendant”), although in v. 4 the narrower term υἱός (“son”) is found in a parallel context. The setting at 5.24 is one of genealogical tables of leaders of the various tribes and the Hebrew term מְגַלָּל has connotations both of primordiality and primacy. This dual semantic ground is well expressed by the equivalent ἀρχηγόι the translators selected. However, when the same elastic Hebrew term appears at 11.6 with reference to bearing office and in parallel with military command, the translators realized the need for nuance and chose to render it by the form ᾳρχων (“ruler,” “commander”). The same judgment applies to another reflex of that Hebrew root, מְגַלָּל, at 18.17, referring to officials in the king’s immediate vicinity, which is rendered by the technical term διάδοχος, as, in addition to the widespread sense of “successor,” it also
bears the meaning of "substitute," “deputy.” Another very felicitous lexical choice is the employment of the classical compound adjective φιλογεωργος (“devoted to agriculture”) at 2 Suppl 26.10 to render the Hebrew phrase יבשה. Encountered in the works of such Attic authors as Xenophon and Aristophanes, this place is its only occurrence in the Greek Bible. The term is extremely apposite in context, as the setting is not one of rugged natural beauty but of human endeavor in working the soil.

Where appropriate, one notes that the translators sought to express nuances implicit in the formulation of a Hebrew phrase. A good example of this trend is the clarification of the dispute between the commander Joab and David regarding the conduct of a census of Israel. At 1 Suppl 21.3 Joab remonstrates against his sovereign’s command. Yet in the following verse he is constrained to submit to the latter’s authority. This reversal, somewhat masked in Hebrew by the use of the simple copula, is idiomatically drawn out by the Greek particle δε, marking a contrast from the preceding. Similarly, at 1 Suppl 20.3 the translators found an elegant solution to render the Hebrew phrasal construction of definition with רַבָּה, which obviates the need for a verbal clause by utilizing the parallel Greek articular construction, as follows: LXX: τον λαόν τὸν ἐν σωτηρίᾳ, NETS: “the people who were in it”; NRSV: “the people who were in it.”

Despite its close affinities with the Hebrew, there are a number of cases where the Greek text diverges from its standard for various reasons. On occasion this relates to the context and connotations of a term, as at 1 Suppl 10.13, where the Hebrew text fundamentally indicts Saul (Saul) for infidelity, being unfaithful in his relation to God in disobeying his commands. However, the framework in Greek is one of jurisprudence and the charge of breaking the divine law.

MT: ירימה שלמה, מערער אתו, תנים פלח יבשה.
LXX: στιθενεν Σαούλ ἐν ταῖς άνουμιαῖς αὐτοῦ, αἷς ἠρμόμησεν τῷ κυρίῳ
NETS: Saul died in his acts of lawlessness, which he had done lawlessly against the Lord
NRSV: Saul died for his unfaithfulness; he was unfaithful to the LORD

Other instances involve contextual exegesis and the impact of parallel passages in earlier biblical books, whose matter is being reviewed by the Chronicler. Hence, the Greek description of Nimrod at 1 Suppl 1.10, with its addition of his prowess at hunting, has been assimilated to the account in the Pentateuch.

MT: נבורה
LXX: γίγας κυνηγός cf. Genesis 10.9 MT and LXX
NETS: a giant hunter
NRSV: a mighty one

In a small number of cases it appears that both MT and LXX in their current form may be corrupt. In one of these at 2 Suppl 14.14(15) the Greek witnesses a plus referring presumably to a final tribe or people in the list of conquests achieved by Asa’s forces.1 The term in question, “Amazons,” is not to be associated with the female warriors of Greek mythology (the preceding article identifying them as male), but it seems connected with a by-form, Άλιμαζώνεις, occurring at 22.1.

MT: וְגוֹ לָא מָלֵא דָּרֶם דֵּרֶם.
LXX: καὶ γε σκηναῖς κτήσεων, τοὺς Αμαζόνεις, ἔζηκον
NETS: Indeed tents of possessions, the Amazons, they eradicated
NRSV: They also attacked the tents of those who had livestock

THE NETS TRANSLATION OF SUPPLEMENTS

General Approach

The key principle guiding this translation has been to avoid overly interpreting the Greek, but to provide a close English rendering of the Greek’s representation of the original Hebrew. In consequence, it has sought not to smooth over problems, but to allow aporias to show through rather than trying to solve them by offering one particular sense, which would naturally exclude other possibilities.

In accordance with general NETS policy, I have attempted to maintain the vocabulary of the NRSV version, where the latter is compatible with the MT and the LXX does not diverge from that standard. Although well preserved, the Hebrew text of these books is not completely intact, and hence scholarly editors have proposed a variety of emendations to improve on what are regarded as its secondary readings.

1 Curtis and Madsen, 381, 419-420.
NRSV, in turn, has adopted some of these suggestions, and therefore rejects the MT reading at such points. A good example is afforded by the textual variation at 1 Suppl 20.3 in relating David’s policy toward the Ammonite captive population. MT followed by LXX indicates that he exacted severe physical reprisals against them; however, the parallel passage at 2 Rgns 12.31 states that he set them to work with saws as hard labor, which seems more standard practice in such cases.

MT: יִשְׂרָאֵל מַגְנָה
LXX: διείσπρεσεν πρίσισιν
NETS: he sawed (them, i.e., the people) with saws
NRSV: (He) set them to work with saws

On rare occasions it appears that the NRSV translation does not do full duty to the MT reading. Thus at 1 Suppl 14.15 both the Hebrew and Greek terms relate more narrowly to a camp or encampment, while the NRSV version interprets this more broadly as referring to the army.

MT: לַעֲבֹר הַמַּגִּינָה מַגִּינָה
LXX: τού παταξάει την παρέμβολην των ἀλλοφύλων
NETS: to strike down the camp of the allophyles
NRSV: to strike down the army of the Philistines

At other junctures the NRSV rendering has recourse to explanatory additions to clarify particulars, which may not have been fully unpacked in the Hebrew. Thus at 1 Suppl 20.1 the reference is to the passing of winter and the opening up of communications in spring, creating conditions conducive to initiating the campaigning season, a regular phenomenon for ancient societies but not a given for the modern reader. Hence, NRSV spells out the passage’s implicit significance.

MT: לְמַעְלוֹת אֲלֵהוֹ מִלְשָׁנָה
LXX: καὶ ἐγένετο εἰς τὸ ἐπίστευτον ἐτει ἐν τῇ ἔξοδῷ τῶν βασιλέων
NETS: And it happened in the following year, at the marching out of the kings
NRSV: In the spring of the year, the time when kings go out to battle
(interpretative addition/clarification)

Similarly, at 1 Suppl 21.1 the issue is one of instituting a national census, and so the term “Israel” relates to the population, not to the actual land, a point explicitly made by NRSV to remove any misunderstanding.

MT: לְמַעְלוֹת אֲלֵהוֹ
LXX: τοῦ ὀρθυμέρας τὸν Ἰσραήλ
NETS: to count Israel
NRSV: to count the people of Israel

Joab, as noted above, is to carry out the census and report back to the king on its completion. However, the form of the Hebrew here faithfully followed by the Greek is somewhat elliptical regarding what precisely Joab is to bring, and so NRSV specifies this.

MT: רֹבֵעַ עֲלָיוֹ
LXX: καὶ ἐνέγκατε πρός με
NETS: and bring to me
NRSV: and bring me a report

On occasion, NRSV evinces the opposite tendency of condensing the formulation where MT may be guilty of tautology, as in the following example from 1 Suppl 20.1 where “force” and “army” refer to the same collective.

MT: נְגֵן יָאוּב אֱלֹהֵי הָעָרָבָה
LXX: καὶ ἤγαγεν Ιωάβ πάσαν τὴν δύναμιν τῆς στρατιᾶς
NETS: and Joab led out the entire force of the army
NRSV: Joab led out the army
TO THE READER OF 1 AND 2 SUPPLEMENTS

**Selected words and phrases**

The Hebrew term וְּנַבְשׂ closely followed by the Greek (υἱοὶ, τέκνα), which literally refers to sons, is frequently translated as “descendants” by NSRV (e.g., 1 Suppl 1.5, 6, 7, 8, 9) with regard to more generic clan genealogy.

**Problems of Grammar**

In Hebrew syntax the norm is to construct narrative paratactically, linking all the events in a continuum by the simple copula rather than highlighting the particular relation between the actions by, for example, assigning those semantically less significant to subordinate clauses or directing the reader’s attention to important spatial, temporal or other features linking the stages in the evolving story. However, this procedure is highly unidiomatic in English usage, and hence the NRSV translators frequently vary their rendering both for stylistic variety and to render the above clausal relations more explicit. In contrast, NETS seeks to reflect for the English reader the full degree of the literalness of the Greek version.

In the protracted lists where the presence of the copula becomes highly repetitive, NRSV will periodically omit the connective to ease the flow in English, as in 1 Suppl 1.10

<table>
<thead>
<tr>
<th>MT</th>
<th>LXX</th>
<th>NETS</th>
<th>NRSV</th>
</tr>
</thead>
<tbody>
<tr>
<td>וְּנַבְשׂ לְאֵל אַדְמוֹגָרָה</td>
<td>καὶ Χούσ εξέγενες τοὺς Νεβραδ</td>
<td>And Cush became the father of Nebrod</td>
<td>Cush became the father of Nimrod</td>
</tr>
</tbody>
</table>

NRSV also punctuates the ongoing discourse by signaling a new episode, the introduction of a new theme, etc. through a more colorful term, as at 1 Suppl 10.1, which marks the transition from the genealogical lists of temple personnel to the opening of the historical narrative.

<table>
<thead>
<tr>
<th>MT</th>
<th>LXX</th>
<th>NETS</th>
<th>NRSV</th>
</tr>
</thead>
<tbody>
<tr>
<td>וְּנַבְשׂ לְאֵל אַדְמוֹגָרָה</td>
<td>καὶ ἀλλόφυλοι ἐπολέμησαν πρὸς Ἰσραήλ</td>
<td>And allophyles fought against Israel</td>
<td>Now the Philistines fought against Israel</td>
</tr>
</tbody>
</table>

Similarly, important temporal relationships between actions are underscored by appropriate language as at v. 4, where the severe conditions of battle prompt Saul’s exchange with his armor-bearer.

<table>
<thead>
<tr>
<th>MT</th>
<th>LXX</th>
<th>NETS</th>
<th>NRSV</th>
</tr>
</thead>
<tbody>
<tr>
<td>וְּנַבְשׂ לְאֵל אַדְמוֹגָרָה</td>
<td>καὶ εἶπεν Σαοῦל τῷ οἱροτὶ τὰ σκεῦα αὐτοῦ</td>
<td>And Saoul said to the one bearing his arms</td>
<td>Then Saul said to his armor-bearer</td>
</tr>
</tbody>
</table>

On other occasions the narrative focus requires a counterpoint between the reactions of two persons or groups, as at v. 11, where the Israelite response to the defeat at Mount Gilboa is contrasted with that of the jubilant Philistines:

<table>
<thead>
<tr>
<th>MT</th>
<th>LXX</th>
<th>NETS</th>
<th>NRSV</th>
</tr>
</thead>
<tbody>
<tr>
<td>וְּנַבְשׂ לְאֵל אַדְמוֹגָרָה</td>
<td>καὶ ἔκουσαν πάντες οἱ κατοικοῦντες Γαλαὰδ</td>
<td>And all those living in Galaad heard</td>
<td>But when all Jabesh-gilead heard</td>
</tr>
</tbody>
</table>

Result is another key narrative link whereby an action is marked as the consequence of the preceding, as at v. 6 depicting Saul’s death from his wounds:

<table>
<thead>
<tr>
<th>MT</th>
<th>LXX</th>
<th>NETS</th>
<th>NRSV</th>
</tr>
</thead>
<tbody>
<tr>
<td>וְּנַבְשׂ לְאֵל אַדְמוֹגָרָה</td>
<td>καὶ ἀπέκτενεν Σαοῦλ</td>
<td>And Saoul died</td>
<td>Thus Saul died</td>
</tr>
</tbody>
</table>

Purpose also forms a bond between actions, underlining how one is undertaken in order to facilitate another, as at 1 Suppl 21.2 regarding the rationale for conducting the census.
The NRSV translators also permit themselves a certain freedom in focusing their rendering on the semantic field rather than being constrained by issues of quantitative representation, as at 1 Suppl 10.4, where MT followed by LXX expresses terror by means of a simple verb of fearing modified by an adverb of intensity.

MT: δώρωσέν μι ανασκυλών
LXX: έφοβείτο σφόδρα
NETS: he was very afraid
NRSV: he was terrified

Often this leads to employing a more technical term appropriate to context rather than to MT’s more general phraseology, as at 1 Suppl 10.10, where the religious context is explicated by reference to a temple:

MT: ἐν οἴκῳ θεοῦ αὐτῶν
LXX: εν οίκῳ του θεου αυτων
NETS: in the house of their god
NRSV: in the temple of their gods

Similarly, at v. 13 the reference to Saul’s infringing divine regulations leads the translators to select the more specific term “command” over the broader Hebrew lexeme דַּבָּר “word.”

MT: מֵלִיצִיו דַּבָּר
LXX: (κατὰ) τὸν λόγον τοῦ κυρίου
NETS: (according to) the Lord’s word
NRSV: the command of the Lord

Likewise, in describing the prodigious attributes of a gigantic Philistine warrior at 1 Suppl 20.6, the translators expand on the rather laconic Hebrew version literally represented in Greek, differentiating extremities of the hands and feet according to the idiom of the target language as “fingers” and “toes.”

MT: אֲבוֹּתָיו וּפַלַחְלַחְלַחְלַחְלַחְלַח
LXX: καὶ διάκτυλοι αὐτοῦ ἕξ καὶ ἕξ
NETS: and his digits were six and six
NRSV: six fingers on each hand, and six toes on each foot

Frequently, idiomatic expressions of time are employed more expansively than their literal sense would suggest, as, for example, in the phrase “yesterday and the third day” encountered at 1 Suppl 11.2, which clearly envisages a period of some years during which David led the Israelite army under Saul’s reign, a point that the NRSV translators duly highlight.

MT: נָתיָוָא נְשֵׁלָהָהָהָהָהָהָהָה
LXX: ἐξῆς καὶ τρίτην
NETS: yesterday and the third day
NRSV: for some time now

Very rarely do matters of theological exegesis loom large in a work like 1 and 2 Supplements. One of the few instances occurs at 1 Suppl 21.1, which, not surprisingly, is styled by Sara Japhet as “one of the most discussed and interpreted verses in Chronicles.” The question at issue is the precise identification of the one who instigated David to conduct the census, Satan or some undefined slanderer. In the coun-

2 Japhet, 373.
terpart to this passage at 2 Rgs 24.1 the perpetrator is God himself in his wrath. This the Chronicler has mitigated according to his normal practice by refocusing the intervention. At the same time, there is no indication that the author believed in a self-existing principle of evil. Moreover, when the Hebrew term נזיר denotes a proper noun, it is normally found with the article, whereas here it is unarticulated. Consequently, in sum, it appears that a human instigator is intended.

MT: נזיר נלע בּי נזיר

LXX: καὶ έστη διάβολος ἐν τῷ Ισραήλ

NETS: and a slanderer stood in Israel

NRSV: Satan stood up against Israel

BIBLIOGRAPHICAL NOTE


S. Peter Cowe

1 Adam, Seth, Enos, 2Kainan, Maleelel, Iared, 3Henoch, Mathousala, Lamech, 4Noe, Noe’s sons: Sem, Cham, Japheth.

5 Japheth’s sons: Gamer, Magog, Madai, Ioyan, Elisa, Thobel, Mosoch and Thiras. 6And the sons of Gamer: Aschanaz and Riphath and Thorgama, and Regma’s sons: Saba and Oudadan. 7And the sons of Ioyan: Elisa and Tharris, Kitians and Rhodians.

8 And Cham’s sons: Chous and Mestrain, Phoud and Chanaan. 9And Chous’ sons: Saba and Heuliat and Sabatha and Regma and Sebekatha, and Regma’s sons: Saba and Oudadan. 10And Chous became the father of Nebrod; he was the first to be a giant hunter on the earth.

17 Sons of Sem: Ailam and Assour and Arphaxad, 24Sala, 25Eber, Phalek, Ragau, 26Serouch, Nachon, Thara, 27Abraam.

28 Now Abraam’s sons: Isak and Ismael.

29Now these are the generations of Ismael’s first-born: Nabiaoth and Kedar, Nabdeel, Mabsan, 30Masma, Idouma, Masse, Choddad, Thaiman, 31Iettour, Naphes and Kedma. These are Ismael’s sons.

32And Chottoura’s sons, Abraam’s concubine, and she bore him Zembrain, lexan, Madan, Madiam, Sobak, Soe. And lexan’s sons: Saba and Daidan. 33And Madiam’s sons: Gaipha and Opher and Henoch and Abida and Elida. All these were sons of Chettoura.

34 And Abraam became the father of Isak, and Isak’s sons: Esau and Jakob. 35Esau’s sons: Eliphas and Ragouel and Leoul and Jeglom and Kore. 36Eliphas’ sons: Thaiman and Omar, Sophar and Gootham and Kenez, and Amalek by Thamna.

37And Raguel’s sons: Nacheth, Zare, Some and Moze.


43 And these are their kings: Balak son of Beor, and the name of his city was Dennaba. 44And Balak died, and Iobab son of Zara, from Bosorra, became king in his stead. 45And Iobab died, and Hasom from the land of the Thaimanites became king in his stead. 46And Hasom died, and Hadad son of Barad, who struck down Madiam in the plain of Moab, became king in his stead, and his city’s name was Geththaim. 47And Hadad died and Samaa from Masekka became king in his stead. 48And Sumaa died, and Saoul from Rooboth on the River became king in his stead. 49And Saoul died, and Balabronn, Achobor’s son, became king in his stead. 50And Balabronn son of Achobor died, and Hadad son of Barad became king in his stead, and the name of his city was Phogor. 51And Hadad died.

And Edom’s chiefs were: chief Thamana, chief Gola, chief Ietheth, chief Elbamas, chief Elas, chief Phinon, chief Kenez, chief Thaiman, chief Mabsar, chief Medegiel, chief Eram; these were chiefs of Edom.

2 These are the names of Israel’s sons: Rouben, Symeon, Leui, Iouda, Issachar, Zaboulon, 2Dan, Joseph, Beniamin, Nephthali, Gad, Aser. 3Ioudas’ sons: Er, Aunan, Selon, three. They were born to him by the daughter of Saua, the Canaanite, and Er, Iouda’s firstborn, was wicked before the Lord, and he killed him. 4And Thamar, his daughter-in-law, bore him Phares and Zara. Iouda’s sons were five in all.

5 Phares’ sons: Harson and Hiemouel. 6And Zara’s sons: Zambri and Aithan and Haiman and Chalchal and Dara, five in all. 7And Chardi’s sons: Achar the blocker of Israel, who transgressed over
that which was devoted. 8 And Aithan’s sons: Azaria.

9 And Heseron’s sons, who were born to him: Irameel and Ram and Chaleb and Aram. 10 And Aram became the father of Aminadab, and Aminadab became the father of Naasson, ruler of the house of loudas. 11 And Naasson became the father of Salmon, and Salmon became the father of Boos.

12 And Boos became the father of Obed, and Obed became the father of Iessai. 13 And Iessai became the father of Azarias. 14 And Azarias became the father of the sons of Machir, father of Galaad.

15 And after that Heseron went in to the daughter of Machir, father of Galaad. And he took her, and he was sixty years old, and she bore him Segoub. 16 And Segoub became the father of Iair, and he had twenty-three cities in Galaad. 17 And Gedsour and Aram took Iair’s villages from them, and he had thirty-three cities in Galaad.

18 And Chaleb son of Heseron had children by his wife Gazouba and by Ierioth. And these were her sons: Ioasar and Sobab and Orna. 19 And Gazouba died, and Chaleb took to himself Ephrath, and she bore him Hor. 20 And Hor became the father of Obed, and Obed became the father of Govthou, and she bore him Ascha.

21 And after Heseron died, Chaleb went in to Ephratha, and Abia was Heseron’s wife, and she bore him Aschod, father of Thekoe.

22 And Ieremeel had a second wife, and her name was Atara, and she bore him Segoub. 23 And Segoub became the father of Iair, and he had twenty-three cities in Galaad. 24 And Gedsour and Aram took Iair’s villages from them, and he had thirty-three cities in Galaad.

25 And the sons of Ieremeel, Heseron’s first-born, were Ram the firstborn and Baana and Aran and Asom his brother. 26 And Ieremeel had a second wife, and her name was Atara, and she bore him Segoub. 27 And Ieremeel’s brother: Sosan, and Sosan’s sons: Achlai.

28 And Ozom’s sons were Samai and Iadae, and Samai’s sons: Nadab and Abisour. 29 And Abisour’s wife’s name was Abichail, and she bore him Achabar and Molid. 30 And Ieremeel’s sons: Iosias, and Iosias’s sons: Achlai.

31 And Iosias’s sons: Achimael, father of Nephthi, and he was sixty years old, and she bore him Iothor the Ismaelite. 32 And Iothor’s sons: Sarouia and Abigaia. And Sarouia’s sons: Abessa and Ioab and Asael, three in all.

33 And Abigaia bore Amessa, and Amessa’s father was Iothor the Ismaelite.

34 And Sosan did not have sons but daughters, and Sosan had an Egyptian concubine, and she bore him Gazouba and by Ierioth. And these were her sons: Ioasar and Sobab and Orna. 35 And Gazouba died, and Chaleb took to himself Ephratha, and she bore him Ascha.

36 And after Ieremeel died, Chaleb went in to Ephratha, and Abia was Heseron’s wife, and she bore him Aschod, father of the Thekoe.

37 And the sons of Ieremeel, Heseron’s first-born, were Ram the firstborn and Baana and Aran and Asom his brother. 38 And Ieremeel had a second wife, and her name was Atara, and she bore him Segoub. 39 And Segoub became the father of Iair, and he had twenty-three cities in Galaad. 40 And Iair became the father of Azarias. 41 And Azarias became the father of the sons of Machir, father of Galaad.

42 And Chaleb’s sons, Ieremeel’s brother: Marisa his firstborn; he was father of Ziph, and Marisa’s sons, father of Chebron. 43 And Chebron’s sons: Kore and Thapous and Rekom and Semaa. 44 And Semaa became the father of Raem, father of Ierkaan, and Ierkaan became the father of the sons of Samai.

45 And his son was Maon, and Maon was father of Baithsour. 46 And Gaipha, Chaleb’s concubine, bore Harran and Mosa and Gezoue, and Harran was the father of Gezoue. 47 And Iadai’s sons: Ragen and Iotham and Gersom and Phalet and Gaipha and Sagaph. 48 And Chaleb’s concubine bore Saber and Tharchna. 49 And she bore Sagaph, father of Marmena and Saou, father of Machabena and father of Gaiba, and Chaleb’s daughter was Ascha. 50 These were Chaleb’s sons.

51 And Naasson became the father of Nathan, and Nathan became the father of Azarias. 52 And Saloum became the father of Iechemias, and Iechemias became the father of Elisama.

53 And Chaleb’s sons: Ieremeel’s brother: Marisa his firstborn; he was father of Ziph, and Marisa’s sons, father of Chebron. 54 And Chebron’s sons: Kore and Thapous and Rekom and Semaa. 55 And Iadai’s sons: Ragen and Iotham and Gersom and Phalet and Gaipha and Sagaph. 56 And Chaleb’s concubine bore Saber and Tharchna. 57 And she bore Sagaph, father of Marmena and Saou, father of Machabena and father of Gaiba, and Chaleb’s daughter was Ascha. These were Chaleb’s sons.

58 And Naasson became the father of Nathan, and Nathan became the father of Azarias. 59 And Saloum became the father of Iechemias, and Iechemias became the father of Elisama.

60 And Chaleb’s sons, Ieremeel’s brother: Marisa his firstborn; he was father of Ziph, and Marisa’s sons, father of Chebron. 61 And Chebron’s sons: Kore and Thapous and Rekom and Semaa. 62 And Iadai’s sons: Ragen and Iotham and Gersom and Phalet and Gaipha and Sagaph. 63 And Chaleb’s concubine bore Saber and Tharchna. 64 And she bore Sagaph, father of Marmena and Saou, father of Machabena and father of Gaiba, and Chaleb’s daughter was Ascha. These were Chaleb’s sons.

3 And these were Dauid’s sons who were born to him in Chebron: the firstborn Amnon by Achinaam the Izraeleite; the second Daniel by Abigaia the Carmelite; 2 the third Abissalom, son of Mocha daughter of Tholmai king of Gedour; the fourth Adonia, son of Haggith; 3 the fifth Saphatia by Abital; the sixth Lethraam by Agla his wife. 4 Six were born to him in Chebron, and he reigned there seven years and six months. And he reigned thirty-three years in Jerusalem.

5 And these were born in Jerusalem: Samaa, Sobab, Nathan and Salomon, four by Bersabee daughter of Amiel, 6 and Ibar and Elisama and Elaphalet 7 and Nage and Naphag and Ianoue 8 and Elisama and Eliaa and Elaphalet, nine. 9 All these were Dauid’s sons, besides the sons of concubines, and their sisters.

10 Salomon’s sons: Roboam. Abia his son, Asa his son, Ioasaph his son, 11 Iotam his son, Ochoza his son, Ioas his son, 12 Amasias his son, Azaria his son, Iotham his son, 13 Iachaz his son, Hezekias his son, Manasses his son, 14 Amon his son, Iosia his son. 15 And Iosia’s sons: Ioan his firstborn, the second Iookim, the third Sedekia, the fourth Saloum. 16 Ioakim’s sons: Iechonia-asir his son, Iochel his son, 17 Iochel his son, 18 Melchiram and Phadaia and Sansar and Iekemia and Hosama and Denethi. 19 And Salathiel’s sons: Zorobabel and Semei, and
Zorobabel’s sons: Mosollamos and Hanania and Solamith their sister 20and Hasoube and Ool and Barachia and Hasadia and Asobaes, five. 21And Hanania’s sons: Phalleta and Isaia his son, Raphaia his son, Orna his son, Abdia his son, Sechenia his son. 22And Sechenia’s son: Samaia, and Samaia’s sons: Chatous and Joel and Mari and Noadia and Saphath, six. 23And Noadia’s sons: Elithenan and Hezekia and Ezrikam, three. 24And Elithenan’s sons: Hodouia and Eliasib and Phalalia and Akoun and Ioanan and Dalaia and Anani, seven.

4 And Ioudas’ sons: Phares, Harson and Charmi and Hor, Soubal 2and Raia his son, and Soubal became the father of Ieth, and Ieth became the father of Achimi and Laad. These are the generations of Sarathi. 3And these were Aitam’s sons: Lezrael and Ragma and Iabas, and their sister’s name was Heselebbon. 4And Phanouel, father of Gedor, and Azar, father of Hosan. These were the sons of Hor, Ephratha’s firstborn, father of Baithlaem. 5And Saour, father of Thekoe, had two wives, Haoda and Thoada. 6And Haoda bore him Ocham and Thekam and Thaiman and Estheran: these were all Haoda’s sons. 7And Thoada’s sons: Sareth and Saar and Ethan. 8And Kos became the father of Enob and Saba and the offspring of Rechab his brother, son of Hiarim. 9And Igalbes was honored above his brothers, and his mother called his name Igalbes, saying: “I bore him as gables.” 10And Igalbes called on the God of Israel, saying, “If blessing you would bless me and enlarge my borders and your hand be with me, you shall also produce knowledge so as not to humble me.” And God supplied everything he sought.

11And Chaleb, father of Asha, became the father of Machir, and he was the father of Assathon. 12And Assathon became the father of Baithrephan and Phesse and Thana, father of the city of Naas, brother of Esthemon. 13And Kenez’s sons: Gothoniel and Saraia and Sarecha and Roan and Anania, five. 14And Manathi became the father of Gopher and Sadata and Eserael. 15And Esri’s sons: Iether, father of Leba and Sib and Zona and Eserael. 16And his wife (that is Hadia) bore him Asaia and Ziba and Shemai and Ziva and Rechab, sons of Asha. 17And Iakob, the firstborn, 2because Ioudas was the firstborn, but he gave his blessing to his son Ioseph son of Israel, when he climbed into his father’s bed, and he was not reckoned in the genealogy as firstborn, 2because Ioudas was powerful in strength also among his brothers and one from him became a leader, and the blessing was Ioseph’s—3Rouben’s sons, Israel’s firstborn: 4And they lived in Beersabee and Sama and Molada and Hasouba. 5And they found rich and good pastures, and the land before them was broad, and there was peace and quiet, for some of the sons of Cham had lived there formerly. 6And these, registered by name, came in the days of Hezekias, king of Ioudas, and they struck down their houses and the Mineans whom they found there, and they anathematized them until this day and dwelt in their place, because there were pastures there for their cattle. 7And some of them, five hundred men of the sons of Symeon went to Mount Seir, and Phalettia and Noadia and Raphaia and Ozriel, sons of Iesi, were their commanders. 8And they struck down the remainder of those that remained of Amalek and lived there till this day.

5 And Rouben’s sons, Israel’s firstborn—because he was the firstborn, but he gave his blessing to his son Ioseph son of Israel, when he climbed into his father’s bed, and he was not reckoned in the genealogy as firstborn, 2because Ioudas was powerful in strength also among his brothers and one from him became a leader, and the blessing was Ioseph’s—3Rouben’s sons, Israel’s firstborn: Henoch and Phallous, Harson and Charmi. 4And Iesai’s sons: Semei and Banaia his son, and Goug’s sons, son of Semei: 5his son Micha, his son Recha, his son Baal, 6his son Beera whom Thaglathphalnasar,
king of Assour, exiled. He was the ruler of those of Rouben. And his brothers in his paternal family in their registers according to their generations: Ioel the ruler and Zacharia and Balek son of Ozouz son of Sama son of Joel; he lived in Araer and at Nabau and Beelmaon, and toward the east he lived as far as the beginnings of the wilderness this side of the river Euphrates, because their cattle were many in the land of Galaad. And in the days of Saoul they waged war on those adjacent, and people who live in tents fell in their hands, even all in the east of Galaad.

11 Gad's sons lived opposite them in Basan, as far as Selcha. 12Ioel was the firstborn and Sapham the second and Iani the scribe in Basan. And their brothers according to their paternal houses were: Michael, Mosollam and Sebee and loree and Iachan and Zoue and Obed, seven. These were sons of Abichail son of Houri son of Idai son of Galaad son of Michael son of Isai son of Iouri son of Zaboucham son of Abiel son of Gouni, ruler of a paternal house. They were living in Galaad, in Basan and in their villages, and all the surrounding area of Saron as far as its limit. The register of all was in the days of Ioatham, king of Ioudas, and in the days of Ieroboam, king of Israel.

18 Sons of Rouben and Gad and the half-tribe of Manasses: some sons of power, men bearing shields and dagger and drawing a bow and skilled in warfare, forty-four thousand seven hundred and sixty going out to the battle front. And they would wage war with the Hagarenes and the Iourites and Naphisites and Nadabites. And they prevailed over them, and the Hagarenes and all their coverts were given into their hands, because they called upon God in the battle and he heard them, because they hoped in him. And they captured their belongings, fifty thousand camels and two hundred and fifty thousand sheep, two thousand donkeys, and one hundred thousand souls of men, because many casualties fell, because the war was from God, and they lived in their place until the exile.

23 And the members of the half-tribe of Manasses lived in the land from Basan to Baalermom and Sanir and Mount Haeremon, and they multiplied in Lebanon. And these were the chiefs of their paternal house: Opher and Isei and Eliel and Edriel and lormea and Hodouia and Iediel, men strong in power, men of reputation, rulers of their ancestral houses. And they transgressed against their fathers' God and whored after the gods of the land of their fathers' God and whored after the gods of the land from Basan to Baalermon and Sanir and Mount Haeremon. Some sons of power, men bearing shields and dagger and drawing a bow and skilled in warfare, forty-four thousand seven hundred and sixty going out to the battle front. And they would wage war with the Hagarites and all their coverts were given into their hands, because they called upon God in the battle and he heard them, because they hoped in him. And they captured their belongings, fifty thousand camels and two hundred and fifty thousand sheep, two thousand donkeys, and one hundred thousand souls of men, because many casualties fell, because the war was from God, and they lived in their place until the exile.

26 And these are the ones whom Dauid put in hands of singers in the house of the Lord in the place of rest of the ark, and they ministered with instruments before the tent of the house of witness until Salomon had built the Lord's house in Ierousalem, and they stood according to their rule at their ministrations. And these are the ones who stood and their sons from among the sons of Kaath: Haiman, the harp-singer, son of Ieeth his son, Zemma his son, Iethri his son, because they were skilled in playing on the harp and on the psaltery and on the timbrel.

6 (16)Sons of Leui: Gedson, Kaath and Merari. (17)And these are the names of Gedson's sons: Lobeni and Semei. (18)Kaath's sons were: Ambram and Issaar, Chebron and Oziel. (19)Merari's sons were: Mooli and Omousi. And these are the paternal families of Leui according to their paternal families: for Gedson, for Lobeni his son: leeth his son, Zemma his son, Addi his son, Zara his son, Iethri his son. (22)Kaath's sons: Aminadab his son, Kore his son, Asir his son, 8(23)Elkana his son and Abiasaph his son, Asir his son, 9(24)Thaath his son, Ouriel his son, Ozia his son, Saoul his son. (25)And Elkana's sons: Amasi and Achimoth, 11(26)Elkana his son, Souphi his son and Naath his son, 12(27)Elkana his son, Idaer his son, Elkana his son.

13(28)Samouel's sons: the firstborn one Sani and Abia. (29)Merari's sons: Mooli, Lobeni his son, Semei his son, Ozia his son, 15(30)Somea his son, Haggia his son, Assai his son.

16(31)And these are the ones whom Dauid put in hands of singers in the house of the Lord in the place of rest of the ark, and they ministered with instruments before the tent of the house of witness until Salomon had built the Lord's house in Ierousalem, and they stood according to their rule at their ministrations. And these are the ones who stood and their sons from among the sons of Kaath: Haiman, the harp-singer, son of Joel his son, Samouel's sons: the firstborn one Sani and Abia. (29)Merari's sons: Mooli, Lobeni his son, Semei his son, Ozia his son, 15(30)Somea his son, Haggia his son, Assai his son.
And the sons of Merari, their brother on the left, were: Aithan son of Kisai son of Abdi son of Maloch 30(45) son of Hasebi son of Amessia son of Chelkias 31(46) son of Amasai son of Bani son of Semmer 32(47) son of Mooli son of Mousi son of Merari son of Leui. 33(48) And their brothers according to their paternal houses were the Leuites dedicated to every work of ministration in the tent of the house of God.

34(49) And Aaron and his sons were burning incense on the altar of whole burnt offerings and on the altar of incense at every work, holy of holy things, and to make atonement for Israel according to all that Moyses, servant of God, had commanded. 35(50) And these are the sons of Aaron: Eleazar his son, Phinees his son, Abisou his son, 36(51) Bokai his son, Ozi his son, Zaraia his son, 37(52) Mariel his son, Amaria his son, Achitob his son, 38(53) Sadok his son, Achimaas his son.

39(54) And these are their settlements in their villages in their districts: to the sons of Aaron, to the Kaathi lineage—because the lot fell to them—40(55) and they gave them Chebron in the land of loundas and its surrounding lands around it. 41(56) And they gave to Caleb son of Iephonne. 42(57) And they gave the city's plains and its villages in their districts: to the sons of Aaron, to the Kaathi lineage—because the lot fell to them—43(58) and Ieththar and its surrounding lands, 44(59) and Asa and its surrounding lands and Atta and its surrounding lands and Basamys and its surrounding lands, 45(60) and Iethath and its surrounding lands and Dabir and its surrounding lands, 46(61) and to the rest of Kaath's sons from the paternal families: ten cities by lot from the paternal families: Kedes and its surrounding lands and Deberi and its surrounding lands and Esthamo and its surrounding lands and Lobna and its surrounding lands and Selna and its surrounding lands and Sela and its surrounding lands and Esthamo and its surrounding lands and Galemeth and its surrounding lands and Agchoch and its surrounding lands: all their cities were thirteen cities according to their paternal families.

46(61) And to the rest of Kaath's sons from their paternal families: ten cities by lot from the half-tribe of Manasses. 47(62) And to Gedson's sons according to their paternal families: thirteen cities by lot from Issachar's tribe, from Aser's tribe, from Nephthali's tribe, from Manasses' tribe in Basan. 48(63) And to Merari's sons: twelve cities by lot according to their paternal families from Rouben's tribe, from Gad's tribe and Zaboulon's tribe. 49(64) And the sons of Israel gave the Leuites the cities and their surrounding lands, 50(65) They also gave by lot those cities that he called by name from that tribe of loundas' sons and from the tribe of Symem's sons.

51(66) And some of the paternal families of Kaath's sons also received cities of their districts from Ephraim's tribe. 52(67) And they gave him the cities of places of refuge, Sychem and its surrounding lands in the hill country of Ephraim and Gazer and its surrounding lands and Iekmaam and its surrounding lands and Baithoron and its surrounding lands and Gethremmon and its surrounding lands and Anar and its surrounding lands and Ieblaam and its surrounding lands to the rest of Kaath's sons, paternal family by paternal family.

56(71) And to Gedson's sons: Golan of Basan and its surrounding lands and Aseroth and its surrounding lands from the paternal families of the half-tribe of Manasses. 57(72) And from Issachar's tribe: Kedes and its surrounding lands and Deberi and its surrounding lands and Anam and its surrounding lands. 59(74) And from Aser's tribe: Masal and its surrounding lands and Aharon and its surrounding lands and Ikak and its surrounding lands and Roob and its surrounding lands.

61(76) And from Nephthali's tribe: Kedes in Galilee and its surrounding lands and Chamoth and its surrounding lands and Kariathaim and its surrounding lands. 62(77) To the rest of Merari's sons: Remmon and its surrounding lands and Thachchia and its surrounding lands from Zaboulon's, 63(78) and from across the Jordan to Jericho to the west of the Jordan: Bosor in the wilderness and its surrounding lands and Iasa and its surrounding lands from Rouben's tribe and Kahmoon and its surrounding lands and Mophaat and its surrounding lands. And from Gad's tribe: Ramoth Galaad and its surrounding lands and Maanaim and its surrounding lands and Lazer and its surrounding lands.

And to Issachar's sons: Thola and Phoua and Iasoub and Semeron, four. 2 And Thola's sons: Ozi and Raphaia and Ieriel and Lemou and Iebsam and Samouel, rulers of their paternal houses. Thola had strong ones in power in their generations; their number in Dauid's days was twenty-two thousand and six hundred. 3 And Ozi's sons: Izria, and Izria's sons: Michael and Obdia and Joel and Lesia, five, all of them rulers. 4 And with them according to their generations, rulers of their ancestral houses were thirty-six thousand strong ones to be lined up for war, since they multiplied wives and sons. 5 And their brothers in all the paternal families of Issachar who were strong ones in power: eighty-seven thousand; that was their total number.

6 Benjamin: Bale and Bachir and Iadiel, three. 7 And Bale's sons: Asebon and Ozi and Ozziel and Ierimoth and Ouri, five, strong ones in power, rulers of the paternal houses. And their number was twenty-two thousand thirty four. 8 And Bachir's sons: Zamarias and Ioa and Eliezer and Ielthenan and Amaria and Ierimoth and Abiou and Anathoth and Gymeth: these were all Bachir's sons, 9 and their number according to their generations, rulers of their paternal houses and strong ones in power: twenty thousand two hundred. 10 And Iadiel's sons: Balaan, and Balaan's sons: Iaous and Beniamin and Aoth and Chanana and Zaithan and Ramesai and Achiasar. 11 All these were sons of Iadiel who were chiefs of the paternal

---

*Or fumigating*
13 Nephthali’s sons: Iasiel and Goni and Issier and Baithoron. And Ozan’s sons: Seera 25 and Raphe his sons; Raseph and Thale his sons, Thaen his son. 26 To Laadan, his son: Amioud his son, Elisama his son, Raseh and Thale his sons, and his brothers came to comfort him. 23 And he went in to his wife, and she conceived and bore a son, and he called his name Baraga, because “He came in my house in the midst of troubles.” 24 And in those remnants he also built Lower and Upper Baithoron. And Ozan’s sons: Seera 25 and Raphe his sons; Raseph and Thale his sons, Thaen his son. 26 To Laadan, his son: Amioud his son, Elisama his son. 27 Noun his son, lesoue his son. 28 And their possessions and their dwelling: Baithel and its villages, Naaran to the east, Gazer to the west and its villages and Sychem and its villages as far as Gaian, and its villages. 29 And up to the borders of Manasses’ sons, Baithsaan and its villages, Thanach and its villages and Balad and its villages, Mageddo and its villages, and its villages; in these the sons of Joseph son of Israel lived.

30 Aser’s sons: Lemna and Issoua and Isou and Beriga and Sore, their sister. 31 And Beriga’s sons: Chaber and Melchiel; he became the father of Berzaith. 32 And Chaber became the father of Iaphalet and Sumer and Chotha and Sola, their sister. 33 And Iaphalet’s sons: Phesechi, Bamael and Asith; these were Iaphalet’s sons. 34 And Semmer’s sons: Achiouraoga and Hoba and Aram 35 and Ban- eelam. His brothers were Sopha and Imana and Selles and Amal. 36 Sopha’s sons: Chouchi, Hanharphar and Soual and Bari and Imare. 37 Sobal and Od and Semma and Salisa and Iethran and Beera. 38 And Iether’s sons: Iphina and Phaspha and Ara. 39 And Ola’s sons: Oreh, Aniel and Rasia. 40 All these were Aser’s sons, all of them rulers of paternal families, select strong ones in power, rulers, leaders; their number for fighting in the battle line, their number was twenty-six thousand men.

And Benjamin became the father of Bale his firstborn and Asbel the second, Aara the third, 2 Noa the fourth and Raphe the fifth. 3 And Bale had sons: Ader and Gera and Abioud 4 and Abisoue and Nooma and Achia 5 and Gera and Soprphakh and Hoim. 6 These are Aod’s sons: they were rulers of paternal families for those living in Gabe, but they exiled them to Manachathi. 7 And Nooma and Achia and Gera, that is Iglam, and he became the father of Naana and Achichod. 8 And Saarem had in the plain of Moab after he had sent away Osim and Baada his wife. 9 And he had sons by his wife Hada, Iobab and Sebia and Misa and Melcham 10 and Taos and Sabia and Marma: these were rulers of paternal families. 11 And he was father of Abitob and Alphahal, by Hosim. 12 And Alphal’s sons: Obed, Messaam, Semmer—the latter built Ono and Lod and its villages—13 and Beriga and Sama: these were rulers of the paternal families for those living in Ailam, and they drove out the inhabitants of Geth. 14 And his brother: Sosek and Iarimoth 15 and Zabadia and Orer and Oded 16 and Michael and Iespha and Iocha, Bariga’s sons.

17 And Zabadia and Mosollam and Hazaki and Habar 18 and Isamari and Ieslia and Iobab, Elphaal’s sons. 19 And Iakim and Zechar and Zabdi 20 and Elioenai and Salithi and Elieli 21 and Adaia and Baraia and Samarath, Samai’s sons. 22 And Isphan and Obed and Eleel 23 and Abodon and Zechar and Hanan 24 and Hanania and Ambri and Ailam and Anathothia 25 and Athin and Iephrea and Pheliel, Sosek’s sons. 26 And Samsaria and Saaria and Ogotholia 27 and Iarasia and Elia and Zechar, sons of Iram. 28 These were rulers of paternal families, rulers according to their generations; they lived in Ierousalem.

29 And Gabaon’s father lived in Gabaon, and his wife’s name was Maacha. 30 And her firstborn son was Abaden, and Sour and Kis and Baal and Nerd and Nadab 31 and Gedour, and his brother and Zachour and Makaloth. 32 And Makaloth became the father of Semaa, for these also lived opposite their brothers in Jerusalem with their brothers. 33 And Ner became the father of Kis, and Kis became the father of Saoul, and Saoul became the father of Jonathan and Melchisoue and Aminadab and Asabali. 34 And Jonathan’s sons: Meribaal, and Meribaal became the father of Michia. 35 And Michia’s sons: Phitben and Melchel and Theree and Achez. 36 And Achaz became the father of Ioia-da, and Ioia-da became the father of Glemeth and Asmoth and Zambri, and Zambri became the father of Masa. 37 And Masa became the father of Baana; Raphaia was his son, Elasa his son, Esel his son. 38 And Esel had six sons, and these are their names: Ezrikam his firstborn and Ismael and Sarai and Abdia and Hanan; these were all Esel’s sons. 39 And his brother ASEL’s sons: Ailam his firstborn and Iais the second, Elphalet the third. 40 And Ailam’s sons were strong men in power, stretching the bow and multiplying sons and sons’ sons, one hundred and fifty; these were all from the sons of Benjamin.

And all Israel, their registration: and these are written in the Book of the Kings of Israel and

8

9

families, strong ones in power, seventeen thousand two hundred, who would go out in strength to fight. 12 And Sapphin and Apphin, and Raom’s sons: his son Aer.

13 Nephthali’s sons: Iasiel and Goni and Issier and Salom, sons of Balaa.

14 Manasses’ sons: Aseriel, to whom his Syrian concubine gave birth: she bore Machir, father of Galaad. 15 And Machir took a wife for Amphim and Mamphim, and his sister’s name was Moocha, and the name of the second was Salpaad, and Salpaad had daughters. 16 And Machir’s wife Moocha bore a son and called his name Phares and his brother’s name Soros; his son was Oulam. 17 And Oulam’s sons: Badan, These were the sons of Galaad son of Machir son of Manasses. 18 And his sister Malecheth bore Isadek and Abiezer and Maela.

19 And Semira’s sons were: Iaaim and Sychem and Laktei and Aniam.

20 And Ephraim’s sons: Sothala and Barad his son and Thaath his son, Eleada his son, Nomet his son, 21 Zabadia and Mosollam and Hazaki and Habar 18 and Isamari and Ieslia and Iobab, Elphaal’s sons. 19 And Iakim and Zechar and Zabdi 20 and Elioenai and Salithi and Elieli 21 and Adaia and Baraia and Samarath, Samai’s sons. 22 And Isphan and Obed and Eleel 23 and Abodon and Zechar and Hanan 24 and Hanania and Ambri and Ailam and Anathothia 25 and Athin and Iephrea and Pheliel, Sosek’s sons. 26 And Samsaria and Saaria and Ogotholia 27 and Iarasia and Elia and Zechar, sons of Iram. 28 These were rulers of paternal families, rulers according to their generations; they lived in Ierousalem.

29 And Gabaon’s father lived in Gabaon, and his wife’s name was Maacha. 30 And her firstborn son was Abaden, and Sour and Kis and Baal and Nerd and Nadab 31 and Gedour, and his brother and Zachour and Makaloth. 32 And Makaloth became the father of Semaa, for these also lived opposite their brothers in Jerusalem with their brothers. 33 And Ner became the father of Kis, and Kis became the father of Saoul, and Saoul became the father of Jonathan and Melchisoue and Aminadab and Asabali. 34 And Jonathan’s sons: Meribaal, and Meribaal became the father of Michia. 35 And Michia’s sons: Phitben and Melchel and Theree and Achez. 36 And Achaz became the father of Ioia-da, and Ioia-da became the father of Glemeth and Asmoth and Zambri, and Zambri became the father of Masa. 37 And Masa became the father of Baana; Raphaia was his son, Elasa his son, Esel his son. 38 And Esel had six sons, and these are their names: Ezrikam his firstborn and Ismael and Sarai and Abdia and Hanan; these were all Esel’s sons. 39 And his brother ASEL’s sons: Ailam his firstborn and Iais the second, Elphalet the third. 40 And Ailam’s sons were strong men in power, stretching the bow and multiplying sons and sons’ sons, one hundred and fifty; these were all from the sons of Benjamin.
of Ioudas, with those\(^a\) taken into exile to Babylon by their lawless acts. 2And those who first lived in their possessions in the cities: Israel, the priests, the Leuites and those assigned.\(^b\)

3 And some of the sons of Ioudas and of the sons of Beniamin and of the sons of Ephraim and Manasses lived in Ierousalem: \(^4\) Gothi son of Ammioud son of Amri son of the sons of Phares son of Ioudas. \(^3\) And of Seloni: Asaia his firstborn and his sons. \(^6\) And from the sons of Zara: Iiel and their brothers, six hundred and ninety. \(^7\) And from the sons of Beniamin: Salo son of Mosollam son of Odouia son of Sanaa \(^8\) and Ibanaa son of Iraam, and these were the sons of Ozi son of Machir and Massalem son of Saphhatia son of Ragouel son of Banaia \(^9\) and their brothers according to their generations, nine hundred and fifty-six; all the men were rulers of paternal families according to their paternal houses.

10 And of the priests: Iodae and Iarim and Iachin \(^10\) and Azaria son of Chelkias son of Mosollam son of Sadok son of Mararoth son of Achitob, leader of the house of God. \(^11\) And Adaia son of Iraam son of Paschor son of Malchia and Masaaia son of Amele son of Iziel son of Jedum son of Mosollam son of Maselmoth son of Emmer \(^12\) and their brothers, rulers of paternal houses, one thousand seven hundred and sixty strong in power for the work of ministration of the house of God.

14 And of the Leuites: Samaia son of Hasob son of Esrikam son of Hasabia, from the sons of Merari, \(^15\) and Bakbakar and Ares and Galal and Manthanias son of Micha son of Zechri son of Asaph, \(^16\) and Abdia son of Samia son of Galal son of Idithon and Barachia son of Ossa son of Elkana, who lived in the villages of Netophati.

17 The gatekeepers: Salom and Akoub and Talman and Aiman, and their brothers: Salom was the ruler. \(^18\) And until this: they are at the king's gate in the east; these are the gates of the camps of the sons of Levi. \(^19\) And Salom son of Kore son of Abiasaph son of Kore and his brothers in his father's house, the Korites, were over the tasks of ministration, guarding the watches of the tent, and their fathers had been over the Lord's camp, guarding its entrance. \(^20\) And Phinees, Eleazar's son, was leader over them in former times, and these men were with him; \(^21\) Zacharias son of Masalami, gatekeeper of the door of the tent of witness. \(^22\) All those selected for the gates at the gates were two hundred and twelve; these were in their courts, their register. Daid and Samouel the seer appointed them to their positions of trust. \(^23\) And these and their sons were in charge of the gates in the house of the Lord, in the house of the tent, to guard it. \(^24\) The gates were according to the four winds: at east, sea, north, south. \(^25\) And their brothers in their courts were to come in every seven days, from time to time, along with them, \(^26\) because four mighty ones of the gates are in a position of trust. The Leuites had jurisdiction over the shrine-carriers' chambers and over the treasuries of the house of God. \(^27\) And they will encamp round the house of God, for the watch fell on them, and they had charge of the keys to open the temple doors morning by morning.

28 And some of them were in charge of the utensils of ministration, for they will carry them in by number and carry them out by number. \(^29\) And some of them were appointed over the vessels and over all the holy utensils and over the fine flour, the wine, the oil, the incense and the spices. \(^30\) And some of the priests' sons were perfumers of unguents and for the spices. \(^31\) And Mattathias, one of the Leuites (this one was the firstborn of Salom the Korite), was in a position of trust over the tasks of sacrifice relating to the great priest's frying-pan. \(^32\) And Banaia the Kaathite, one of their brothers, was in charge of the loaves of presentation to prepare them sabbath by sabbath.

33 And these are the harp-singers, rulers of the Leuites' paternal families—appointed classes, for day and night they were in their posts at their tasks. \(^34\) These were rulers of the Leuites' paternal families, chiefs according to their generations; they lived in Ierousalem.

35 And Iiel, father of Gabaon, lived in Gabaon, and his wife's name was Moocha. \(^36\) And his firstborn son was Abdon, and Sir and Kis and Baal and Ner and Nadab and Gedour and his brother and Zacharia and Makelloth. \(^37\) And Makelloth became the father of Samaa. And they lived in Jerusalem in the midst of their brothers with their brothers. \(^38\) And Ner became the father of Kis, and Kis the father of Saoul, and Saoul became the father of Jonathan and Melchisoue and Amenadab and Isbaal. \(^39\) And Maribaal was Jonathan's son, and Maribaal became the father of Michah. \(^40\) And Michah's sons: Phiathon and Malach and Tharach. \(^41\) And Achaaz became the father of Iada, and Iada became the father of Galemeth and Gazmoth and Zambi, and Zambi became the father of Masa. \(^42\) And Masa became the father of Baana: Raphia was his son, Eleasa his son, Esel his son. \(^43\) And Esel had six sons, and these are their names: Esdrikam his firstborn, Ismael and Saria and Abdia and Hanan: these were Esel's sons.

10 And allophyles fought against Israel, and they fled from before allophyles, and casualties fell on Mount Gelboue. \(^2\) And allophyles pursued after Saoul and after his sons, and allophyles struck Jonathan and Aminadab and Melchisoue, Saoul's sons. \(^3\) And the war was heavy on Saoul, and the archers found him with their arrows and pains, and he was hurt by the arrows. \(^4\) And Saoul said to the one bearing his arms, "Draw your sword, and stab me with it so that these uncircumcised do not come and make sport of me." But the one carrying his arms was not willing, because he was very afraid, and Saoul took his sword and fell on it. \(^5\) And the one carrying his arms saw that Saoul was dead, and he too fell on his sword and died. \(^6\) And Saoul and his three sons died that day, and all his house died together. \(^7\) And every man of Israel who was in the valley saw that Israel had fled

\(^a\) Possibly with the names of those  \(^b\) Possibly to render (other) service in the temple  \(c\) Referent unclear, possibly possible day
and that Saul and his sons had died, and they abandoned their cities and fled. And allophyles came and lived in them.

8 And it happened on the next day, and allophyles came to plunder the casualties, and they found Saul and his sons fallen on Mount Gelmou. 9 And they stripped him and took his head and his equipment and sent them to the surrounding land of allophyles, to announce the good news to their idols and the people. 10 And they put his equipment in the house of their god, and they put his head in the house of Dagon.

11 And all those living in Galaad heard what allophyles had done to Saul and Israel. 12 And every mighty man arose from Galaad and took Saul’s body and the bodies of his sons and carried them to Libis, and they buried their bones under the oak in Libis, and they fasted seven days.

13 And Saul died in his acts of lawlessness, which he had done lawlessly against the Lord, according to the Lord’s word, since he had not kept it, because Saul had made inquiries at the ventriloquist to find out, and the prophet Samouel had answered him. 14 And he did not seek the Lord, and he killed him and transferred the kingdom to David son of Issai.

11 And all Israel came to David in Chebron, saying, “See, we are your bones and your flesh.” 2 And yesterday and the third day when Saul was king, you were the one to lead Israel out and in, and the Lord your God said to you, “You will shepherd my people Israel, and you will be a leader over Israel.” 3 And all elders of Israel came to the king in Chebron, and King David made a covenant with them at Chebron before the Lord. And they anointed David as king over Israel according to the Lord’s word through the hand of Samouel.

4 And the king went, and men of Israel, to Jerusalem (that is Libous) and there were the Libousites who inhabited the land. 5 Now the inhabitants of Libous said to David, “You will not come in here.” And David anticipated them by seizing the enclosing of Sion (that is the city of David). 6 And David said, “Anyone who first strikes a Libousite will be a commander and a general.” And Ioab son of Sarouia went up first and was made a commander. 7 And David established himself in the enclosing. Therefore he called it the city of David. 8 And he built the city all around, and he waged war and took the city. 9 And David kept going as he went and became great, and the Lord Almighty was with him.

10 And these are the chiefs of the mighty men, who were with David, those supporting him in his reign with all of Israel to reign according to the Lord’s word for Israel. 11 And this is the number of David’s mighty men:

- Isebaal son of Hachamani, first of the thirty. He drew his sword once against three hundred casualties at one time.
- Eleazar son of Dodai the Achochi. He was among the three mighty men.
- Selek the Ammoni, Nachor the Berthi, who bore the arms of Joab son of Sarouia, 40 Ira the Ietheri, Gareb the Ietheri, 41 Ourias the Chetti, Zabet son of Nachaliaga, Abiel the Garabeththi, 33 Azmooth the Beerim, Eliha the Salaboni, 34 Bennaias, Hosom the Gennouni, Ionathan son of Sola the Harari, 35 Achim son of Sachar the Harari, Elphil son of Our. 36 Hophar the Mochorathi, Achia the Pheloni, 37 Hesera the Charmali, Naarai son of Azobai, 38 Joel brother of Nathan, Mebaar son of Hagar, 39 Selek the Ammoni, Nachor the Berthi, who bore the arms of Joab son of Sarouia, 40 Ira the Ietheri, Gareb the Ietheri, 41 Ourias the Chetti, Zabet son of Achlia, 42 Adina son of Saiza the one of Rouben, a commander and thirty with him, 43 Hanan son of .
Moocha and Isosaphat the Baithani, 44Ozia the Astaroth, Samma and lie, sons of Chothan the Arari, 45Iediel son of Sameri and Iozaee his brother the Ieasi, 46Elieel the Mii and Iaribi and Iosia his son, Elnaan and Iethema the Moabite, 47Aliel and Obed and Iesiel the Misabia.

12 And these are the ones who came to David at Soklag, while he was still constrained from before Saoul son of Kis, and these were among the mighty men helping him in war 2and with bow, on the right and on the left. And there were slingers with stones and arrows. Of Saoul's brothers from Benjamin: 3the commander was Achiezer, and Ioas son of Asma the Gebithite and Joel and Iophaela sons of Asmoth and Berchia and leoul the Anathothi 4and Samaia the Gabaonite, mighty among the thirty and over the thirty, 5Iermissas and Iaiziel and Ioanann and Iozaab the Galadarith, 6(5)Eliazi and Yarmouth and Baalia and Samaria and Saphatia the Charaiphi, 7(6)Elkanna and Lesouma and Ozriel and Ioazar and lesboam the Korites 8(7)and Elia and Zabadiab sons of Iama, sons of Gedor. 9(8) These from Gaddi there split off to join David from the wilderness, strong mighty men in the line of battle, bearing shields and spears, and their faces were a lion's face, and they were swift as the line of battle, bearing shields and spears, and

13 And David consulted with the officers of thousands and officers of hundreds, with every commander. 2And David said to the whole
13 And allophyles added yet and again raided in the valley of the giants. 14 And Dauid again inquired by God, and God said to him, "You shall not go after them. Turn back from them, and confront them near the pear trees. And it shall be when you hear the sound of the rustling of the tops of the pear trees, then you will go out to battle, for God has gone out before you to strike down the camp of the allophyles." 16 And he did as God had commanded him and struck down the camp of the allophyles from Gabaon to Gazarah.

15 And his name was in all the land, and the Lord put the fear of him into all the nations.

14 And Chiram, king of Tyre, sent messengers to Dauid and cedar wood and masons for walls and carpenters for woodwork, to build a house for him. 2 And Dauid knew that God had established him over Israel, because his kingdom was increased in loftiness for the sake of his people Israel.

3 And Dauid took more wives in Jerusalem, and again sons and daughters were born to Dauid. 4 And these are the names of them that were born, whom he had in Jerusalem: Samaa, Isobaam, Naasam, Salmon 5 and Ibaar and Elisas and Eliphalet 6 and Nage and Nathrop and Ianaou and Elisasame 7 and Ballede and Eliphalet.

8 And allophyles heard that Dauid had been anointed king over all Israel, and all the allophyles went up to search out Dauid. And Dauid heard and went out to confront them. 9 And allophyles came and raided in the valley of the giants. 10 And Dauid inquired of God, saying, "If I go up against the allophyles, will you also give them into my hands?" And the Lord said to him, "Go up, and I will give them into your hands." 11 And he went up to Baalphasar, and Dauid struck them down there. And Dauid said, "God has cut down my enemies by my hand like cutting through water." Therefore he called the name of the place Cutting-through Pharasine. 12 And they abandoned their gods there, and Dauid said that they burned them with fire.

13 And Dauid assembled all Israel from the borders of Egypt and as far as the entrance of Hamath, to bring the ark of God from the city of Iarim. 14 And Dauid brought it up, and all Israel went up to Dauid's city, which was in Lousis, to bring up from there the ark of God the Lord, sitting on the cherubim, of him by whose name it is called. 15 And they set the ark of God on a new cart from the house of Aminadab, and Oza and his brothers directed the cart. 16 And Dauid and all Israel were playing before God with all their might and with harp-singers and with cineras and with nablas, with drums and with cymbals and with trumpets. 17 And they came to the threshing floor, and Oza stretched out his hand to hold the ark, because the ox was tilting it. 10 And the Lord raged with anger against Oza and struck him down on the spot for stretching out his hand to the ark, and he died there before God. 11 And Dauid was vexed with the Lord, for God has gone out before you to strike down the ark of God, save the Leuites, as the Lord has chosen them to lift the ark of God and to minister to him forever. 3 And Dauid assembled all Israel in Ierousalem, to bring up the ark of the Lord to the place he had prepared for it. 4 And Dauid gathered the sons of Aaron and the Leuites. 5 Of the sons of Kaath: Ouriel the chief and his brothers, one hundred and twenty. 6 Of the sons of Gersam: Eliel the chief and his brothers, one hundred and fifty. 7 Of the sons of Merari: Asaia the chief and his brothers, two hundred and fifty. 8 Of the sons of Elisaphan: Samaias the chief and his brothers, two hundred and fifth. 9 Of the sons of Gersam: Joael the chief and his brothers, one hundred and fifty. 8 Of the sons of Elisaphan: Samaias the chief and his brothers, two hundred. 9 Of the sons of Chebron: Eliel the chief and his brothers, eighty. 10 Of the sons of Ozziel: Aminadab the chief and his brothers, one hundred and twelve.

11 And Dauid summoned the priests Sadok and Abiathar and the Leuites Ouriel, Asaia, Joael, Samaia, Eliel, Aminadab. 12 And he said to them, "You are the rulers of the paternal families of the Leuites; be sanctified, you and your brothers, and bring up the ark of the God Israel to where I have prepared for it, because when you were not around earlier our God cut into us, as we did not seek by means of a ruling." 14 And the priests and Leuites were sanctified to bring up the ark of Israel's God. 15 And the sons of the Leuites took the ark of God with carrying-poles on them, as Moyses commanded with a divine word according to prescription.

16 And Dauid said to the rulers of the Leuites, "Install their brothers, the harp-singers, with instruments of songs, with nablas and cineras and cymbals, to articulate upward with a sound of gladness." 17 And the Leuites appointed Joel's son Haiman; of his brothers there was Asaph son of
Barachia, and from the sons of Merari, his brothers, Aithan son of Kisaiou. 18 And with them were their brothers, the seconds, Zacharias and Oziel and Semiramoth and Iiel and Oni and Eliab and Banaia and Maasaia and Mattathias and Eliphalia and Makenia and Abeddom and Iiel and Ozias, the gatekeepers, 19 and the harp-singers, Haiman, Asaph and Aithan, to produce sound with bronze cymbals. 20 Zacharias and Oziel, Semiramoth, Iiel, Oni, Eliab, Maasaia and Banaia with nabalas on alaimoth, 21 and Mattathias and Eliphalia and Makenia and Abeddom and Iiel and Ozias to support them with cinyras amasenith, 22 and Chonenia, chief of the Leuites, chief of the singers, because he was intelligent. 23 And Barachia and Elkana were gatekeepers of the ark, 24 and Sobnia and Josaphat and Nathanael and Amasai and Zacharia and Banaia and Eliezer the priests were trumpeting with the trumpets before the ark of God. And Abeddom and Iia were gatekeepers of the ark of God.

25 And there was Daudi and the elders of Israel and the officers of thousands, who advanced to lead the ark of the Lord’s covenant up from Abdedom’s house with gladness. 26 And it happened, when God strengthened the Leuites as they were carrying the ark of the Lord’s covenant, that they sacrificed seven calves and seven rams. 27 And Daudi was girded with a linen garment, and all the Leuites, as they carried the ark of the Lord’s covenant, and the harp-singers, and Chonenias the chief of the singers that sing, and Daudi had on a linen garment. 28 And all Israel brought up the ark of the Lord’s covenant with declamation and with the sound of sopher and with trumpets and with cymbals, sounding with nabalas and with cinyras.

29 And the ark of the Lord’s covenant came, and it reached the city of Daudi, and Melchol, Saoul’s daughter, peeped out of the window and saw King Daudi dancing and sporting, and she despised him in her heart.

16 And they brought in the ark of God and set it in the middle of the tent that Daudi had pitched for it, and they offered whole burnt offerings and of deliverance before God. 2 And Daudi finished offering whole burnt offerings and of deliverance and blessed the people in the Lord’s name. 3 And he distributed to every man in Israel—from man even to woman—one baker’s loaf of bread and a sweet cake.

4 And he appointed some of the Leuites as ministers before the ark of the Lord’s covenant, proclaiming both to acknowledge and to praise the Lord, God of Israel; 5 Asaph was the leader, and acting as his second was Zacharias, Iiel, Semiramoth, Iiel, Mattathias, Eliab and Banaia and Abeddom and Iiel, with instruments, nabalas and cinyras and Asaph sounding with cymbals and the priests Banaia and Oziel with trumpets continually before the ark of God’s covenant.

7 On that day at that time Daudi at first stipulated that they praise the Lord, by the hand of Asaph and his brothers.

8 Acknowledge the Lord; call on him by his name; make known his practices among peoples.

9 Sing to him, and sing hymns to him; tell all his wonderful things, which the Lord has done.

10 Praise in his holy name.

When a heart seeks his good pleasure, it shall be glad.

11 Seek the Lord, and be strong; seek his face continually.

12 Be mindful of his wonderful things, which he did, miracles and judgments of his mouth, O offspring of Israel, his servants, sons of Iakob, his chosen ones.

13 The Lord himself is our God; in all the earth are his judgments, since he is mindful of his covenant forever, his word that he commanded for a thousand generations, which he pledged to Abraam, and his oath to Isaak.

14 He established it for Iakob as an ordinance, for Israel as an everlasting covenant, saying, “To you I will give the land of Chanaan as a parcel for your inheritance.”

15 When they became very few in number, as they were diminished and lived as resident aliens in it, they also advanced from nation to nation and from kingdom to another people.

16 He allowed no man to dominate them, and he rebuked kings for their sake: “Do not touch my anointed ones, and among my prophets do no harm.”

17 Sing to the Lord, all the earth; declare his deliverance from day to day, because great is the Lord and highly praised; he is terrible to all the gods, because all the gods of the nations are idols, but our God made the sky.

18 Glory and commendation are before him, strength and boasting in his place.

19 Give to the Lord, O paternal families of the nations; give to the Lord glory and strength.

20 Give to the Lord the glory of his name; take gifts, and bring them before him. And do obeisance to the Lord in his holy courts.

21 Let all the earth fear from before him;

---

a = Heb nebel = ten or twelve stringed instrument  
b = Heb = unknown musical term  
c = Heb kinnor = lyre  
d = Heb horn  
ea = Heb oath
let the earth be firmly founded and not be shaken.  
31 Let the sky be glad and the earth rejoice, and let them say among the nations that the Lord is king.  
32 The sea shall roar together with its fullness, and the tree of the field and everything in it.  
33 Then the wood of the forest will be glad before the Lord, because he came to judge the earth.  
34 Acknowledge the Lord, for it is good, because his mercy is forever.

35 And say,  
   “Save us, O God of our salvation, and deliver us from the nations, to praise your holy name and boast in your praises.  
36 Blessed be the Lord God of Israel from everlasting to everlasting.”  
And all the people shall say, “Amen!” And they praised the Lord.

37 And they left there Asaph and his brothers before the ark of the Lord’s covenant to minister before the ark continually what was required from day to day.  
38 And Abdedom and his brothers were sixty-eight, and Abdedom son of Idithon and Hossa became gatekeepers.  
39 And they left Sadok the priest and his brothers the priests before the Lord’s tent in Bama, which is in Gabaon, to offer whole burnt offerings continually in the morning and evening and according to all that is written in the Lord’s law, which he commanded upon the priests before the ark of the Lord’s covenant to minister before the ark of the Lord’s covenant to offer whole burnt offerings continually in the morning and evening and according to all that is written in the Lord’s law, which he commanded upon the sons of Israel by the hand of Moyses, God’s attendant.  
40 And with him were Haiman and Idithon and their sons were for the gate.  
41 And all the people went, each to his house, and Dauid returned to bless his house.  

17 And it happened, when Dauid settled in his house, Dauid also said to the prophet Nathan, “Look, I am living in a house of cedar, and the ark of the Lord’s covenant is under skins.”  
2 And Nathan said to Dauid, “Do all that you have in mind, because God is with you.”  
3 And it happened in that night, and a word of the Lord came to Nathan, saying:  
4 Go, and tell Dauid my servant: Thus said the Lord, You shall not build me a house to live in it, because I have not lived in a house since the day I brought up Israel until this day, and I was in a tent and in a lodging.  
5 In all the areas I traversed in all Israel, when speaking did I speak to one tribe of Israel to shepherd my people, saying, You have not built me a house of cedar?  
6 And now thus you will say to my slave Dauid: This is what the Lord Almighty says: I took you from the fold behind the flocks to be a leader over my people Israel.  
7 And I was with you in every place to which you went and utterly destroyed all your enemies from before you and made for you a name like the name of the great ones on the earth.  
8 And I will appoint a place for my people Israel and will plant them, and they will encamp on their own and will no longer be concerned, and injustice will not add to humiliate them as at the outset.  
9 And from the days I appointed judges over my people Israel I also laid low all your enemies.  
10 And I shall make you grow, and the Lord will build you a house.  
11 And it shall be, when your days are fulfilled and you lie down with your fathers, also I will raise up your seed after you, he who shall be from your belly, and I will establish his kingdom.  
12 It is he who shall build me a house, and I will set up his throne forever.  
13 I will be a father to him, and he shall be a son to me. And I will not withdraw my mercy from him as I withdrew it from those before you.  
14 And I will confirm him in his house and in his reign forever.  
15 And his throne shall be established forever.  
16 In accordance with all these words and all that vision Nathan spoke to Dauid;

16 And King Dauid went and sat before the Lord and said, “Who am I, Lord God, and what is my house, that you have loved me forever?  
17 And this was a small thing before you, God, and you have spoken about your servant’s house from afar, and you looked upon me as a vision of a human being and exalted me, Lord God.  
18 What shall Dauid add to you to glorify? And you know your slave.  
19 And according to your heart you have done all this greatness.  
20 Lord, no one is like you, and there is no one but you according to all that we have heard with our ears.  
21 And there is no nation on the earth like your people Israel, as God directed it to redeem it as a people for himself, to place upon it his great and illustrious name to drive out nations from before your people whom you redeemed from Egypt.  
22 And you gave your people Israel to yourself as a people forever, and you, Lord, became their God.  
23 “And now, Lord, let the word you spoke to your servant and concerning his house be confirmed forever,  
24 when they say, ‘Lord, Lord Almighty, God of Israel, and the house of your servant Dauid established before you!’  
25 For you, Lord, have opened your servant’s ear to build him a house. Therefore your servant found it possible to pray in your presence.  
26 And now, Lord, you are the selfsame God and have spoken these good things regarding your slave.  
27 And now you have begun in order to bless your servant’s house for it to be before you forever, because you, Lord, have blessed it. And bless it forever!”

18 And it happened after these things that Dauid struck the allophyles and put them to flight and seized Geth and its villages from the hand of allophyles.

aLacking in Gk
2 And he struck Moab, and Moab were David's servants, bearing gifts.

3 And David struck Hadraazar, king of Soubia Hemath, when he was advancing to put his hand on the river Euphrates. 4And David took in advance of them a thousand chariots and seven thousand horses and twenty thousand infantry men. And David hamstrung all the chariot-horses but left one hundred chariot-horses of them. 5And the Syrian came from Damascus to help Hadraazar, king of Soubia. And David struck down twenty-two thousand men of the Syrian. 6And David put a garrison in Syria opposite Damascus, and they became David's servants, bearing gifts. And the Lord kept saving David in all he went through. 7And David took the gold collars, which were on Hadraazar's servants, and brought them to Jerusalem. 8And from the metebecha and from Hadraazar's select cities David took very much bronze; with it Solomon made the bronze sea and the pillars and the bronze vessels.

9 And Thoa, king of Hemath, heard that David had struck the whole force of Hadraazar, king of Soubia. 10And he sent his son Hidouram to King David to ask him the things that were in his hand, and for the king of Soubia, and he sent all the silver and gold vessels. 11And David dedicated these to the Lord along with the silver and gold that he had taken from all the nations, from Idumea and Moab and from the sons of Ammon and from the allophyles and from Amalek.

12 And Abessa son of Sarouia struck down Idumea in the Valley of Salt, eighteen thousand men. 13And he put garrisons in the valley, and all the Idumeans became David's servants. And the Lord kept saving David in all he went through. 14And David reigned over all Israel and was executing judgment and justice to all his people. 15And Ioab son of Sarouia was over the army, and Josophat son of Achiloud was recorder. 16And Sadok son of Achitob and Achimelech son of Abithath were priests, and Sousa was scribe, 17and Banaias son of Iodae was over Chereththi and Phleththi, and David's sons were the king's foremost deputies.

19 And it happened after these things, Naas, king of Ammon's sons, died, and his son Hanan became king in his stead. 2And David said, "I will do mercy with Naas' son Hanan as his father did mercy with me." 3And David sent messengers to console him concerning his father. And David's servants came to the land of Ammon's sons to console him. 4And the rulers of Ammon said to Hanan, "Surely not to honor your father before you has David sent to you men to console? Is it not in order to investigate the city to spy out the land that his servants have come to you?" 5And Hanan seized David's servants and shaved them and removed half of their cloaks as far as the man who was sent. 6And they came to report to David concerning the men, and he sent to meet them, because they had been severely dishonored. And the king said, "Sit in Iericho until your beards regrow, and return."

20 And the sons of Ammon saw that David's people had been disgraced, and Hanan and the sons of Ammon sent a thousand silver talents to hire for themselves chariots and cavalry from Mesopotamian Syria and Syrian Moocha and from Soba. 2And they hired thirty-two thousand chariots and the king of Mocha and his people, and they came and encamped before Maidaba, and the sons of Ammon mustered from their cities and came to do battle. 8And David heard and sent Ioab and all his army of mighty men. 9And the sons of Ammon came out and were taking up position for battle by the gateway of the city, and the kings who had come encamped by themselves in the plain.

10 And Ioab saw that they had lined up against him on both sides in the van and at the rear. And he selected from every youth of Israel, and they took up position against the Syrian. 2And he gave the rest of the people in the hand of his brother Abessa, and they formed up opposite the sons of Ammon. 12And he said, "If the Syrian is too strong for me, then you will be my relief, and if the sons of Ammon are too strong for you, then I will save you. 13Be manly, and let us show our strength for our people and for the cities of our God, and the Lord will do what is right in his eyes." 14And Ioab and the people with him lined up for battle against the Syrians, and they fled before him. 15And the sons of Ammon saw that the Syrians had fled; then they too fled from before Ioab and from before Abessa his brother, and they came into the city. And Ioab came into Jerusalem.

16 And the Syrian saw that Israel had routed him, and he sent messengers, and they brought out the Syrian from the other side of the river, and Sophach, commander in chief of Hadraazar's force, was at their head. 17And it was reported to David, and he gathered all Israel and crossed the Jordan and came against them and lined up against them. And the Syrian is in formation opposite David and fought him. 18And the Syrian fled from before David, and David killed seven thousand chariots of the Syrian and forty thousand infantry, and he killed Sophach, the commander in chief of the force. 19And Hadraazar's servants saw that they had been defeated from before Israel, and they made terms with David and were subject to him. And the Syrian no longer had the will in order to help the sons of Ammon.
his head, and its weight was found to be a gold talent, and in it was a precious stone, and it was on Dauid’s head. And he brought out the booty of the city, a very great amount. 3And he led out the people who were in it, and he sawed with saws and with iron adzes. And so Dauid did to all the sons of Ammon. And Dauid and all his people returned to Ierousalem.

4 And it happened after this, and there was again war in Gazer with the allophyles. Then Sobochai the Housathi struck down Saphou, one of the sons of the giants, and humbled him. 5And there was again war in the allophyles. And El-lanan son of Iair struck down Leemi brother of Goliath the Geththite, and the wood of his spear was like part of a loom of weavers. 6And there was war again in Geth, and there was a massive man, and his digits were six and six, twenty-four, and he was a descendant of giants. 7And he defied Israel and Jonathan son of Samaa, Dauid’s brother, struck him down. 8These were born to Rapha in Geth. All four were giants, and they fell by the hand of Dauid and by the hand of his servants.

21 And a slanderer stood in Israel and incited Dauid to count Israel. 2And King Dauid said to loab and to the commanders of the force, “Go, count Israel from Bersabee and as far as Dan, and bring to me, and I shall know their number.” 3And loab said, “May the Lord add to his people as much as a hundred fold, and may the eyes of my Lord the king see. All servants to my lord! Why does my lord seek this? Lest it be counted as a sin against my lord the king see. All servants to my lord! Why does my lord seek this? Lest it be counted as a sin against my lord the king see. All servants to my lord!” 4But the king’s word prevailed against loab. And so the king’s word overpowered loab.

And an angel of the Lord said to Gad to say to Dauid to go up and erect an altar to the Lord on the threshing floor of Orna the lebusite. 19And Dauid went up according to the word of Gad, which he had spoken in the Lord’s name. 20And Orna turned and saw the king, and four of his sons were with him methachabin. And Orna was winnowing wheat. 21And Dauid came to Orna, and Orna left the threshing floor and did obeisance to Dauid with his face to the ground. 22And Dauid said to Orna, “Give me your site of the threshing floor, and I will build on it an altar to the Lord. Give it to me for goodly silver, and the plague will abate from the people.” 23And Orna said to Dauid, “Take it for yourself, and let my lord the king do what is good before him. See, I have given the oxen as a whole burnt offering and the plow and the carts for wood and the grain for a sacrifice. I have given it all.” 24And King Dauid said to Orna, “No, because buying I am buying with goodly silver, because I will not take for the Lord what is yours, to offer a whole burnt offering to the Lord for nothing.” 25And Dauid gave Orna six hundred shekels of gold by weight for his site.

And Dauid built there an altar to the Lord and offered whole burnt offerings and for deliverance. And he shouted to the Lord, and he heeded him with fire from the sky on the altar of the whole burnt offering, and it consumed the whole burnt offering. 27And the Lord spoke to the angel, and he put his sword back into its sheath.

28 At that time, when Dauid saw that the Lord had heeded him on the threshing floor of Orna the lebusite, he also sacrificed there. 29And the Lord’s tent, which Moyes had made in the wilderness, and the altar of whole burnt offerings at that time were in Bama in Gabaon. 30And Dauid was not able to go before it to inquire of God, because he made haste from before the sword of the angel of the Lord.

aPossibly they i.e. the people  bPerhaps numbed  cI.e. Orna’s  dHeb = hiding themselves  eI.e. the site  fthe altar
22 And Dauid said, "This is the house of the Lord God, and this is the altar for whole burnt offering for Israel."

2 And Dauid said to gather all the guests in the land of Israel, and he appointed them as quarrymen, to quarry dressed stones to build a house for God. 3And Dauid prepared a lot of iron for the nails of the doorways and of the gates, and the clamps and bronze in abundance beyond weighing. 4And cedar logs without number, for the Sidonians and Tyrrians were bringing cedar logs to Dauid in abundance. 5And Dauid said, "Salomon, my son, is a tender lad, and as for the house—in order that he may build it to the Lord unto lofty magnificence, unto fame and unto reputation throughout the earth, I shall make preparations for it." And Dauid prepared in abundance before his death.

6 And he called Salomon his son and commanded him that he should build the house for the Lord, God of Israel. 7And Dauid said to Salomon, "Child, I had it in mind to build a house for the name of the Lord God. 8And a word of the Lord came to me, saying, 'You have shed blood in abundance and have waged great wars; you shall not build a house to my name, because you have shed much blood before me upon the earth. 9Behold, a son is being born to you; he shall be a man of repose, and I will give him repose from all the enemies on every side, because his name shall be Salomon, and I will bestow peace and quiet on Israel in his days. 10He shall build a house for my name, and he will be a son to me, and I will be a father to him, and I shall set right the throne of his kingdom in Israel forever.' 11And now, my son, the Lord will be with you and will make you prosper, if you take care to do the ordinances of the Lord your God. 12Only, my son, the Lord will be with you and will make you prosper, if you take care to do the law of the Lord your God. 13Then he will strengthen you over Israel both to watch over and provide for you, and to give you rest from all the enemies on every side, because his name shall be Salomon, and I will bestow peace and quiet on Israel in his days. 14And Moyses was a man of God: his sons were men of integrity, and his sons were called into the tribe of Levi. 15And Dauid divided them in classes by the sons of Levi: Gersam and Eliezer. 16Gersam's sons: Soubael the chief, and Ziza the second. 17And Eliezer had sons: Raabia the chief. 18And Edan's sons: Ieth and Ziza the second. 19Chebron's sons: Idoud the chief. 20Mousi's sons: Mooli and Eder the chief. 21Mooli's sons: Mooli and Mousi. 22And Dauid was an old man and full of days, and he made Salomon his son king over Israel in his stead.

23 And Dauid was an old man and full of days, and he made Salomon his son king over Israel in his stead.

2 And he gathered all the rulers of Israel and the priests and the Leuites. 3And the Leuites, thirty years old and upward, were counted, and their number by their head came to thirty-eight thousand men. 4Of these twenty-four thousand were taskmasters over the tasks of the Lord's house, and six thousand were scribes and judges. 5And four thousand were gatekeepers, and four thousand praising the Lord with instruments that he made to praise the Lord. 6And Dauid divided them in classes by the sons of Levi: Gedson, Kaath and Merari, and by Parosom, by Edan and by Semei. 7And by the sons of Semei: Ieth and Ziza the second. And Ioas and Beria did not multiply sons, and they became a paternal house and one enrollment.

12 Kaath's sons: Ambram, Issaar, Chebron, Oziel, four. 13Ambram's sons: Aaron and Moyses. And Aaron was set apart to consecrate the holy of holies, and he and his sons forever to offer incense before the Lord, to minister and to pray to his name forever. 14And Moyses was a man of God: his sons were called into the tribe of Levi. 15Moyses' sons: Gersam and Eliezer. 16Gersam's sons: Soubael the chief. 17And Eliezer had sons: Raabia the chief. And Eliezer did not have other sons, but Raabia's sons were increased in height. 18Issaar's sons: Salomoth the chief. 19Chebron's sons: Idoud the chief, Amadia the second, Oziel the third, Ikemias the fourth. 20Oziel's sons: Michas the chief and Isia the second.

21 Merari's sons: Mooli and Mousi. 22And Eleazar and Kis. 22And Eleazar died and had no sons, only daughters, and Kis' sons, their brothers, married them. 23Mousi's sons: Mooli and Eder and Larimoth, three.

24 These were the sons of Levi according to their paternal houses, the rulers of their paternal families according to their enrollment according to the number of their names by head, those twenty years old and upward who performed the tasks of ministration in the house of the Lord, 25because Dauid said, "The Lord God of Israel has given his people repose and has made his abode in Jerusalem forever." 26And the Leuites were not carrying the tent and all its articles for its ministration, because in Dauid's last words was the number of Levi's sons from twenty years old and upward, for he appointed them for the
hand of Aaron to minister in the Lord’s house over the courts and the shrine-carriers’ chambers and over the purification of all the holy things and over the tasks of ministering to the house of God, 29 with regard to the loaves of presentation, with regard to the flour of the sacrifice and with regard to the unleavened cakes and with regard to the faying-pan and with regard to the mixed offering and with regard to every measure, 30 and to stand in the morning to praise to acknowledge the Lord, and likewise at evening, 31 and to be in charge of all the whole burnt offerings presented to the Lord on the sabbaths and on the new moons and on the feasts according to number, according to the judgment upon them, always to the Lord. 32 And they shall keep the watches of the tent of witness and the watches of the sons of Aaron, their brothers, to minister in the Lord’s house.

And the sons of Aaron had divisions: 24 Aaron’s sons: Nadab and Abioud, Eleazar and Ithamar. 25 And Nadab and Abioud died before their father and had no sons. And Eleazar and Ithamar, Aaron’s sons, officiated as priests. 26 And Daud and Sadok of the sons of Eleazar and Achimelech of the sons of Ithamar divided them according to their enrollment, according to their ministation, according to their paternal houses. 27 And Eleazar’s sons were found to be more numerous as chiefs of the mighty ones than Ithamar’s sons, and he divided them up: sixteen as rulers of paternal houses to the sons of Eleazar and eight to the sons of Ithamar, according to their paternal houses. 28 And he divided them by lot, these with for them, these for the sons of Ithamar, and officers of the Lord among the sons of Eleazar and among the sons of Ithamar. 29 And they were officers of the holy things and officers of the Lord among the sons of Eleazar and among the sons of Ithamar. 30 And they were officers of masters and apprentices.

And the first lot came out for Iarib, and the second for Idithon, 31 the third for Charem, the fourth for Seorim, the fifth for Melchia, the sixth for Minister, the seventh for Kos, the eighth for Abia, the ninth for Iesou, the tenth for Sechenia, the eleventh for Eliasib, the twelfth for Iakim, the thirteenth for Hochchophpha, the fourteenth for Isbaal, the fifteenth for Belga, the sixteenth for Emmer, the seventeenth for Chezir, the eighteenth for Haphesse, the nineteenth for Phetaia, the twentieth for Ezekel, the twenty-first for lachin, the twenty-second for Gamou, the twenty-third for Dalaia, the twenty-fourth for Maasai. 32 This is their enrollment according to their ministation to enter the house of the Lord according to their appointment through the hand of Aaron their father, as the Lord God of Israel had commanded.

And Daud the king and the commanders of the force assigned the sons of Asaph and Haiman and Idithon to their tasks as those that make pronouncements with cines— and with nablas and with cymbals. And their number by head, as they worked at their tasks, was: 25 Asaph’s sons: Zakkhour and Joseph and Nathanaes and Erael, sons of Asaph next to Asaph the prophet, next to the king. 3 For Idithon, Idithon’s sons: Godolia and Souri and Isia and Semei and Hasabia and Mattathias, six, striking up on the cines, after their father Idithon, acknowledge and praise to the Lord. 4 For Haiman, Haiman’s sons: Boukias and Mantharias and Hizrael and Samhar, sons of Nathanael, the scribe, one of Leui, recorded them in the presence of the king and of the officers. And there was Sadok the priest and Achimelech son of Abiathar and rulers of the paternal families of the priests and of the Leuites, one by one, for a paternal house for Eleazar and one by one for Ithamar.

And the first lot came out for Iarib, and the second for Ideia, the third for Charem, the fourth for Seorim, the fifth for Melchia, the sixth for Minister, the seventh for Kos, the eighth for Abia, the ninth for Iesou, the tenth for Sechenia, the eleventh for Eliasib, the twelfth for Iakim, the thirteenth for Hochchophpha, the fourteenth for Isbaal, the fifteenth for Belga, the sixteenth for Emmer, the seventeenth for Chezir, the eighteenth for Haphesse, the nineteenth for Phetaia, the twentieth for Ezekel, the twenty-first for lachin, the twenty-second for Gamou, the twenty-third for Dalaia, the twenty-fourth for Maasai. 19 This is their enrollment according to their ministation to enter the house of the Lord according to their appointment through the hand of Aaron

a = Heb nebel = ten or twelve stringed instrument  
b = Possibly choristers  
c = Heb kinnor = lyre  
d = Heb kinnor = lyre  
Perhaps next after
twelve; 15 the eighth was Isosia, his sons and his brothers, twelve; 16 the ninth was Manthianas, his sons and his brothers, twelve; 17 the tenth was Semei, his sons and his brothers, twelve; 18 the eleventh was Azaria, his sons and his brothers, twelve; 19 the twelfth was Hasabia, his sons and his brothers, twelve; 20 the thirteenth was Soubael, his sons and his brothers, twelve; 21 the fourteenth was Mattathias, his sons and his brothers, twelve; 22 the fifteenth was Jerimoth, his sons and his brothers, twelve; 23 the sixteenth was Hananias, his sons and his brothers, twelve; 24 the seventeenth was Lesbaka, his sons and his brothers, twelve; 25 the eighteenth was Hanani, his sons and his brothers, twelve; 26 the nineteenth was Mellethi, his sons and his brothers, twelve; 27 the twentieth was Eliathia, his sons and his brothers, twelve; 28 the twenty-first was Hethir, his sons and his brothers, twelve; 29 the twenty-second was Godollathi, his sons and his brothers, twelve; 30 the twenty-third was Mellethi, his sons and his brothers, twelve; 31 the twenty-fourth was Romemhi-od, his sons and his brothers, twelve.

26 In reference to the divisions of the gates: for Koreim's sons, Mosollamia son of Kore, of the sons of Abiasaph. 2And Mosollamia had sons: Zacharias the firstborn, Idiel the second, Zabadias the third, Ithnouel the fourth, 3Olam the fifth, Ioan the sixth, Elioenai the seventh. 4And Abeddom had sons: Samaia the firstborn, Iozabad the second, Ioaa the third, Sochar the fourth, Nathanael the fifth, 5Amiel the sixth, Issa-Char the seventh, Phollathi the eighth, because God blessed him. 6And to his son Samaia were born sons of the firstborn Rosai into his father's house, because they were able. 7Samaia's sons: Zacharias the firstborn, Idiel the second, Isba ash, able sons, Eliou, Sabchia and Ishbokom. 8All these were of the sons of Abeddom, they and their brothers and their sons, men working mightily at their activity, who were all together sixty-two from Abeddom. 9Mosollamia also had sons and brothers, eighteen able men. 10And Hosa of the sons of Merari had sons who kept office, because he was not the firstborn, but his father made him chief of the second division. 11Zacharias was the fourth; all these, sons and brothers to Hosa, were thirteen.

12 For these were the divisions of the gates, for the chiefs of the mighty men, classes as their brethren, to minister in the house of the Lord.

13 And as for Israel's sons according to their number, rulers of paternal families, officers of thousands and officers of hundreds and scribes, those ministering to the people and for every word of the king according to divisions, for every matter of the one entering and exiting, from month to month for all the months of the year—one division was twenty-four thousand.

2 And Lesboam the son of Zabdiel was in charge of the first division of the first month, and in his division were twenty-four thousand. 3He was from the sons of Phares, a commander of all the commanders of the force for the first month.
And Dodi the Echochi was in charge of the division of the second month, and twenty-four thousand were in his division, as commanders of the force. 5The third for the third month was Banaia the son of Iodae, the priest, the chief, and twenty-four thousand were in his division. 6Banaia himself was stronger than the thirty and in charge of the thirty. And his son Amizabath was in charge of his division. 7The fourth for the fourth month was Asael brother of Joab and his son Zabdiadas and his brothers, and there were twenty-four thousand in his division. 8The fifth for the fifth month was the leader Samaoth the Iesrae, and there were twenty-four thousand in his division. 9The sixth for the sixth month was Odouias the son of Ekkes the Thekoite, and there were twenty-four thousand in his division. 10The seventh for the seventh month was Chelles of the ones from Phallous of the sons of Ephraim, and there were twenty-four thousand in his division. 11The eighth for the eighth month was Sobochai the Hisathi, belonging to Zarai, and there were twenty-four thousand in his division. 12The ninth for the ninth month was Abiezer, the one from Anathoth from the land of Benjamim, and there were twenty-four thousand in his division. 13The tenth for the tenth month was Meera, and there were twenty-four thousand in his division. 14The eleventh for the eleventh month was Banaia, the son from Netouphat belonging to Zarai, and there were twenty-four thousand in his division. 15The twelfth for the twelfth month was Zachri the son of Sephni. 16And over the olive groves and over the mulberry trees that were in the valley was Balans the Gedorite, but over the stores of oil was Ioas. 17And over the cattle in the pastures that were in Asidon was Sasai the Saronite, and over the cattle that were in the valleys was Sophat the son of Adli. 18Now over the camels was Obil the Ismaelite, but over the donkeys was Ladias the one from Meraion. 19And over the sheep was Iaziz the Hagarite. (31) All these were guardians over King Davids possessions.

And Jonathan, Davids uncle, was a counselor; a person of understanding and a scribe he was, and liel the son of Hachamani was with the kings sons. 33And Achitophel was the kings counselor, and Chousi was First Friend of the king. 34And after this Achitophel, next was Iadaai the son of Banaia and Abiathar. And Ioad was the kings commander in chief.

And David assembled at Jerusalem all the rulers of Israel, rulers of the judges and the rulers of the classes, who watched over the kings person, and officers of the thousands and officers of the hundreds and the treasurers and those over his property and the men of substance and the warriors in the army. 2And David stood in the midst of the assembly and said, Hear me, my brothers and people. It was in my heart to build a house of repose for the ark of the covenant of the Lord and a station for the feet of our Lord, and I prepared the materials for the encamping. 3And God said, You shall not build me a house for my name to be called upon it, because you have been a person of war and have spilled blood. 4And the Lord God of Israel opted for me from all my fathers house to be king over Israel forever. And in loudas he chose the royal palace and my fathers house out of the house of loudas, and among my fathers sons he wanted me, that I be king over all Israel. 5And of all my sons (for the Lord has given me many sons) he opted for my son Salomon, that he should sit on the throne of the Lord's kingdom over Israel. 6And God said to me, It is Salomon your son who shall build my house and my court, because I have opted for him to be a son to me and I will be a father to him. 7And I will set right his kingdom forever, if he holds firm to keeping my commandments and my judgments, as this day. 8And now in front of all the Lords assembly and in the ears of our God, keep and seek all the commandments of the Lord our God in order that you may inherit the good land and bequeath it to your sons after you forever.

And now, Salomon, my son, know the God of your fathers, and be subject to him with complete heart and willing spirit, for the Lord searches all hearts and knows every notion. If you seek him, he will let you find him, but if you abandon him,
he will abandon you completely. 10 See, though, that the Lord has chosen you to build him a house as a holy precinct. Be strong, and act." 11 And David gave Solomon his son the plan of the shrine and of its houses and of its zakchoψ and of the upper chambers and of the inner storerooms and of the house of atonement and the plan, which he had in his spirit, of the courts of the Lord's house and of all the shrine-carriers' chambers around that pertain to the stores of the Lord's house and of the stores of the sacred things and of the lodgings of the classes of the priests and Levites pertaining to every work of ministration of the Lord's house and of the stores of the liturgical vessels for service in the Lord's house. 14 And he gave him the weight of the lamps and of the lamps. 15 He likewise gave him the weight of the tables of presentation—of each gold table and likewise of those of silver—and of the meat hooks and libation bowls and of the gold saucers, and the weight of the gold and silver vessels, kephphoureul each weight. 18 And he showed him the weight of the altar of incense of refined gold and the plan of the chariot of the cherubim with their wings outstretched in flight and screening the ark of the Lord's covenant. 19 David gave all these to Solomon in writing by the Lord's hand, according to his surpassing understanding, to activate the plan. 20 And David said to Solomon his son, "Be strong, and be manly, and act; do not be afraid or terrified, because the Lord, my God, is with you and will not fail you nor will he desert you until you finish all the work of ministration of the house of the Lord. 21 And behold, the classes of the priests and the Levites for every ministry in the house of God, and with you in every activity is also every willing person with skill in every craft, and the rulers and all the people, for all your demands!" 29 And King David said to all the assembly, "Solomon, my son, one whom the Lord has chosen for him, is young and tender, and the task is great, for the construction is not for a human but for the Lord God. 2 With all my might I have prepared, for a divine house, gold, silver, bronze, iron, wood, stones somet—and in plenitude—and precious and variegated stones and every costly stone and much marble. 3 Moreover, since I was well pleased in the house of God, I have the gold and silver, which I have amassed for myself, and see, I have bestowed it on the house of my God for grandeur, apart from what I had made ready for the house of the holy things: 4 three thousand talents of gold that is from Souphir and seven thousand talents of fine silver, for the temple walls to be overlaid with them 5 through the hand of craftsmen. Now who is zealous to fill his hands today for the Lord?"

6 And the rulers of the paternal families and the rulers of the sons of Israel and the officers of thousands and the officers of hundreds and the overseers of the works and the king's stewards showed zeal. 7 And they gave for the tasks connected with the Lord's house five thousand talents of gold and ten thousand gold coins and ten thousand talents of silver and eighteen thousand talents of bronze and one thousand and one hundred talents of iron. 8 And those with whom stone was found gave it for the stores of the house of the Lord through the hand of Iiel the Gersoni. 9 And the people were glad at the zeal that was shown, because they had shown zeal for the Lord with a full heart, and King David was gladdened greatly.

10 And King David blessed the Lord before the assembly, saying, "Blessed are you, Lord God of Israel, our father from age even unto age. 11 Yours, Lord, is the greatness and the power and the boast and the victory and the strength, because you have dominion over everything in the sky and on the earth. Every king and nation quakes from before you. 12 From you are riches and honor. You rule over all, Lord, the ruler of all rule, and in your hand are strength and dominance, and it is in your hand, Almighty one, to make all things great and strong. 13 And now, Lord, we acknowledge you and praise the name of your boasting.

14 "And who am I, and who are my people, that we have been able to show zeal for you like this?—because all things are yours and of your own have we given you, 15 because we are resident aliens before you and live as resident aliens, like all our fathers. Our days on earth are like a shadow, and there is no endurance. 16 Lord, our God, all this abundance that I have made ready that a house to your holy name be built is from your hand, and all things belong to you. 17 And I knew, Lord, that you are the one who tests hearts, and you love righteousness. In simplicity of heart I have shown zeal for all these things, and now I have seen your people found here showing zeal for you with gladness. 18 Lord, God of our fathers Abraam and Isaak and Israel, keep these things forever in the thought of your people's heart, and direct their hearts toward you. 19 And grant to Solomon my son a good heart to do your commandments and your testimonies and your ordinances and to bring to conclusion the construction of your house."

20 And David said to all the assembly, "Bless the Lord, your God," and all the assembly blessed the Lord, God of their fathers, and bowed their knees and did obeisance to the Lord and the king. 21 And on the morrow of the first day David sacrificed sacrifices to the Lord and offered whole burnt offerings to God, a thousand calves, a thousand rams, a thousand lambs and their libations and sacrifices in abundance for all Israel. 22 And they ate and drank before the Lord on that day with joy. And they made David's son Solomon king a second time and anointed him as king to the Lord and Sadok to the priesthood. 23 And Solomon sat on the throne of his father David and prospered.
and all Israel obeyed him. 24 The rulers and the men of substance and all the sons of King David his father were subordinate to him. 25 And the Lord magnified Solomon over and above before all Israel and gave him royal majesty the like of which had never happened to any king before him.

26 And David son of Jesse reigned over Israel for forty years, seven years in Hebron and thirty-three in Jerusalem. 28 And he passed away at a ripe old age, full of days, with wealth and honor, and Solomon his son became king in his stead. 29 Now the rest of the histories of King David, the earlier and the later, are written in the Histories of Samuel the Seer and in the Histories of Nathan the Prophet and in the Histories of Gad the Seer, concerning all his reign and his prowess—and the times that befell him and Israel and all the kingdoms of the earth.
1 And Solon son of David prevailed over his kingdom, and the Lord his God was with him and magnified him highly.

2 And Solomon spoke to all Israel, to the officers of thousands and the officers of hundreds and the judges and all the rulers before Israel, to the rulers of the paternal families. And Solomon, and all the assembly with him, went to the high ground that is in Gabaon, there where God's tent of witness was, which Moses, servant of the Lord, had made in the wilderness. But David had carried God's ark up from the city of Kiriathiaim, for he had prepared a tent for it in Jerusalem. And the bronze altar, which Bezaleel son of Ouriya son of Hor had made, was there before the Lord's tent, and Solomon and the assembly sought it out. "And there Solomon offered on the bronze altar before the Lord and offered on it a thousand whole burnt offerings.

7 In that night God appeared to Solomon and said to him, "Ask what I should give you." Solomon said to God, "You have done great mercy with my father David and have made me king in his stead. And now, Lord God, let your name be confirmed over David my father, because it is you who have made me king over a people as numerous as the dust of the earth. Now grant me wisdom and understanding, and I will go out and go in before this people, because who will judge for you over whom I have made king over a people as numerous as the dust of the earth. Now grant me wisdom and understanding, and I will go out and will go in before this people, because who will judge this great people of yours?"

11 And God said to Solomon, "Since this was in your heart and you have not asked for wealth of possessions nor glory, nor have you asked for the life of your opponents and for many days, and you have asked for wisdom and understanding, so that I may grant you wisdom and understanding, I grant you wisdom and understanding, and I will give you both wealth and possessions and glory, as there has been none like you among the kings before you, and after you it shall not be so."

13 And Solomon came from Bama in Gabaon to Jerusalem from before the tent of witness and ruled over Israel.

14 And Solomon gathered together chariots and horsemen, and he had one thousand four hundred chariots and twelve thousand horsemen. And he stationed them in the chariot cities, and the people were with the king in Jerusalem. And the king placed gold and silver in Jerusalem like stones and the cedars in Judah, like mulberry trees that are in the plain in abundance.

16 And the export of Solomon's horses was from Egypt, and the price of the king's merchants; they would buy to trade. And they would go up and bring back from Egypt one chariot for six hundred shekels of silver and a horse for one hundred and fifty. And thus they would bring for all the kings of the Chettites and kings of Syria by their hands.

2 (2) And Solomon gathered seventy thousand men and eighty thousand stonecutters in the hill country, and the supervisors over them were three thousand six hundred.

2 (3) And Solomon sent to Chiram, king of Tyre, saying, "As you dealt with my father David and dispatched to him cedars to build a house for him to dwell in, behold, I, his son, also am building a house for the name of the Lord, my God, to dedicate it to him to offer incense before him and presentation always and to present whole burnt offerings always, in the morning and evening and on sabbaths and on new moons and on the feasts of the Lord, our God; this is upon Israel forever. And the house, which I am building, is great, for great is our God compared with all the gods. And who will be able to build him a house?—because the sky and the sky of the sky cannot bear his glory. And who am I to build him a house?—except to offer incense before him. And now send me a skilled man and one who knows how to work in gold and in silver and in bronze and in iron and in purple and in scarlet and in blue, one who understands to engrave engraving, with the skilled men who are with me in Judah and in Jerusalem, whom my father David provided. And send me cedar wood and juniper and pine from Lebanon, for I know how your slaves know about cutting wood from Lebanon. See, your servants will be with my servants. They will go to prepare me timber in abundance, for the house I am about to build will be great and glorious. And see, I have given the workmen, those cutting wood, grain as food in payment to your servants twenty thousand kors of barley and twenty thousand kors of wine and twenty thousand measures of oil."

14-2Sup-NETS-4.qxd  11/10/2009  10:26 PM  Page 368

4 I.e. of showbread  bHeb 1 kor = 220 liters
people the Lord has granted you as king over them.” 11(12) And Chiram said, “Blessed be the Lord, God of Israel, who made the sky and the earth, who gave King David a wise son and one who understands discretion and understanding, who will build a house to the Lord and a house for his reign. 12(13) “Now I have sent you a skilled man and one endowed with understanding, Chiram my father—13(14) his mother was of the daughters of Dan, and his father was a Tyrian man—since he knows how to work in gold and in silver and in bronze and in iron, in stone and wood and to weave in purple and in blue and in linen and in scarlet and to engrave engravings and to visualize any design, whatever you give him, together with your skilled men and the skilled men of David my lord, your father. 14(15) And now, let him send to his servants the grain and the barley and the oil and the wine of which my lord spoke. 15(16) And we on our part shall cut wood from Lebanon to meet your entire need and will transport it on rafts to the sea of Joppa, and you will transport it to Jerusalem.” 16(17) And Solomon gathered all the men, the guests, in the land of Israel after the census, which his father David had conducted of them, and they were found to be one hundred and fifty-three thousand and six hundred. 17(18) And of them he made seventy thousand into porters and eighty thousand into stonemasons and three thousand six hundred taskmasters over the people.

And Salomon began building the Lord’s house in Jerusalem, on the mountain of Hamoria, where the Lord had appeared to David, his father, in the place that David had prepared in the threshing floor of Orna the Jebusite. 2 And he began building in the second month of the fourth year of his reign. 3 And this is how Solomon began building the house of God. The length in cubits, 4 the original measure, 5 was sixty cubits and the width twenty cubits. 4 And there was an ailet; 6 in front of the house, the length on face of the width of the house was twenty cubits, and its height was one hundred and twenty cubits. And he gilded it internally with pure gold. 5 And he lined the great house on the right, facing eastward.

7 And he made the house of the holy of holies: its length on face of its width was twenty cubits, and he gilded it with pure gold and engraved palms on it and chains. 8 And he adorned the house with precious stones for splendor and with gold—that was from Pharouaim. 9 And he gilded the house and the walls and the gateways and the ceilings and the doorways with gold and engraved cherubin on the walls.

8 And he made the house of the holy of holies: its length on face of its width was twenty cubits, and the breadth was twenty cubits, and he gilded it with pure gold—onto the cherubin—as much as six hundred talents of gold. 9 And the weight of the nails—the weight of one was fifty shekels of gold. And he gilded the upper chamber with gold.

10 And in the house of the holy of holies he fashioned a work of two cherubin out of wood, and he gilded them with gold. 11 And the cherubin’s wings were twenty cubits in length, and the one wing was five cubits, touching the wall of the house, and the other wing was five cubits, touching the wing of the other cherub. 12 And the wing of the 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. 13 And the wings of the cherubin extended twenty cubits. And they stood on their feet, and their faces were toward the house. 14 And he made the veil out of blue and purple and scarlet and linen and wove cherubin into it.

15 And he made two pillars in front of the house, thirty-five cubits in height, and their tops five cubits. 16 And he made serseroth in the dabit and placed them on the tops of the pillars, and he made one hundred pomegranates and set them on the chains. 17 And he erected the pillars in front of the shrine, one on the right and the other on the left, and he called the name of the one on the right Uprightness and the name of the one on the left Strength.

4 And he made the bronze altar, twenty cubits in length and twenty cubits in width and ten cubits in height. 2 And he made the molten sea, ten cubits in diameter, circular all round, and it was five cubits in height, and its circumference was thirty cubits. 3 And under it was a representation of bull calves. They encircled it on all sides, ten cubits; they surrounded the washbasin in a circle. They cast the bull calves of two kinds in their casting 4 by which they made them, twelve bull calves, and three faced north, and three faced west, and three faced south, and three faced east, and the court of the priests and the great court and their doorways, overlaid with bronze. 6 And he made ten washbasins and set five of them on the right and five on the left to rinse the utensils for the whole burnt offerings in them and wash them clean in them. And the sea was for the priests to wash in it.

7 And he made the gold lampstands, ten according to their prescription, and placed them in the shrine, five on the right and five on the left. 8 And he made ten tables and placed them in the shrine, five on the right and five on the left. And he made one hundred gold saucers. 9 And he made the court of the priests and the great court and doors for the court and their doorways, overlaid with bronze. 10 And he placed the sea at the corner of the house on the right, facing eastward.

11 And Chiram made the meat hooks and the fire-pans and the hearth for the altar and all its utensils. And Chiram finished producing all the work which he did for Salomon the king in the
house of God, 12 two pillars and on them golath a for the chothareth b on the tops of the two pillars and two lattice works to cover the tops of the chothareth b, which were on the tops of the pillars, 13 and four hundred golden bells on the two lattice works and two sorts of pomegranates on one of the lattice works to cover the two golaths c of the chothareth b, which were above the pillars. 14 And he made the ten mechosoth d and he made the washbasins on the mechosoth e 15 and the one sea and the twelve bull calves beneath it f and the tripods g and pails and cauldrons and meat hooks and all their utensils, which Chiram had made and brought to King Salomon in the house of the Lord, of pure bronze. 17 The king cast them in the neighborhood of the Jordan in the ‘thickness of the land’ in the house of Sokchoth and between Sirchoth and between Sirchothareth b, which were on the tops of the pillars, for the chothareth b on the tops of the two pillars have been there until this day. 10 There was nothing in the ark except for two tablets, which Moyses placed in Choreb, with which things the Lord made a covenant with the sons of Israel when they came out of the land of Egypt.

11 And it happened, when the priests exited from the holy precincts—seeing that all the priests present had sanctified themselves, they were not arranged according to their divisions, 12 (and the Leuites, all harp-singers belonging to the sons of Asaph, to Haiman, to Idithoun and to sons of them and brothers of them, draped in linen garments with cymbals and nablath h and cinrash)—as they stood facing the altar and with them one hundred and twenty priests trumpeting with their trumpets, 13 that there was one sound in their trumpeting and in their doing harp-singing and in their acclaiming to acknowledge and praise the Lord and as they raised a sound with trumpets and cymbals and instruments of songs, and they said:

“Acknowledge the Lord, because it is good, because his mercy is forever.”

And the house was filled with a cloud of the Lord’s glory. 14 And the priests could not stand to minister from before the cloud, for the Lord’s glory had filled the house of God.

6 Then Salomon said: “The Lord said that he would encamp in thick darkness. 2 And I have built a house for your name, sacred to you and ready for you to encamp in forever.”

3 And the king turned his face and blessed all the assembly of Israel, and all the assembly of Israel stood by. 4 And he said: “Blessed be the Lord, God of Israel, who spoke with his mouth to Dauid my father and has fulfilled it with his hands, saying: 5 From the day when I brought my people out of Egypt, I did not choose for a city out of all the tribes of Israel to build a house that my name be there, and I did not choose for a man to be leader over my people Israel. 6 And I have chosen for Jerusalem for my name to be there, and I have chosen for Dauid to build a house for my name. 7 And it was in my father Dauid’s heart to build a house for the name of the Lord, God of Israel, 8 and the Lord said to my father Dauid, ‘Seeing that it was in your heart to build a house for my name, you have done well that it was in your heart. 9 Nevertheless, it is not you who will build the house, because your son, who will come from your loins, it is he who will build the house for my name: 10 And the Lord established his word, which he spoke, and I have taken the place of my father Dauid and sat down on the throne of Israel, as the Lord spoke, and I have built the house for the name of the Lord, God of Israel, 11 and I have set there the ark in which is the Lord’s covenant, which he made with Israel.”

12 And he stood facing the Lord’s altar in the presence of all the assembly of Israel and spread...
out his hands—because Salomon had made a bronze platform and had set it in the midst of the temple court, its length five cubits and its width five cubits and its height three cubits, and he stood on it and fell to his knees before all the assembly of Israel—and he spread out his hands heavenward and said, “Lord, God of Israel, there is no god like you in heaven or on the earth, who keeps covenant and mercy for your servants who walk before you wholeheartedly. What you kept for your servant David my father what you spoke to him when making utterance—you both spoke with your mouth and fulfilled it with your hands—it is as this very day. And now, Lord, God of Israel, keep for your servant, for my father David, what you said when you told him, ‘No man sitting on the throne of Israel will fail you from before me, if only your sons keep their way to walk in my law, as you have walked before me.’

And now, Lord, God of Israel, let your utterance indeed be confirmed, which you spoke to your servant David—because if a god will truly dwell with men on the earth, if the sky and the sky of the sky will not be enough for you, what then is this house which I have built? And look upon the prayer of your servant and on my petition, Lord God, to hear the petition and the prayer, which your servant prays before you today, that your eyes be open toward this house day and night, toward this place, which you said that your name would be called upon there, to hear the prayer, which your servant prays toward this place. And you will hear the petition of your servant and your people Israel, whatever they pray toward this place, and as for you, you will hear in the place of your dwelling from the sky and will hear and be merciful.

If a man sins against his fellow and takes upon himself an imprecation to imprecate him and he goes and imprecates before the altar in this house, you shall also hear him from the sky and act and judge your slaves to repay the unjust and repay his ways on his head, to acquit the righteous act and judge your slaves to repay the unjust and repay the righteous in order to repay him according to his righteousness.

And if your people Israel are shattered before the enemy, if they have sinned against you and repent and acknowledge your name and pray and petition before you in this house, you shall also hear from the sky and be compassionate on the sins of your people Israel and return them to the land, which you gave to them and their fathers.

When the sky is sealed up and there is no rain because they will have sinned against you, and they will pray to this place and will praise your name and will turn from their sins, because you will have humbled them, you will also hear from the sky and be compassionate on the sins of your servants and your people Israel, because you will make clear to them the good way in which they will walk in it, and you will grant rain on your land, which you gave to your people as an inheritance.

If there is famine on the land, if there is death, blight and jaundice, grasshopper and locust larva, if the enemy oppresses them against their cities in accordance with every blow and every suffering and if every prayer and every petition arises from every person and all your people Israel, if a person knows his infection and his infirmity and spreads out his hands to this place, you will also hear from the sky, from your ready habitation, and you will grant expiation and will give a man according to his ways, as you know his heart, for you alone know the heart of the sons of men, that they should fear your ways all the days they are alive on the face of the land, which you gave our fathers.

And every stranger, who is not of your people Israel and may come from a far off land because of your great name and your powerful hand and your arm held high, and they come and pray in this place—you will also hear them from the sky, from your ready habitation, and you will act according to all that the stranger calls to you so that all the peoples of the earth may know your name both to fear you, as your people Israel, and to know that your name has been called upon this house, which I have built.

If your people go out to war against their enemies in the way you send them and pray to you according to the direction of this city, which you have chosen for it, and of the house, which I have built for your name, you will also hear their petition and their prayer from the sky and act on their plea of right because they will sin against you (for there is no person who will not sin), and you will strike them and hand them over before enemies, and their captors will take them captive into a land of enemies, to a land far or near, and if they turn back their heart in their land, there where they have been transported, and if they do indeed repent and petition you in their captivity, saying, ‘We have sinned; we have done wrong; we have acted lawlessly,’ and they turn back toward you with all their heart and soul in the land of their captors and pray in the direction of their land, which you gave to their fathers, and of the city, which you chose, and of the house, which I have built for your name, you will also hear their prayer and their petition from the sky, from your ready habitation, and you will make judgments and be compassionate to your sinning people.

Now, Lord, do let your eyes stand open and your ears alert to the petition from this place, and now:

“Arise, Lord God, to your repose, you and the ark of your strength.
May your priests, Lord God, clothe themselves in salvation, and let your sons be glad in good things.
Lord God, do not avert your face from your anointed; remember your mercies toward David your slave.”
the Lord's glory filled the house. 2 And the priests were unable to enter into the Lord's house at that time, because the Lord's glory filled the house. 3 And all the sons of Israel saw the fire descend, and the glory of the Lord was on the house and they fell face down on the ground on the pavement and did obeisance and were praising the Lord.

"Because it is good; because his mercy is forever."

4 And the king and all the people were sacrificing victims before the Lord. 5 And Salomon sacrificed the sacrifice: twenty-two thousand calves and one hundred and twenty thousand fatlings. And the king and all the people dedicated the house of God. 6 And the priests stood in their posts, and the Levites with instruments for songs to the Lord of King David to acknowledge before the Lord—because his mercy is forever—with hymns of David through their hand, and the priests trumpeted with the trumpets opposite them, and all Israel stood.

7 And Salomon consecrated the middle of the court that is in the house of the Lord, because there he had made whole burnt offerings and the fatty parts of the victims for deliverance, because the bronze altar Salomon had made he could not equip to receive whole burnt offerings and the manna and the fatty parts.

8 And Salomon made the feast at that time for seven days, and all Israel with him, an exceedingly large assembly from the entrance of Haimath and seven days, and all Israel with him, an exceedingly large assembly from the entrance of Haimath and all the fortified cities which he had observed for seven days the dedication of the altar as a feast. 10 And on the twenty-third of the month, he dismissed the people to their homes.

9 And Salomon sacrificed the offering of the Lord: twenty-two thousand calves and twenty-two thousand bulls and a hundred and twenty thousand fatlings. And Salomon started the sacrifice: twenty-two thousand calves and twenty-two thousand bulls and a hundred and twenty thousand fatlings. And he had consecrated for his name, I will turn it away from before me and render it an illustration of all this harm."

8 And it happened, after twenty years in which Salomon built the Lord's house and his own house, 2 also the cities that Chiram gave Salomon—Salomon built them and settled there the sons of Israel.

3 And Salomon went to Haimath Soba and prevailed over it. 4 And he built Thedmor in the wilderness and all the fortified cities, which he had built in Hemath. 5 And he built Upper Baithoron and Lower Baithoron, fortified cities—walls, gates and bolts there were—and Baalath and all the fortified cities that belonged to Salomon and all the cities for his chariots and the cities for his horsemen, and all that Salomon desired according to his desire to build in Jerusalem and in Lebanon and all his kingdom. 6 And the people who were left from the Chettite and the Amorrite and the Pherezite and the Heuite and he who are not from Israel—there were some of their sons who were left after them in the land, whom the sons of Israel had not utterly destroyed—and Salomon led them up for tribute until this day.

9 And Salomon did not give any of the sons of Israel to be servants for his kingdom, because they were warriors and commanders and mighty men and commanders of chariots and horsemen. 10 And these were rulers of King Salomon's overseers, two hundred and fifty taskmasters among the people.

11 And Salomon brought Pharaoh's daughter up from the city of David to the house which he had built for her, because he said, "My wife shall not live in the city of David, king of Israel, because there where the Lord's ark has entered is holy."

12 Then Salomon offered whole burnt offerings to the Lord on the altar, which he had built in Jerusalem, and on the feast of unleavened bread and on the feast of weeks and on the feast of tents and on the feast of new moons.

Heb = grain offerings  bOr tree  cPossibly fortified  dI.e. each day  eI.e. new moons
judgment with regard to their ministrations. And the Leuites were at their posts to praise and minister opposite the priests according to the reckoning of day by day and the door keepers according to their divisions at gate and gate, because thus were the commands of David, man of God. They did not transgress the king’s commandments concerning the priests and Leuites in any matter and regarding the treasuries.

16 And all the work was accomplished from the day it was founded until Salomon completed the Lord’s house.

17 Then Salomon went to Gasiongaber and Ailath, the maritime city in the land of Idumea. And Chiram sent ships by the hand of his servants and servants familiar with the sea, and they went to Sophira with Salomon’s servants and brought from there four hundred and fifty talents of gold, and they came to King Salomon.

9 And the queen of Sheba heard Salomon’s name and came to Ierousalem, to test Salomon with enigmas, with a very heavy retinue. And there were camels bearing spices and gold in profusion and precious stone. And she came to Salomon and spoke to him all that she had in her mind. And Salomon proclaimed to her all her words, and there was no issue that eluded Salomon, which he did not proclaim to her. And the queen of Sheba saw Salomon’s wisdom and the house, which he had built, and the foodstuffs on the tables and the seating of his servants and the standing of his ministers and their clothing and his wine stewards and their apparel and the whole burnt offerings, which he offered in the Lord’s house. And she was beside herself.

5 And she said to the king, “The report that I heard in my land about your words and about your wisdom was true. And I did not believe the reports until I came and my eyes saw, and behold. I had not been told the half of the abundance of your wisdom. You have added to the rumor I heard. Happy are your men; happy are these, your servants, who stand beside you continually and hear your wisdom. Let the Lord, your God, be blessed, who wanted you on his throne, to give you as king for the Lord, your God. When the Lord, your God, loved Israel to confirm it forever, he set you as king for the Lord, your God. When the Lord, who wanted you on his throne, to give you as king for the Lord, your God, loved Israel to confirm it forever, he set you as king for the Lord, your God. When the Lord, who wanted you on his throne, to give you as king for the Lord, your God, loved Israel to confirm it forever, he set you as king for the Lord, your God. When the Lord, who wanted you on his throne, to give you as king for the Lord, your God, loved Israel to confirm it forever, he set you as king for the Lord, your God. When the Lord, who wanted you on his throne, to give you as king for the Lord, your God, loved Israel to confirm it forever, he set you as king for the Lord, your God. When the Lord, who wanted you on his throne, to give you as king for the Lord, your God, loved Israel to confirm it forever, he set you as king for the Lord, your God. When the Lord, who wanted you on his throne, to give you as king for the Lord, your God, loved Israel to confirm it forever, he set you as king for the Lord, you wanted you on his throne, to give you as king for the Lord, your God, loved Israel to confirm it forever, he set you as king for the Lord, your God. When the Lord, who wanted you on his throne, to give you as king for the Lord, you wanted you on his throne, to give you as king for the Lord, your God, loved Israel to confirm it forever, he set you as king for the Lord.

10 And Salomon’s servants and the servants of Chiram brought Salomon gold from Souphir and pine wood and precious stone. And the king made the pinewood into ascents for the Lord’s house and the king’s house and into lyres and nebel for the singers. And such things had not been seen before in the land of Loudas.

12 And King Salomon gave the queen of Sheba all her wants which she requested, beyond everything she had brought King Salomon. And she returned to her land.

13 And the weight of gold that was brought to Salomon in one year was six hundred and sixty-six talents of gold, besides the men who were subordinates and merchants—what they would bring—and all the kings of Arabia and the sattars of the land—they would bring gold and silver to King Salomon. And King Salomon made two hundred oblong shields of beaten gold—six hundred of pure gold to one shield; six hundred of gold went into one shield—and three hundred round shields of beaten gold; he allotted three hundred of gold to each shield. And the king gave them in the house of the Forest of Lebanon. And the king made a large ivory throne of teeth and gilded it with certified gold. And the throne had six steps, attached with gold, and there were arms on either side of the throne for sitting, and two lions standing next to the arms and twelve lions standing there on the six steps at either side. Nothing like that had existed in any kingdom. And all King Salomon’s vessels were of gold, and all the vessels of the house of the Forest of Lebanon were covered with gold. Nor was silver held in any account in the days of Salomon, because a ship for the king traveled to Tharsis with Chiram’s servants. Once every three years the boats would come from Tharsis to the king full of gold and silver and ivory teeth and apes.

22 And Salomon was magnified over all the kings both in wealth and in wisdom. And all the kings of the earth would seek out the face of Salomon to hear his wisdom, which God had given in his heart. And every one of them brought his gifts, silver vessels and gold vessels and clothing and myrrh and spices, horses and mules, year by year, and Salomon had four thousand mares for chariots and twelve thousand horsemen, and he stationed them in chariot cities and with the king in Jerusalem. And he was leader of all the kings from the River to the land of alophyles and to the border of Egypt. And the king presented gold and silver like stones in Jerusalem and cedars like the sycamores that are in the flat country in profusion. And the export of horses was from Egypt to Salomon and from all the earth.

29 And the rest of the histories of Salomon, the first and the last, behold, they are written in the Histories of Nathan the Prophet and in the Histories of Achia the Selonite and in the Visions of Ioel the Seer concerning Ieroboam son of Nabat. And King Salomon reigned over all Israel for forty years. And Salomon slept, and they buried him in the city of David his father and Roboam his son reigned in his stead.

10 And Roboam went to Sychem, because all Israel was coming to Sychem to make him
king. 2And it happened, when Ierooboam son of Nabat heard—and he was in Egypt, as he had fled from before King Salomon, and Ierooboam had taken up residence in Egypt—then Ierooboam returned from Egypt. 3And they sent and called him, and Ierooboam and all the assembly of Israel came to Roboam, saying, 4“Your father made our yoke hard. And now lighten your father’s harsh slavery and his heavy yoke that he placed upon us, and we will be subject to you.” 5And he said to them, “Go forth about three days, and then come to me.” And the people went away.

6 And King Roboam gathered the elders who had stood before Salomon his father during his lifetime, saying, “How do you advise that a word should be answered to this people?” 7And they spoke to him, saying, “If today you are well disposed to this people and you are well pleased with them and speak kind words to them, they will be your servants all your days.” 8And he rejected the advice of the elders who had counseled him and took counsel with the youths who had been brought up with him, who stood before him. 9And he said to them, “What do you counsel and what should be answered to this people?” 10And the youths who had been brought up with him said to him, “Thus shall you speak, ‘My little finger is thicker than my father’s waist. 11And now my father trained you with a heavy yoke, but I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions.’ ”

12 And Ierooboam and all Israel came to Roboam on the third day, as the king had spoken, saying, “Return to me on the third day.” 13And the king answered harshly and King Roboam abandoned the elders’ counsel. 14And he spoke to them according to the youths’ counsel, saying, “My father made our yoke heavy, but I will add to it. My father disciplined you with whips, but I will discipline you with scorpions.” 15And the king did not listen to the people, because it was a reversal from God, saying, “The Lord has established his word, which he spoke by the hand of Achia the Selonite concerning Ierooboam son of Nabat and all Israel,” that the king did not listen to them. And the people replied to the king, saying, “What share do we have in Dauid, and what inheritance in the son of Jessai?

To your coverts, O Israel.

Now look at your house, Dauid!”

And all Israel went to their coverts. 17And as for the men of Israel who were living in the cities of loudas—even Roboam ruled over them. 18And King Roboam sent Hadoniram, the one in charge of revenue, and the sons of Israel stoned him with stones, and he died. And King Roboam hastened to mount his chariot to flee to Ierousalem. 19And Israel has rejected the house of Dauid to this day.

11 And Roboam went to Ierousalem and assembled loudas and Beniamin—one hundred and eighty thousand youths doing war—and he was mobilizing against Israel to return the kingdom to Roboam. 2And a word of the Lord came to Samaias, man of God, saying: 3“Say to Roboam the son of Salomon and all loudas and Beniamin, saying, 4“This is what the Lord says: You shall not go up and wage war against your brothers. Return, each one to his own home, because this thing is from me.” And they heeded the Lord’s word and turned back from advancing upon Ierooboam.

5 And Roboam resided in Ierousalem, and he built walled cities in Judea. 6And he built Baitheleem and Aitam and Thekoe and Baithsoura and Odollam and Sokchoth and Ooddollam and Geth and Marisa and Ziph and Adoraim and Lachis and Azeka and Saraa and Aialon and Chebron, walled cities, which belong to loudas and Beniamin. 11And he fortified them with walls and set in them leaders and stores of food, oil and wine in every city, and in every city shields and spears, and he greatly strengthened them in number. And Iouda and Beniamin belonged to him.

13 And the priests and Leuites who were in all Israel converged upon him from all the regions—14because the Leuites had left the coverts of their possession and proceeded to Ierousalem in loudas, because Ierooboam and his sons had expelled them so as not to minister to the Lord. 15And he appointed for himself priests of the high places and for the idols and the vanities and the bull calves, which Ierooboam had made. 16And he expelled from the tribes of Israel those who had set their heart to seek the Lord, God of Israel, and they went to Ierousalem to sacrifice to the Lord, God of their fathers. 17And they strengthened the kingdom of loudas and Beniamin. 18And Roboam appointed Abia son of Maacha as ruler, as leader among his brothers, because he intended for him to become king. And he was increased and as it became confirmed, he abandoned the Lord’s commandments.

* Lacking in Gk  
* I.e. Abia  
* I.e. the cities
and all Israel with him. And it happened in the fifth year of Roboam’s reign that Sousakim, king of Egypt, came up against Jerusalem because they had sinned against the Lord, with one thousand two hundred chariots and sixty thousand horses, and the multitude which accompanied him out of Egypt—Libyans, Troglydtetes and Ethiopians—was innumerable. And they seized the fortified cities that were in Ioudas, and he came to Jerusalem. And Samaias the prophet came to Roboam and the rulers of Ioudas, who had gathered in Jerusalem from before Sousakim, and said to them, “Thus said the Lord, ‘You abandoned me, and I will tell you to the hand of Sousakim.’” 6 And the rulers of Israel and the king were ashamed and said, “The Lord is just.” 7 And when the Lord saw that they were embarrassed, a word of the Lord came to Samaias, saying, “They have felt compunction; I will not destroy them, and I will give them a little for deliverance, and my wrath shall not be spread abroad in Jerusalem, because they will be as servants and will know bondage to me and bondage to earthly rule.” 8 And Sousakim, king of Egypt, went up and took the treasures that were in the Lord’s house and the treasures in the houses of the king; he took them all. Also he took the gold oblong shields that Salomon had made. And Roboam made bronze oblong shields to replace them. And Sousakim appointed over him commanders of runners, those who guard the king’s gate. And it happened that, when the king entered the Lord’s house, the guards would go in, and the runners and those returning to meet the runners. And when he felt compunction, the Lord’s wrath turned away from him and was not completely for destruction. Indeed matters were good in Ioudas. And Roboam became strong in Jerusalem, and he reigned. And Roboam was forty-one years old when he became king, and he reigned in Jerusalem for seventeen years in the city that the Lord had chosen out of all the tribes of the sons of Israel for his name to be called upon there. And his mother’s name was Noomma the Ammanite. And he did evil, because he did not direct his heart to seek out the Lord. And the histories of Roboam, the first and the last, behold, are they not written in the Histories of Samaias the Prophet and Addo the Seer, as well as his acts! And Roboam waged war against Ieroboam all his days. And Roboam died and was buried with his fathers and was buried in the city of Daud, and Abia his son became king in his stead. 13 In the eighteenth year of the reign of Ieroboam, Abia became king over Ioudas. He reigned three years in Jerusalem, and his mother’s name was Maacha daughter of Ouriel from Gabaon. And there was war between Abia and between Ieroboam. And Abia prepared for war with a force: warriors of a force, four hundred thousand mighty men. And Ieroboam lined up against him a battle with eight hundred thousand; mighty warriors of power they were. And Abia got up from Mount Somoron, which is in Mount Ephraim, and said, “Listen, Ieroboam and all Israel! Is it not for you to know that the Lord, God of Israel, gave rule over Israel forever to Daud and his sons as a covenant of salt? And Ieroboam the son of Nabat, the servant of Salomon son of Daud, rose up and rebelled against his lord. And pestilent men, lawless sons, were gathered to him, and he rose up against Roboam the son of Salomon. Now Roboam was rather young and timid in heart and did not stand up to him.

8 And now you say that you stand in opposition to the Lord’s kingdom through the hand of Daud’s sons. And you are a large multitude, and with you are golden calves, which Ieroboam has made as gods for you. Have you not thrown out the Lord’s priests, the sons of Aaron and the Levites, and made for yourselves priests from the people of the land? Anyone who approaches to fill the hands with a calf from cattle and seven rams also becomes priest to what is no god. And we have not abandoned the Lord, our God, and his priests, the sons of Aaron, and the Levites in their daily divisions minister to the Lord. They fume-gate to the Lord, in the morning and evening, whole burnt offerings and incense of integration and the presentation of loaves on the pure table. And there are the gold lampstand and the lamps for burning to ignite in the evening, because we keep the watches of the Lord, God of our fathers, and you have abandoned him. And, behold, to begin with, the Lord is with us and his priests and the signal trumpets to signal against you. You, the sons of Israel, are going to war against the Lord, God of your fathers—because it will not go well for you.” 13 And Ieroboam had turned their ambush to come from behind. And he was in front of Ioudas, and the ambush was behind. And Ioudas turned back, and, behold, the war loomed upon them in front and in the rear, and they called to the Lord, and the priests trumpeted with the trumpets. And the men of Ioudas shouted, and it happened that, when the men of Ioudas shouted, the Lord also struck Ieroboam and Israel before Abia and Ioudas. And the sons of Israel fled before Ioudas, and the Lord surrendered them into their hands. And Abia and his people struck a great blow in their midst, and five hundred thousand mighty men of Israel fell slain. And the sons of Israel were humbled on that day, and the sons of Ioudas prevailed, because they hoped in the Lord, God of their fathers. And Abia pursued after Ieroboam and seized some cities from him, Baithel and its villages and Isana and its villages and Ephron and its villages. And Ieroboam could not regain strength all the days of Abia, and the Lord struck him, and he died. And Abia grew

a Possibly to a small degree  b Possibly to become consecrated  c Or burn incense
strong and took to himself fourteen wives and fa-
thered twenty-two sons and sixteen daughters. 13And the rest of the histories of Abia, both his acts and his words, are written in the Book of the Prophet Addo. 14(14.1)And Abia died with his fa-
ters, and they buried him in the city of Dauid, and Asa his son became king in his stead.

14 In the days of Asa the land of l oudas was quiet for ten years. 2(2)And he did what was good and right before the Lord, his God. 2(3)And he removed the altars of the foreigners and the high places and smashed the steles and cut down the groves. 3(4)And he told l oudas to seek out the Lord, God of their fathers, and to do the law and the commandments. 4(5)And he removed from all the cities of l oudas the altars and the idols and enjoyed peace. 5(6)Cities were walled in the land of l oudas, because the land enjoyed peace. And he endured no war during those years because the Lord granted him repose. 6(7)And he said to l oudas, “Let us build these cities and make walls and towers and gates and bars, by which we will control the land, because as we sought the Lord, our God, he has sought us out and granted us repose on every side, and he has made us prosper.” 7(8)And Asa had a force of three hundred thousand heavy infantry in l oudas carrying shields and spears and two hundred and fifty thousand 4light troops 4light troops and archers in the land of benjamin, all mighty warriors.

8(9) And Zare the Ethiopian came out against them with a force of a million and three hundred chariots and went as far as Marisa. 9(10)And Asa came out to meet him and drew up his battle line in the ravine to the north of Marisa. 10(11)And Asa called out to the Lord, his God, and said, “Lord, it is not impossible with you to save with many or with few. Strengthen us, Lord, our God, because we have put our trust in you, and in your name we have come against this vast multitude. Lord, our God, let no man prevail against you.” 11(12)And the Lord struck the Ethiopians before l oudas, and the Ethiopians took to flight.

12(13)And Asa and his people pursued as far as Gedor, and the Ethiopians fell so that there was no preservation among them, because they were crushed before the Lord and before his force. And they took much plunder. 13(14)And they eradicated their villages round Gedor, because terror of the Lord had come upon them; and they plundered all their cities, because much plunder accrued to them. 14(15)Indeed tents of possessions, the Amazons, they eradicated and seized many sheep and camels and returned to Ierousalem.

And Azarias son of Oded—a spirit of the Lord came upon him. 2(2)And he went out to meet Asa and all l oudas and Benjamin and said, “Hear me, Asa, and all l oudas and Benjamin. The Lord is with you when you are with him, and if you seek him, he will be found to you, and if you abandon him, he will abandon you. 3And for many days it has been for Israel without a true god and without a teaching priest and without law. 4And he will return to the Lord, God of Israel, and he will be found to them. 5And at that time there is no peace for the one exiting and the one entering, because terror of the Lord is upon all the in-
habits of the land. 6And nation will war against nation and city against city, because God has con-
founded them in every tribulation. 7And you, be strong, and let your hands not fail, for there is a re-
ward for your work.” 8And when he 4he heard these words and the prophecy of Adad the prophet, he was both en-
couraged and he removed the abominations from all the land of l oudas and benjamin and from the cities he had gained possession of in Mount Ephra-
im, and he renewed the Lord’s altar that was in front of the Lord’s shrine. 9And he assembled l oudas and Benjamin and the guests who were so-
journing with him from Ephraim and from Manasses and from Shechem, because many from Israel had joined him when they saw that the Lord, his God, was with him. 10And they were gathered in Ierousalem in the third month of the fifteenth year of Asa’s reign. 11And he sacrificed to the Lord on that day from the plunder that they had brought, seven hundred calves and seven thousand sheep. 12(13)And he entered in a covenant to seek the Lord, God of their fathers, from all his heart and from all his soul. 13(14)And if any one would not seek the Lord, God of Israel, he would die, from youth to elder, from man to woman. 14And they swore by the Lord with a loud voice, both with trumpets and with horns. 15And all l oudas 15And all l oudas was glad over the oath, because they had sworn from all their soul and had sought him with all their will, and the Lord was found to them and granted them rest all around.

16(17)And he 4he removed his mother, so she would not be ministering to Astarte, and he cut down the idol and burned it in the Wadi Kedron. 17Yet, they did not take away the high places; they kept on ex-
in the land. Nevertheless, Asa’s heart was full all his days. 18And he brought in the holy things of Dauid his father and the holy things of the house of the Lord God, silver and gold and utensils. 19And there was no war with him until the thirty-
fifth year of Asa’s reign.

16 In the thirty-eighth year of Asa’s reign, Baasa, king of Israel, went up against l oudas and built Rama so as not to give to Asa, king of l oudas, exit and entrance. 2And Asa took gold and silver from the treasures of the Lord’s house and the king’s house and sent them to the son of Hader, king of Syria, who resided in Damascus, saying, 3Make a covenant between me and you and between my father and between your father. See, I have sent you gold and silver. Come, and shake off from me Baasa, king of Israel, and let him withdraw from me.” 4And Hader’s son heard
King Asa and dispatched the commanders of his force against the cities of Israel and struck Ion and Dan and Abelmain and all the environs of Neph-thali. 5 And it happened, when Baasa heard, he left off building Rama any longer, and his labor came to a standstill. 6 And King Asa took all Ioudas and seized the stones of Rama and its timber, which Baasa was using for construction, and he built Gabae and Maspha with it.

7 And at that time Hanani the prophet came to Asa, king of Ioudas, and said to him, "When you trusted in the king of Syria and did not trust in the Lord, your God, the Syrian force was saved from your hands. 8 Did not the Ethiopians and Libyans possess a force large in courage, in horsemen in great profusion? And when you trusted in the Lord, he handed them into your hands, 9 because the Lord's eyes range over all the earth, to put strength in every heart full toward him. You overlooked this! From now on war will be with you." 10 And Asa was furious with the prophet and cast him in prison, because he was so angry with him. And Asa inflicted indignities among the people at that time.

11 And see, the histories of Asa, the first and the last, are written in the Book of the Kings of Ioudas and Israel. 12 And in the thirty-ninth year of his reign Asa grew infirm in his feet. He grew gravely infirm. And in his infirmity he did not seek the Lord, but physicians. 13 And Asa slept with his fathers and died in the thirty-ninth year of his reign. 14 And they buried him in the tomb that he dug for himself in the city of Dauid, and they laid him to rest on the couch and filled it with spices and types of myrrh of the perfumer, and they made a very large funeral for him.

17 And Iosaphat his son became king in his stead, and Iosaphat became powerful against Israel. 2 And he put a force in all the fortified cities of Ioudas and appointed leaders in all the cities of Ioudas and in the cities of Ephraim that Asa his father had seized before. 3 And the Lord was with Iosaphat, because he walked in the first ways of his father and did not seek out the idols. 4 But he sought out the Lord, God of his father, and walked in the commandments of his father and not like the deeds of Israel. 5 And the Lord directed the kingdom by his hand, and all Ioudas gave gifts to Iosaphat, and wealth accrued to him and much glory. 6 And his heart was exalted in the way of the Lord, and he furthermore removed the high places and the groves from the land of Ioudas.

7 And in the third year of his reign he dispatched his leaders and the sons of the mighty, Ab-dias and Zacharias and Nathanael and Michaias, to teach in the cities of Ioudas. 8 And with them were the Leuites, Samouias and Nathaniael and Zabdias and Asiel and Semiramoth and Jonathan and Ado-nias and Tobias, the Leuites, and with them the priests Elisama and Ioram. 9 And they taught in Ioudas and with them was a book of the Lord's law, and they passed through in the cities of Ioudas and taught the people.

10 And terror of the Lord came upon all the kingdoms of the earth, those around Ioudas, and they did not wage war against Iosaphat. 11 And some of the allophyles brought Iosaphat gifts and silver and presents, and the Arabs brought him seven thousand seven hundred rams of sheep. 12 And Iosaphat walked taller in stature and built dwellings and fortified cities in Judea. 13 And he had many works in Judea and men, mighty warriors, holding sway in Ierousalem. 14 And this is their number according to their paternal houses: for Ioudas, officers of thousands: Ednas the commander and with him three hundred thousand mighty sons of power. 15 And after him was Ioanan the leader and with him two hundred and eighty thousand. 16 And after him was Amsias the son of Zachri, who showed zeal for the Lord, and with him two hundred thousand mighty ones of power. 17 And from Beniamin: Eliada, a mighty one of power, and with him two hundred thousand archers and light troops. 18 And after him was Zabad and with him one hundred and eighty thousand mighty warriors. These were the ones who served the king, apart from those whom the king stationed in the fortified cities all over Judea.

18 And further wealth and much glory accrued to Iosaphat, and he married into the house of Achaab. 2 And at the end of years he went down to Achaab in Samaria, and Achaab sacrificed sheep and many calves for him and for the people who were with him and deceived him to go up with him to Ramoth of Galaaditis. 3 And Achaab, king of Israel, said to Iosaphat, king of Ioudas, "Will you go with me to Ramoth of Galaaditis?" And he said to him, "I am as you; your people, also my people, with you into war."

4 And Iosaphat said to the king of Israel, "Do seek the Lord today." 5 And the king of Israel gathered the prophets, four hundred men, and said to them, "Should I go to Ramoth Galaad for war or hold back?" And they said, "Go up, and God will give it into the king's hands." 6 And Iosaphat said, "Is there further no prophet of the Lord here, and we shall inquire from him?" 7 And the king of Israel said to Iosaphat, "There is still one man by whom we can inquire of the Lord; I for my part hated him, because he is not prophesying anything good about me, because all his days are for evil. He is Michaias son of Iemla." And Iosaphat said, "Let the king not speak like that." 8 And the king of Israel called one eunuch and said, "Quick. Michaias son of Iemla." 9 And the king of Israel and Iosaphat, king of Ioudas, each sitting on his throne and dressed in robes, sitting in the wide space at the door of the gate of Samaria, and all the prophets were prophesying before them. 10 And Sedekias son of Chanana made for himself iron horns and said, "This is what the Lord says: With these you will gore Syria until it is finished off." 11 And all the
prophets were prophesying like that, saying, “Go up to Ramoth Galaad, and you will be successful, and the Lord will give it into the king’s hands.”

12 And the messenger who had gone to call Michaias spoke to him, saying, “Look, the prophets with one mouth have spoken good things concerning the king. And do let your words be as of one of them, and you shall speak good things.”

13 And Michaias said, “The Lord lives, because whatever God says to me, that will I speak.”

14 And he came to the king, and the king said to him, “Michaias, should I go to Ramoth Galaad for war or hold back?” And he said, “Go up, and you will be successful, and they shall be given into your hands.”

15 And the king said to him, “How many times have I made you swear to speak to me nothing but the truth in the name of the Lord?”

16 And he said, “I saw Israel scattered on the mountains, like sheep who have no shepherd, and the Lord said, ‘They have no leader. Let them—each one—return to his home in peace!’”

17 And the king of Israel said to Iosaphat, “Did I not tell you that he does not prophesy good about me, but only bad?”

18 And he said, “Not so; hear a word of the Lord. I saw the Lord sitting on his throne and all the host of heaven standing to his right and to his left.

19 And the Lord said, ‘Who will deceive Achaab, king of Israel, and he will go up and fall at Ramoth Galaad?’ And this one said thus, and that one said so.

20 And the spirit went out and stood before the Lord and said, ‘I will deceive him.’ And the Lord said, ‘In what way?’

21 And he said, ‘I will go and be a lying spirit in the mouth of all his prophets.’ And he said, ‘You shall deceive and prevail. Go, and do so.’

22 And now, see, the Lord gave a lying spirit in the mouth of all these your prophets, and the Lord spoke bad concerning you.”

23 And Sedekias son of Chanana approached Michaias and struck him on the jaw and said, “By what way did the Lord’s spirit pass from me to speak to you?”

24 And Michaias said, “Behold, you will see on that day when you enter an inner chamber to hide.”

25 And the commanders of the chariots withdrew from him. 33 And a man drew a bow with a good aim and struck the king of Israel between the lungs and between his breastplate, and he said to his driver, “Turn your hand, and take me out of the battle, because I am in trouble.”

34 And the battle was turned that day, and the king of Israel remained standing on his chariot facing Syria until evening and died as the sun set.

19 And Iosaphat, king of loudas, returned in peace to his house in Jerusalem. 2 And the prophet lour the son of Hanani went out to meet him and said to him, “King Iosaphat, were you helping a sinner, or are you acting as friend to one hated by the Lord? Because of this, wrath has come against you from the Lord. 3 But good features were found in you, because you removed the groves from the land of loudas and directed your heart to seek out the Lord.”

4 And Iosaphat resided in Jerusalem and again went out among the people from Bersabee up to Mount Ephraim and brought them back to the Lord, God of their fathers. 5 And he appointed judges in all the fortified cities of loudas, in city and city. 6 And he told the judges, “See what you are doing, because you are judging not for man but for the Lord, and with you are words of discernment. 7 And now let the fear of the Lord be upon you, and watch, and act, because there is no injustice with the Lord, our God, nor respect of person, nor accepting of gifts.”

8 Moreover, Iosaphat appointed some priests and Leuites and leading men of Israel in Jerusalem to adjudicate for the Lord and to judge the inhabitants of Jerusalem. 9 And he commanded them, saying, “This is how you shall act in the fear of the Lord, in truth, and with a full heart.

10 Should there be any man of your brothers who dwell in their cities with a case that leads to you, involving shedding of blood and involving an ordinance or commandment or statutes and judgments, you will then make a pronouncement for them, and they will not sin against the Lord, and no wrath will come upon you or upon your brothers. Thus you shall act, and you will not sin. 11 And behold, Amarias the priest, a leader over you in every matter concerning the Lord, and Zabdias son of Ismael, the leader over you regarding the house of loudas in every matter concerning the king, and the scribes and the Leuites before you! Be strong, and act, and the Lord will be with the good.”

20 And after this the sons of Moab and the sons of Ammon and with them some of the Moites came against Iosaphat for battle. 2 And they came and told Iosaphat of this, saying, “A great multitude has come against you from beyond the sea and Syria. And, see, they are in Hasasan-thamar” (this is Engaddi). 3 And Iosaphat was afraid and set his face to seek out the Lord and proclaimed a fast in all loudas. 4 And loudas was
gathered to seek out the Lord, and from all the cities—loudas—they came to seek out the Lord.

5 And Isosaphat got up in the assembly of loudas in Ierousalem in the house of the Lord in front of the new court. 6 And he said, “Lord, God of our fathers, are you not God in heaven, and you govern all the kingdoms of the nations, and in your hand is the power of dominance, and there is no one able to withstand you? 7 Are you not the Lord who utterly destroyed the inhabitants of this land from before your people Israel and gave it forever to the seed of Abraam, your beloved? 8 And they lived in it and built in it a holy precinct to your name, saying, 9 If harm comes upon you, sword, disaster, death or famine, we will stand before this house and before you, because your name is upon this house, and we will call out to you out of affliction, and you will hear and save. 10 And now, see, sons of Ammon and Moab and Mount Seir, them through whom you did not grant Israel to pass when they came out of the land of Egypt—because they avoided them and did not utterly destroy them! 11 Now, see, it is they who are undertaking to come out against us to cast us from our inheritance, which you gave us. 12 Lord, our God, are you not going to make judgment against them?—because we have no strength to withstand this great multitude that has come against us, and we do not know how to deal with them. Rather our eyes are on you.”

13 And all loudas stood before the Lord and their children and wives. 14 And with reference to Oziel the son of Zacharias of the sons of Banaias of the sons of Eleel the son of Manthanias the Leuite of the sons of Asaph—a spirit of the Lord came upon him in the assembly 15 and he said, “Listen, all loudas and inhabitants of Ierousalem and King Isosaphat: This is what the Lord says to you yourselves. Do not be afraid or alarmed tomorrow to go out to meet them, and the Lord will be with you.”

16 Tomorrow descend upon them. See, they are ascending along the ascent of Hasas, and you will find them on the height of the river in the wilderness of Ieriel. 17 It is not for you to make war. Understand that, and see the Lord’s deliverance with you, loudas and Ierousalem. Do not be afraid or alarmed tomorrow to go out to meet them, and the Lord will be with you.”

18 And when Isosaphat bowed with his face down, all loudas also and the inhabitants of Ierousalem fell down before the Lord, to do obeisance to the Lord. 19 And the Leuites of the sons of Kaath and of the sons of Kore stood up to praise the Lord, God of Israel, in a supremely loud voice.

20 And they rose next morning and went out into the wilderness of Thekoe, and when they went out, Isosaphat halted and called out and said, “Listen to me, loudas and inhabitants of Ierousalem! Trust in the Lord, your God, and you will be given credence. Put your faith in his prophet, and you shall succeed.” 21 And he took counsel with the people and stationed harp-singers and singers of praise to acknowledge and praise the holy things as they went out ahead of the army and said, “Acknowledge the Lord, because his mercy is forever.”

22 And as they began the praise of his acknowledgment, the Lord granted that the sons of Ammon war against Moab and Mount Seir, who were coming out against loudas, and they were turned to flight. 23 And the sons of Ammon and Moab rose up against the inhabitants of Mount Seir utterly to destroy and to crush. And when they finished off the inhabitants of Mount Seir, they turned to destroy each other utterly.

24 And loudas went to the lookout place over the wilderness and scanned it and saw the multitude. And behold, they were all corpses fallen upon the earth; there was no survivor. 25 And Isosaphat and his people came to plunder their plunder, and they found many herds and baggage and plunder and desirable articles, and they plundered for themselves, and three days elapsed while they were plundering plunder, because there was much.

26 And on the fourth day they gathered together into the glen of the blessing, for there they blessed the Lord. That is why they called the name of that place Valley of Blessing until today. 27 And every man of loudas returned to Ierousalem in great gladness, and Isosaphat was their leader, because the Lord had made them glad due to their enemies. 28 And they entered into Ierousalem with nablab and with cinyras and with trumpets into the Lord’s house. 29 And terror of the Lord fell upon all the kingdoms of the earth when they heard that the Lord had fought against Israel’s adversaries. 30 And Isosaphat’s kingdom remained peaceful, and his God gave him rest all around.

31 And Isosaphat reigned over loudas, being thirty-five years old when he became king, and he reigned twenty-five years in Ierousalem. And his mother’s name was Azouba daughter of Sali. 32 And he walked in the ways of his father Asa and did not turn aside from doing what was right before the Lord. 33 But the high places still existed, and the people had not yet directed their heart toward the Lord, God of their fathers.

34 And the rest of the histories of Isosaphat, both the first and the last, behold, they are written in the Histories of Iou the Son of Hanani, who wrote a book on the kings of Israel.

35 And after that Isosaphat, king of loudas, made common cause with Ochozia, king of Israel, (and he was lawless) 36 when he acted and went to him to make ships to go to Tharris, and he made ships in Gasiongaber. 37 And Eliezer the son of Dodia from Marisa prophesied against Isosaphat, saying, “Since you became friends with Ochozia, the Lord has dashed your enterprise, and your ships have been wrecked, and they were not able to go to Tharris.”

21 And Isosaphat slept with his fathers and was buried with his fathers in the city of Dauid,
and his son Ioram became king in his stead. 2 And he had six brothers, sons of Iosaphat, Azarias and Iel and Zacharias and Azarias and Michael and Saphhatias. All these were sons of Iosaphat, king of loudas. 3 And their father gave them many gifts, silver and gold and arms along with walled cities in loudas. And the kingdom he gave to Ioram, because he was the firstborn. 4 And Ioram rose up over his kingdom and became strong and killed all his brothers by sword and some of the rulers of Israel. 5 When Ioram was thirty-two years old he became established over his kingdom, and he reigned eight years in Jerusalem. 6 And he walked in the way of the kings of Israel, as the house of Achaab had done, because Achaab's daughter was his wife, and he did what was evil before the Lord. 7 And the Lord did not wish to destroy utterly the house of David because he was the firstborn. 8 In those days Edom revolted from loudas and crowned a king over themselves. 9 And Ioram set out with his commanders, and all the cavalry with him. And it happened that Edom arose by night against Ioram, who was encircling him and the commanders of the chariots, and the people fled to their coverts. 10 And Edom revolted from loudas until this day. Then Lomna revolted from his hand at that time, because he had abandoned the Lord, God of his fathers.

11 For indeed he made high places in the cities of loudas and prostituted the inhabitants of Jerusalem and perverted loudas. 12 And a written note reached him from the prophet Elias, saying, "This is what the Lord, God of David your father, says: Because you have not walked in the way of your father Iosaphat and in the ways of Asa, king of loudas, but have walked in the ways of the kings of Israel and have prostituted loudas and the inhabitants of Jerusalem, as the house of Achaab prostituted, and your brothers, your father's sons, who were nobler than you, you killed, 13 behold, the Lord will strike you with a severe blow among your people and among your sons and among your wives and all your belongings. 14 And you will be in grave infirmity with a sickness of the belly until your belly comes out with the infirmity from days to days." 15 And the Lord aroused the allophyles and the Arabs and the neighbors of the Ethiopians against Ioram. 16 And they came up against loudas, and they seized and removed all the belongings they found in the king's house, and his sons and his daughters, and no son was left to him except Ochozias, the youngest of his sons.

17 And after all this the Lord struck him with an infirmity in his belly, for which there was no cure. 18 And it occurred from days to days. And when a time came during two days of the days, his belly came out with the illness, and he died in grave infirmity, and his people did not do a funeral like a funeral of his fathers. 19 He was thirty-two years old when he became king and reigned eight years in Jerusalem. And he walked not in commendation and was buried in the city of David and not in the tombs of the kings.

22 And the inhabitants of Jerusalem made Ochozias, his little son, king in his stead, because the band of robbers, the Arabs and the Almazones, that fell on them had killed all the older ones. And Ochozias son of Ioram, king of loudas, became king. 23 Being twenty years old Ochozias became king and reigned in Jerusalem for one year. And his mother's name was Gotholia daughter of Ambri. 22 And he walked in the way of the house of Achaab, because his mother was his counselor in sinning. 24 And he did what was evil before the Lord, like the house of Achaab, because they were his counselors after his father's death in order to destroy him utterly. 25 And he walked in their counsels. And he went with Ioram son of Achaab to war against Hazael, king of Syria, to Rama Galaad. And the archers struck Ioram. 26 And Ioram retreated to be cured in Izrael of the wounds the Syrians had inflicted on him at Rama when he fought against Hazael, king of Syria. And Ochozias son of Ioram, king of loudas, went down to see Ioram son of Achaab in Izrael, because he was sick.

27 And from God came ruin to Ochozias that he came to Ioram. And when he arrived, Ioram went out with him against lous, son of Namessi, the Lord's anointed, against the house of Achaab. 28 And it happened, as Iou was taking vengeance on the house of Achaab, he also found the rulers of loudas and Ochozias' brothers ministering to Ochozias, and he killed them. 29 And he gave orders to search for Ochozias, and they caught him as he was being cured in Samaria and led him to Iou, and he killed him. And they buried him, because they said, "He is Iosaphat's son, who sought the Lord with his whole heart." And there was no one in Ochozias' house to assert power over the kingdom.

30 And Gotholia, the mother of Ochozias, saw that her son was dead, and she was aroused and destroyed every offspring of the kingdom in the house of lous. 31 And Iosabeth, the king's daughter, took Ioas, Ochozias' son, and stole him from among the king's sons about to be killed and consigned him and his nurse to the storeroom of the beds. And Iosabeth daughter of King Ioram, sister of Ochozias, wife of Ioda the priest, hid him. And she hid him from before Gotholia, and she did not kill him. 32 And he was hidden with her in the house of God for six years, and Gotholia reigned over the land.

23 And in the seventh year Iodae gained strength and took the officers of hundreds, Azarias son of Ioram and Ismael son of Ioanan and Azarias son of Obed and Maasaias son of Adaias and Elisaphas son of Zacharias, with him into a house. 24 And they went round loudas and gathered...
the Leuites from all the cities of Ioudas and the
rulers of the paternal families of Israel and came to
Ierousalem. 3And all the assembly of Ioudas made
a covenant with the king in the house of God, and
he showed to them the king's son and said to
them, "Behold, let the king's son be king, as the
Lord has spoken concerning the house of Dauid.
4Now this is the plan you will do. Let one third of
you, of the priests and the Leuites, proceed on the
sabbath and to the gates of the entrances, 5and let
one third be in the king's house, and let one third
be at the middle gate, and all the people are in the
courts of the Lord's house. 6And let no one enter
the Lord's house except the priests and the Leuites
and those of the Leuites who are ministering. They
shall enter because they are holy, and let all the
people keep the Lord's watches. 7And the Leuites
shall surround the king on all sides, a man with an
implement in his hand, and he who enters the
house shall die. And they shall be with the king as
he enters and exits. 8

8 And the Leuites and all Iouda$a did according
to all that Iodae the priest commanded, and each
took his men from the beginning to the end of
sabbath, because Iodae did not disband the daily
divisions. 9And he distributed the daggers and the
shields and the arms which had belonged to King
Dauid in the house of God. 10And he appointed all
the people, each with his arms, from the right
angle of the house to the left angle of the altar, and
the house, in a ring around the king. 11And he led
out the king's son and bestowed the crown upon
him, and the testimonies. And Iodae and his sons
made him king and anointed him and said, "Let
the king live!"

12 And Gotholia heard the sound of the peo-
ple, those who ran and acknowledged and praised
the king and approached the king in the house of
the Lord. 13And she looked, and, behold, there
was the king at his station and at the entrance the
rulers and the trumpets around the king, and all
the people were glad, and they trumpeted with the
trumpets and the singers singing with their instru-
ments and hymning a song of praise. And Gotho-
lia tore her garment and exclaimed and said, "At-
tacking you are launching an attack." 14And Iodae
the priest went out, and Iodae the priest com-
manded the officers of hundreds and commanders
of the force and said to them, "Remove her from
the house, and follow her, and let her die by dag-
ger," because the priest said, "Let her not die in the
house of the Lord." 15And they gave her leave, and
she exited through the cavalry gate of the king's
house, and there they put her to death.

16 And Iodae made a covenant between him-
self and the people and the king that they should
be a people to the Lord. 17And all the people of the
land entered into the house of Baal, and they tore
it down and smashed to pieces its altars and idols,
and they killed Matthan the priest of the she-Baal
before his altars. 18And Iodae the priest put his
hand to the works of the Lord's house through

aPossibly everyone of Ioudas

24 Ioas was seven years old when he became
king, and he reigned forty years in Ierous-a-
lem. And his mother's name was Sabia from
Bersabee. 2And Ioas did what was right before the
Lord all the days of Iodae the priest. 3And Iodae
took for him two wives, and he fathered sons and
dughters.

4 And it happened afterwards that it came into
Ioas's heart to restore the house of the Lord. 5And
he gathered the priests and Leuites and said to
them, "Go out into the cities of Ioudas, and gather
money from all Israel to restore the Lord's house,
year by year, and hurry to spread the word." But
the Leuites did not hurry. 6And King Ioas sum-
monned Iodae the chief and said to him, "Why have
you not exercised oversight concerning the Leuites,
to bring in from Ioudas and Ierousalem what was
determined by Moyses, man of God, when he as-
sembled Israel into the tent of witness?"—7be-
because Gotholia was the lawless one, and her sons
laid waste the house of God and furthermore
made over to the she-Baalim all the holy things of
the Lord's house.

8 And the king said, "Let there be a chest, and
let it stand outside the gate to the Lord's house."
9And they proclaimed in Ioudas and Ierousalem
that people should bring an offering to the Lord, as
Moyses servant of God had mentioned for Israel in
the wilderness. 10And all the rulers and all the peo-
ple gave and brought and dropped into the chest
money until it was full. 11And it happened, as they would
bring the chest to the king's officials by means of
the Leuites and as they saw that the money had in-
creased, the king's scribe and the official of the
great priest also came and emptied the chest and
set it back in its place. This is how they acted day
after day, and they collected much money. 12And
the king and Iodae the priest gave it to those doing
the work for the work of the Lord's house. And
they hired masons and carpenters to restore the
Lord's house and smiths of iron and copper to re-
store the Lord's house. 13And those doing the work kept
on working, and the extent of their work ex-
panded by their hands, and they raised up the
Lord's house in its position and strengthened it.
14 And when they had finished, they brought the rest of the money to the king and Iodae, and they made utensils for the Lord’s house, liturgical utensils for whole burnt offerings and gold and silver censers. And they offered whole burnt offerings in the Lord’s house regularly all the days of Iodae.

15 And Iodae grew old and full of days and died at the age of one hundred and thirty years at his death. 16And they buried him in the city of Dauid with the kings, because he had done goodness with Israel and with God and with his house.

17 And it happened after Iodae’s death that the rulers of Ioudas entered and did obeisance to the king. Then the king heeded them. 18And they abandoned the Lord, God of their fathers, and were subject to the Ashtoreths and to the idols. And wrath came upon Ioudas and upon Ierousalem on that day. 19And he sent prophets to them to turn them back to the Lord, but they did not listen. And they bore witness against them, and they did not listen.

20 And a divine spirit entered Azarias the son of Iodae the priest, and he stood above the people and said, “This is what the Lord says: Why do you transgress the word of the Lord, as your fathers did? And will you not prosper. Because you have abandoned the Lord, he will also abandon you.” 21And they plotted against him and stoned him by command of King Ioaas in the court of the Lord’s house. 22And Ioaas did not remember the mercy that Iodae his father had done with him, and he put his son to death. And as he was dying, he said, “May the Lord see, and let him judge.”

23 And it happened after the completion of the year, the Syrian force came up against him and came against Ioudas and against Ierousalem, and they destroyed all the rulers of the people among the people and sent all the plunder to the king of Damascus. 24Because the Syrian force arrived with few men, God also delivered into their hands a very large force, because they had abandoned the Lord, God of their fathers. And he executed many judgments against Ioaas.

25 And after they had withdrawn from him, when they abandoned him in great infirmities, his servants also plotted against him because of the bloodshed of the son of Iodae the priest, and they put him to death on his bed. And he died. And they buried him in the city of Dauid, and they did not bury him in the tomb of the kings. 26And those plotting against him were Zabed the son of Maroth the Moabite. 27And all his sons, even the five, came against him. And the rest, behold, it is written in the document of the kings. And Amasias his son became king in his stead.

25 When he was twenty-five years old Amasias became king and reigned twenty-nine years in Ierousalem. And his mother’s name was Ioaden from Ierousalem. 2And he did what was right before the Lord, but not with a full heart. 3And it happened, as his reign was confirmed in his hand, he also put to death his servants who had murdered the king, his father. 4And he did not kill their sons according to the covenant of the Lord’s law, as it is written, as the Lord had commanded, saying, “Fathers shall not die because of children, and sons shall not die because of fathers, but each shall die for his own sin.”

5 And Amasias gathered the house of Ioudas and appointed them as officers of thousands and officers of hundreds according to their paternal families in all Ioudas and Ierousalem. And he numbered them from the age of twenty and up and found them to be three hundred thousand men able-bodied to go to war grasping spear and shield. 6And he hired one hundred thousand powerful in strength from Israel for one hundred talents of silver. 7And a man of God went to him and said, “King, a force of Israel shall not advance with you, because the Lord is not with Israel, since all are the sons of Ephraim—because, if you presume to prevail with these, then the Lord will defeat you before your enemies, because to prevail and to be routed are from the Lord.” 8And Amasias said to the man of God, “And what shall I do about the hundred talents I gave to the force of Israel?” And the man of God said, “It is for the Lord to give you more than these.” 9And Amasias discharged the force that had come to him from Ephraim to return to their place. And they were very angry with Ioudas and returned to their place in fierce anger.

11 And Amasias became strong and brought his people along with him and advanced into the Valley of Salt and there struck ten thousand sons of Seir. 12And the sons of Ioudas took captive ten thousand and brought them to the cliff edge and toss them over the cliff edge, and they were all rent asunder. 13And the force of the force whom Amasias had turned so as not to advance with him to war also fell upon the cities of Ioudas from Samaria to Baithoron, and they struck three thousand among them and took much plunder.

14 And it happened, after Amasias went and struck Idumea, he also brought back to them the gods of the sons of Seir and established them as gods for himself and would do obeisance to them, and he himself would sacrifice to them. 15And the Lord’s wrath came upon Amasias, and he sent to him prophets, and they said to him, “Why did you seek the gods of the people, who did not deliver their people out of your hand?” 16And it happened, as he spoke to him, that he said to him, “Surely I have not engaged you as a counselor to the king? Take heed lest you are whipped.” And the prophet fell silent. And he said, “I know that he desired for you to destroy you, because you have done this and have not heeded my counsel.”

17 And Amasias took counsel and sent to Ioaas son of Ioaachaz son of Iou, king of Israel, saying, “Come, let us see face to face.” 18And Ioaas, king of Israel, sent to Amasias, king of Ioudas, saying, “The aouchoub in Lebanon sent a message to the cedar...
in Lebanon saying, ‘Give your daughter to my son for a wife. And behold, the wild beasts of the field in Lebanon will come out.’ And the wild beasts came and trampled down the aoucha. You said, ‘See, you have struck Idumea, and your heavy heart exalts you. Now sit in your house, and why are you planning harm, and you yourself will fall and loudas with you’?  

20 And Amasias did not listen, because it was from the Lord to hand him over into his hands, because he sought out the gods of the Idumeans. 21 And Ioas, king of Israel, went up, and they appeared to one another, he and Amasias, king of loudas, in Baithsamys, which belongs to loudas. 22 And Ioudas was turned back before Israel, and each fled to his covert. 23 And Ioas, king of Israel, captured Amasias, king of Ioudas, son of Ioas in Baithsamys and led him into Ierousalem, and he pulled down a portion of the wall of Ierousalem from the gate of Ephraim to the gate of the corner, four hundred cubits. 24 And he took all the gold and the silver and all the vessels that were found in the Lord’s house and with Abdedom and the treasures of the king’s house and the sons of the mixed parentage and returned to Samaria. 25 And Amasias the son of Ioas, king of Ioudas, lived fifteen years after the death of Ioas son of loachaz, king of Israel. 26 And the rest of the histories of Amasias, the first and the last, behold, are they not written in the Book of the Kings of Ioudas and Israel? 27 And at the time when Amasias turned from the Lord, they plotted a plot against him, and he fled from Ierousalem to Lachis. And they sent after him to Lachis and there put him to death. 28 And they took him back on horses and buried him with his fathers in the city of Dauid.  

26 And all the people of the land took Ozias, and he was sixteen years old, and they made him king in his father Amasias’ stead. 2 He built Ailath and restored it to loudas after the king slept with his fathers. 3 Ozias became king being a son of sixteen years and reigned in Ierousalem fifty-two years. And his mother’s name was Chalia, from Ierousalem. 4 And he did what was right before the Lord in accordance with everything his father Amasias had done. 5 And he would seek out the Lord in the days of Zacharias who had understanding in fear of the Lord. And in his days he sought the Lord, and the Lord made him prosper. 6 And he went out and made war against the allophyles and pulled down the walls of Iabne and the walls of Iabne and the walls of Azotus, and he built cities of Azotus and among the allophyles. 7 And the Lord made him prevail over the allophyles and over the Arabs who lived on the rock and over the Minites. 8 And the Minites gave Ozias gifts, and his fame reached as far as the entry to Egypt, because he was highly strong. 9 And Ozias built towers in Ierousalem, both at the gate of the corner and at the gate of the ravine and on the corners, and he grew strong. 10 And he built towers in the wilderness and heaved out many cisterns, because he had large herds in Sephela and in the low land and vinedressers in the hill country and in Carmel, because he loved the soil. 11 And Ozias had forces making war and going out to battle in number, and their number was through the hand of fiel the scribe and Maasias the judge through the hand of Ananias the king’s deputy. 12 And the entire number of the patriarchs of the mighty ones for war was two thousand six hundred. 13 And with them was a military force of three hundred and seven thousand five hundred. These were the ones making war with power of strength to assist the king against his adversaries. 14 And Ozias equipped them, the entire force, with shields and spears and helmets and breastplates and bows and slings for stones. 15 And he made machines in Ierousalem devised by a mathematician to be on the towers and on the corners, to fire projectiles and large stones. And their construction was noised abroad far and wide, because it was marveled at in order to be of help until he became strong. 16 And as he grew in power, his heart was exalted so as to be corrupt, and he did wrong against the Lord, his God, and entered into the Lord’s shrine, to burn incense on the altar of incense. 17 And Azarias the priest entered after him and with him the priests of the Lord, eighty mighty sons. 18 And they opposed King Ozias and said to him, “It is not for you, Ozias, to offer incense to the Lord, but for the priests, the sons of Aaron, who are consecrated, to offer incense. Go out of the holy precinct, because you are in revolt against the Lord, and this will not win you any glory from the Lord God.” 19 And Ozias became angry, and in his hand was the fumigator to offer incense in the shrine. And when he became angry with the priests, leprosy also rose up on his forehead in front of the priests in the house of the Lord over the altar of incense. 20 And the first priest and the priests turned toward him and, beheld, he was leprous on his forehead. And they hurried him out of there, and indeed he himself hurried to get out, because the Lord had convicted him. 21 And King Ozias was leprous until the day of his death, and he sat as a leper in the house of aphphousoth, because he was excluded from the Lord’s house. And Ioatham his son was in charge of his kingdom, judging the people of the land. 22 And the rest of the histories of Ozias, the first and the last, were written by Iessias the prophet. 23 And Ozias slept with his fathers, and they buried him with his fathers in the plain of the kings’ burial, because they said, “He is leprous.” And Ioatham his son became king in his stead.  

27 Ioatham was a son of twenty-five years when he became king and reigned sixteen years in Ierousalem. And his mother’s name was ferousa daughter of Sadok. And he did what was right before the Lord in accordance with everything his father Ozias had done—but he did not
enter into the Lord’s shrine. And still the people were becoming corrupt. 3 He built the high gate of the Lord’s house and built extensively on the wall of Ophla. 4 And he built cities in the hill country of Judah and both dwellings and towers in the forests. 5 He fought with the king of the sons of Ammon and prevailed over him. And the sons of Ammon would give him one hundred talents of silver annually and ten thousand kors of wheat and ten thousand of barley. These the king of Ammon would bring him annually in the first year and the second and the third. 6 And Joatham became strong, because he ordered his ways before the Lord, his God. 7 And the rest of the histories of Joatham and the war and his acts, behold, they are written in the Book of the Kings of Judah and Israel. 8 And Joatham slept with his fathers and was buried in the city of David, and his son Achaz became king in his stead.

28 Achaz was a son of twenty years when he became king and reigned sixteen years in Jerusalem. And he did not do what was right before the Lord, as David his father had done. 2 And he walked in the ways of the kings of Israel, for indeed he made carved objects for their idols. 3 And he would sacrifice in Gibehemnom, and he led his children through fire according to the abominations of the nations whom the Lord utterly destroyed from before the sons of Israel. 4 And he would offer incense on the high places and on the roofs and under every woodland tree.

5 And the Lord, his God, handed him over through the hand of the king of Syria, and he struck at him and took captive of them a large captives and wrapped all the naked from the plunder and clothed them and shod them and gave them to eat and to be anointed and assisted every sick person with pack animals and brought them back to their brothers in Iericho, the city of palms, and they returned to Samaria.

16 At that time Achaz sent to the king of Assour to help him 17 and on this occasion, because the Idumeans had attacked and struck at Judah and taken a captivity captive. 18 And the allophtes had attacked against the cities of the low land and from the southwest of Judah, and they had taken Baithsamys and Airon and Gaderoth and Socho and its villages and Thamma and its villages and Gamzo and its villages, and they settled there. 19 because the Lord humbled Judah on account of Achaz, king of Judah, because he had rebelled with rebellion against the Lord. 20 And Thaglathphellasar, king of Assour, came against him and struck him.

21 And Achaz took what was in the Lord’s house and in the house of the king and of the rulers and gave it to the king of Assour, but it was of no help to him. 22 Rather by his having been afflicted, he even added to rebel against the Lord, and the king said, 23 “I will seek out the gods of Damascus who are hitting me.” And he said, 24 Because the gods of the king of Syria themselves will strengthen them, I will therefore sacrifice to them, and they will support me.” And they became a stumbling block to him and to all Israel. 25 And Achaz removed the utensils of the Lord’s house and cut them up and closed the doors of the Lord’s house and made altars for himself on every corner of Jerusalem. 26 And in every city and city in Judah he made high places to burn incense to foreign gods, and they angered the Lord, God of their fathers. 27 And the rest of his histories and his acts, the first and the last, behold, they are written in the Book of the Kings of Judah and Israel.

29 And Hezekiah became king at age twenty-five and reigned twenty-nine years in Jerusalem. And his mother’s name was Abba daughter of Zacharias. 2 And he did what was right before the Lord, just as his father David had done. 3 And it happened that, when he was estab-
lished over his kingdom, in the first month he opened the doors of the Lord’s house and repaired them. 4 And he brought in the priests and the Levites and placed them on the side toward the east. 5 And he said to them, “Listen, Levites, now be purified, and purify the house of the Lord, God of your fathers, and cast out uncleanness from the holy places, because our fathers were apostate and did what was evil before the Lord and abandoned him and turned their face from the Lord’s tent and gave their necks a” and shut the doors of the shrine and put out the lamps. And they did not burn incense and did not offer whole burnt offerings in the holy place to Israel’s God. 6 And the Lord was angered with anger against loudas and against Jerusalem and gave them into terror and into annihilation and into scorn, as you see with your very eyes. 7 And, behold, your fathers were struck by dagger, and your sons and your daughters and your wives are in captivity in a land not their own, which even now is the case. 8 As a result of these things, it is now in my heart to make a covenant with the Lord, God of Israel, and he will turn the anger of his wrath from us. 9 And now do not delay, because the Lord has chosen for you to stand before him to minister and to be ministers and incense burners for him.”

12 And the Levites arose, Maath the son of Amasi and Joel the son of Azarias from the sons of Kaath, and from the sons of Merari, Kish the son of Abdi and Azarias the son of Iallelel, from the sons of Gedsoni, Ioaa the son of Zemmath and Ioana the son of Ioacha, 13 and of the sons of Elisaphan, Sambri and liel, and of the sons of Asaph, Zacharias and Maththaniahs, 14 and of the sons of Haiam, liel and Semei, and of the sons of Idithon, Samaias and Oziel. 15 And they gathered their brethren and were purified according to the king’s command through the Lord’s ordinance to cleanse the Lord’s house. 16 And the priests entered inside the Lord’s house to purify it and threw out all the uncleanness that they found in the Lord’s house and into the court of the Lord’s house, and the Levites took it to toss out into the Wadi Kedron outside. 17 And they began to purify on the first day, on the new moon of the first month, and on the eighth day of the month they entered into the Lord’s shrine and purified the Lord’s house in eight days, and they finished on the sixteenth day of the first month. 18 And they went inside to King Hezekias and said, “We have purified everything in the Lord’s house, the altar for whole burnt offerings and its utensils, the table of presentation and its utensils, and all the utensils, which even now is the case.”

20 And King Hezekias early in the morning gathered the rulers of the city and went up to the Lord’s house. 21 And he brought seven calves, seven rams, seven lambs, seven he-goats of goats for sin, for the kingdom and for the holy things and for Israel, and he told the priests, the sons of Aaron, to go up to the Lord’s altar. 22 And they sacrificed the calves, and the priests received the blood and poured it on the altar. And they sacrificed the rams and poured the blood on the altar. And they sacrificed the lambs and poured the blood for the altar. 23 And they brought the he-goats for sin in front of the king and the assembly and laid their hands on them. 24 And the priests sacrificed them, and they atoned with their blood at the altar, and they atoned for all Israel, because—the king said—the whole burnt offering and the victims for sin offerings were for all Israel.

25 And he stationed the Levites in the Lord’s house with cymbals and with nabsa and with cinras according to the commandment of King Dauid and of Gad the king’s seer and of Nathan the prophet, for the ordinance was through the Lord’s commandment by the hand of the prophets. 26 And the Levites stood with instruments of Dauid and the priests with the trumpets. 27 And Hezekias said that the whole burnt offering should be brought to the altar, and when they began to offer the whole burnt offering, they began to sing to the Lord, and the trumpets were next to the instruments of Dauid, king of Israel. 28 And all the assembly did obeisance, and the harp-singers were singing and the trumpets were trumpeting until the whole burnt offering was finished. 29 And as they finished offering, the king knelt, and all those present also did obeisance. 30 And King Hezekias and the rulers said that the Levites should hymn the Lord with words of Dauid and of Asaph the prophet. And they hymned with gladness and fell down and did obeisance.

31 And Hezekias answered and said, “Now you have filled your hands to the Lord, bring, and bear sacrifices of praise also to the Lord’s house, and everyone eager in heart brought whole burnt offerings. 32 And the number of the whole burnt offering that the assembly offered was seventy calves, one hundred rams, two hundred lambs. All these were for a whole burnt offering to the Lord. 33 And the consecrated calves were six hundred; sheep, three thousand. 34 But the priests were few and were unable to skin the whole burnt offering, and their brothers the Levites assisted them until the task was finished and until the priests were purified, because the Levites had been purified more eagerly than the priests. 35 And the whole burnt offering was abundant with the fats of the completion for deliverance and of the limitations of the whole burnt offering. And the service in the Lord’s house was restored. 36 And Hezekias and all the people were glad on account of the fact that God had prepared for the people, because the thing had come about suddenly.

30 And Hezekias sent to all Israel and loudas and wrote letters to Ephraim and Manasse, to come to the Lord’s house in Jerusalem to hold

a = Heb nebel = ten or twelve stringed instrument  
b = Heb kinnor = lyre  
4 Heb = passover
the phasek to the Lord, God of Israel. 2And the king and the rulers and all the assembly in Jerusalem took counsel to hold the phasek in the second month, 3for they were unable to hold it at that time, because not enough priests had been purified and the people had not gathered in Jerusalem. 4And the plan was pleasing both to the king and to the assembly. 5And they fixed a plan to pass a message through all Israel from Bersabee up to Dan to come and hold the phasek to the Lord, God of Israel, in Jerusalem, because the multitude had not held it according to prescription. 6And the couriers with the letters from the king and the rulers traveled throughout all Israel and Ioudas in accordance with the king's ordinance, saying, "Sons of Israel, turn to the God of Abraam and Isaak and Israel, and he will return those survivors who escaped the hand of the king of Assour. 7And do not be like your fathers and your brothers, who became apostate from the Lord, God of their fathers, and he gave them over to desolation, as you yourselves see. 8And now do not harden your necks. Give glory to the Lord God, and enter his holy precinct, which he sanctified forever, and be subject to the Lord, your God, and he will remove from you the anger of his wrath. 9Because, when you return to the Lord, your brothers and your children will become pitied before all who took them captive, and he will return them to this land, because the Lord our God is merciful and compassionate and will not turn his face from us, if we turn to him." 10And the couriers passed through city from city in Mount Ephraim and Manasse and as far as Zaboulon, and they were, as it were, as people de-riding and mocking them. 11But the people of Aser and some of Manasse and of Zaboulon were moved to shame and came to Jerusalem. 12And the hand of the Lord was on Ioudas to give them understanding for the Lord, God of their fathers. 13And many people gathered in Jerusalem to hold the feast of unleavened bread in the second month, an exceedingly vast assembly. 14And they got up and removed the altars that were in Jerusalem, and all with which they had burned incense to the false ones they pulled down and threw into the Wadi Kedron. 15And they sacrificed the phasek on the fourteenth of the second month. And the priests and the Leuites were ashamed and were purified and brought whole burnt offerings into the Lord's house. 16And they stood at their station according to their judgment in accordance with the commandment of Moses, man of God. And the priests received the blood from the hand of the Leuites, 17for the majority of the assembly were not purified and the Leuites had to sacrifice the phasek for anyone unable to be purified for the Lord. 18For the majority of the people from Ephraim and Manasse and Issachar and Zaboulon had not been purified but ate the phasek in contravention of prescription. And Hezekias prayed for them, saying, "Let the good Lord be propitiated over every heart directed to seek out the Lord, God of their fathers, and not in accordance with the purity of the holy things." 19And the Lord heard Hezekias and healed the people. 20And the sons of Israel who were found in Jerusalem held the feast of unleavened bread for seven days with great gladness and were singing hymns to the Lord day by day, and the priests and the Leuites with instruments to the Lord. 21And Hezekias spoke to every heart of the Leuites and those with a good understanding for the Lord, and they completed the feast of unleavened bread, sacrificing sacrifices for deliverance for seven days and acknowledging the Lord, God of their fathers.

23 And the assembly decided to hold it together for seven more days, and they celebrated for seven days with gladness, 24for Hezekias contributed to the assembly of Ioudas a thousand calves and seven thousand sheep and the rulers contributed to the people a thousand calves and ten thousand sheep, and the priests' holy things were in abundance. 25And the whole assembly was glad: the priests and the Leuites and all the assembly of Ioudas and those present from Israel and the guests who had come from the land of Israel and those who dwelt in Ioudas. 26And there was great gladness in Jerusalem. From the days of Salomon son of Dauid king of Israel there had not been such a feast in Jerusalem. 27And the priests, the Leuites, stood up and blessed the people. And their voice was heard and their prayer entered his holy dwelling place in the sky.

31 And when all this was finished, all Israel found in the cities of Ioudas went out and demolished the steeles and cut down the groves and completely dismantled the high places and altars from all over Judea and Benjamin and from Ephraim and from Manasse. And all Israel—each one— returned to his inheritance and to their cities. 2 And Hezekias appointed the daily divisions of the priests and of the Leuites and the daily divisions of each according to their ministry for the priests and for the Leuites in whole burnt offerings and in the sacrifice of deliverance and to praise and acknowledge and minister at the gates in the courts of the Lord's house. 3And the king's portion from his possessions was for whole burnt offerings, morning and evening, and whole burnt offerings on sabbaths and on new moons and on the feasts written in the Lord's law. 4And he told the people who lived in Jerusalem to give the portion due to the priests and the Leuites so that they might be strong in the ministry of the Lord's house. 5And when he had prescribed the matter, the sons of Israel multiplied their first fruits of grain and of wine and of oil and of honey and of every field crop, and the sons of Israel and of Ioudas brought all the tithes in profusion. And the inhabitants of all the cities in Ioudas, 6they too brought tithes of calves and of sheep and tithes of

---

aHeb = passover  bOr scripture  cOr fumigated  dGk = ã"ô"mas
And after these matters and this truth, Sennacherim, king of the Assyrians, sent his servants to Jerusalem, saying, 'Opposite this altar you shall draw them down in order that they might seize the city. 19 And he talked about Jerusalem's God as he shouted with a loud voice in Judean to the people of Jerusalem, saying, 'The Lord, our God, will save us from the hand of the king of Assyria.' 12 And he sent to Hezekiah, king of Judea, and to all Judea and to all the inhabitants of Jerusalem, saying, 'Look, I am going to come up against you and your people and your cities, and I will destroy them utterly, as I did to Lachish, to Azekah, and to all the fortified cities of Judah.' 13 And he wrote a note to reproach the Lord, God of Israel, and spoke about him, saying, 'As the gods of the nations of all the earth have not been able to save their people from my hand, so Hezekiah's God will not deliver his people from my hand.' 14 And he shouted with a loud voice in Judean to the people of Jerusalem who were on the wall, to frighten them and draw them down in order that they might seize the city. 15 And he talked about Jerusalem's God as he did about the gods of the peoples of the earth: works of human hands.

2 And after this Hezekiah said to the chief officer of the Lord's house, who was in charge of the gifts to give the priests, to give faithfully to them the first fruits and tithes, and Chonenias the Leuite was supervisor over them, and Semei his brother was deputy. 3 And Iiel and Ozazias and Naeth and Asael and Jeremoth and Iozabath and Eliel and Samachia and Maath and Banaias and his sons were appointed through Chonenias and Semei his brother, as King Hezekias and Azarias, the chief officer of the Lord's house, had ordered. 4 And Kore the son of Lemna the Leuite, the gate-keeper on the east, was in charge of the gifts to give the first fruits to the Lord and the holy libations items through the hand of Odom and Beniamin and Iesous and Semei and Amarias and Sechonias through the hand of the priests, to give faithfully to their brothers according to the daily divisions, in accord with great and small, and apart from the offspring of the male line from three years old and up to every one entering the Lord's house, on the appropriate day, for ministry according to the calculation of days with the daily divisions of their dispositions. 5 This was the register of the priests according to their paternal houses, and the Leuites were in their daily divisions from the age of twenty and up, in order, in registers, in every generation of their sons and their daughters to their full extent, because they faithfully purified the holy place for the sons of Aaron, those serving as priests. And those from their cities, in every city and city, men who were named by name, were to give a portion to every male among the priests and to everyone enumerated among the Leuites.

And Hezekiah acted so in all Judea and did what was good and right before the Lord, his God, and brought them in and laid them in heaps by heaps. 7 In the third month the heaps began to be formed and in the seventh month they were finished. 8 And Hezekiah and the rulers came and saw the heaps and blessed the Lord and his people Israel. 9 And Hezekiah learned from the priests and the Levites about the heaps and blessed the Lord and his people Israel. 10 And he gathered a large group of people and sealed off the waters of the springs and the stream that separated the city, saying, 'May the king of Assyria not come and find much water and be revived.' 11 And Hezekiah strengthened and built the entire wall that had been demolished and towers and another external wall, and he strengthened the retaining structure of the city of David and fashioned many weapons. 12 And the Lord was with him. And as he set war commanders over the people, and they gathered to him in the square of the ravine gate, and he spoke to their hearts, saying: 'Be strong, and be manly. Do not be terrified from before the king of Assyria and from before all the nation with him, because with us are more than with him. 13 With him are physical arms, but with us is the Lord, our God, to save us and to fight our war for us.' And the people took heart at the words of Hezekiah, king of Judea.

And after this, Sennacherim, king of the Assyrians, came, and he himself was at Lachis, and all his army with him. And he sent to Hezekiah, king of Judea, and to all Judea in Jerusalem, saying, 'Thus says Sennacherim, king of the Assyrians: In what have you put your trust, that you sit in the siege in Jerusalem? Is not Hezekiah deceiving you, to hand you over to death and to famine and to thirst, saying, 'The Lord, our God, will save us from the hand of the king of Assyria?' Was it not this Hezekiah who removed his altars and his high places and said to Judea and the inhabitants of Jerusalem, saying, 'Opposite this altar you shall do obeisance and upon it you shall offer incense?' Shall you not know what I have done, I and my fathers, to all the peoples of the countries! Being able were the gods of the nations of all the earth able to save their people from my hand? Who was there among the gods of those nations whom my fathers utterly destroyed? Were they able to save their people from my hand, that your God will not save you from my hand? 15 Now, let Hezekiah not deceive you; let him not make you trust like this, and do not believe him, because no god of any nation or kingdom shall be able to save his people from my hand and from the hand of my fathers—because your God will not save you from my hand.'

And his servants spoke still more against the Lord God, and against Hezekiah his servant. 17 And he wrote a note to reproach the Lord, God of Israel, and spoke about him, saying, 'As the gods of the nations of the earth did not deliver their peoples from my hand, so Hezekiah's God will not deliver his people from my hand.' 18 And he shouted with a loud voice in Judean to the people of Jerusalem who were on the wall, to frighten them and draw them down in order that they might seize the city. 19 And he talked about Jerusalem's God as he did about the gods of the peoples of the earth: works of human hands.

And King Hezekiah and the prophet Esaias...
son of Amos prayed about this and shouted out to the sky. And the Lord sent an angel, and he destroyed every powerful warrior and commander and general in the camp of Assour’s king, and he returned to his country shamefaced. And he came into the house of his god, and some of those fathers from his belly struck him down with a sword. And the Lord saved Hezekias and the inhabitants of Jerusalem from the hand of Shalmaneser, king of Assour, and from the hand of all. And he gave them rest on every side. And many brought gifts to the Lord in Jerusalem and presents to Hezekias, king of Judah, and he was exalted in the eyes of all the nations after that.

24 In those days Hezekias became sick unto death. And he prayed to the Lord, and he heard him and gave him a sign. And Hezekias did not repay according to the reward which he had given him; rather, his heart was exalted. And anger came upon him and upon Judah and Jerusalem.

25 And Hezekias was brought low from the exaltation of his heart—and the inhabitants of Jerusalem—and the Lord’s anger did not come upon them in the days of Hezekias.

26 And Hezekias made groves and did obeisance to all the host of the sky and was subject to them. And he built altars to all the host of the sky in the two courts of the Lord’s house. He too passed his children through fire in Gaian-Banai-en nom, and he acted as a diviner and practiced ornithomancy and sorcery and acted as ventriloquists and enchanters. He multiplied doing evil before the Lord in order to provoke him.

27 And wealth and very great honor accrued to Hezekias. And he made himself treasures for silver and gold and precious stone and for spices, and armories also for desirable articles, and cities for the produce of grain and oil and wine and mangers for every herd and folds for the flocks and cities, which he built for himself, and goods for sheep and cows in profusion, because the Lord gave him very abundant goods.

28 And Hezekias closed above the outlet of the water of Gion and directed them down to the southwest of the city of David. And Hezekias prospered in all his works, and likewise with regard to the envoys of the commanders of Babylon, who had been sent to inquire from him the marvel that had happened on the land, and the Lord abandoned him, to test him, to know what was in his heart.

29 And Hezekias closed above the outlet of the water of Gion and directed them down to the southwest of the city of David. And Hezekias prospered in all his works, and likewise with regard to the envoys of the commanders of Babylon, who had been sent to inquire from him the marvel that had happened on the land, and the Lord abandoned him, to test him, to know what was in his heart.

30 This same Hezekias closed above the outlet of the water of Gion and directed them down to the southwest of the city of David. And Hezekias prospered in all his works, and likewise with regard to the envoys of the commanders of Babylon, who had been sent to inquire from him the marvel that had happened on the land, and the Lord abandoned him, to test him, to know what was in his heart.

31 And he made himself mangers for every herd and folds for the flocks outside the city of David. And Hezekias prospered in all his works, and likewise with regard to the envoys of the commanders of Babylon, who had been sent to inquire from him the marvel that had happened on the land, and the Lord abandoned him, to test him, to know what was in his heart.

32 And the rest of the histories of Hezekias and his mercy, behold, they are written in the Book of the Kings of Judah and Israel.

33 And Hezekias slept with his fathers, and they buried him on the ascent of the tombs of David’s sons, and all Judah and the inhabitants of Jerusalem gave him fame and honor in his death. And Manasses his son became king in his stead.

33 Manasses was twelve years old when he became king and reigned fifty-five years in Jerusalem. And he did what was evil before the Lord, arising from all the abominations of the nations whom the Lord had utterly destroyed from before the sons of Israel. And he turned and built the high places that his father Hezekias had pulled down and erected steles to the she-Baalim and made groves and did obeisance to all the host of the sky and was subject to them. And he built altars in the Lord’s house of which the Lord had said, “In Jerusalem shall my name be forever.” And he built altars to all the host of the sky in the two courts of the Lord’s house. He too passed his children through fire in Gaian-Banai-en nom, and he acted as a diviner and practiced ornithomancy and sorcery and acted as ventriloquists and enchanters. He multiplied doing evil before the Lord in order to provoke him.

And he installed what was carved and what was smelted, an image that he had made, in the Lord’s house of which God had 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, I will put my name forever.” And I will not add to shake Israel’s foot from the land that I gave to their fathers, if only they are careful to do all that I have commanded them, according to all the law and the ordinances and the judgments by Moses’ hand.

And Manasses led astray Judah and the inhabitants of Jerusalem to do what was evil beyond all the nations whom the Lord had removed from before the sons of Israel.

10 And the Lord spoke to Manasses and to his people, but they gave no heed. And the Lord led against them the commanders of the force of the king of Assour, and they took Manasses in manacles and bound him with fetters and brought him to Babylon. When he was in distress he sought the face of the Lord, his God, and he was humbled exceedingly from before the God of his fathers. And he prayed to him, and he heard him. And he heard his cry and brought him back to Jerusalem to his kingdom. And Manasses knew that the Lord, he is God.

14 And afterward he built a wall outside the city of David from the southwest by Gion in the wadi and when people exit the round about gate even on to Ophla, and he heightened it significantly. And he appointed commanders of the force in all the walled cities in Judah. And he removed the foreign gods and the carved item from the Lord’s house and all the altars that he had built on the mountain of the Lord’s house and in Jerusalem and outside the city. And he restored the Lord’s altar and sacrificed on it a sacrifice of deliverance and of praise, and he said that Judah should be subject to the Lord, God of Israel. The people, however, were still on the high places; the Lord, however, was their God.

18 And the rest of the histories of Manasses and his prayer to God and the words of the seers when they spoke to him in the name of the Lord, God of Israel, behold, they are in the accounts of his prayer, and how he listened to him, and all his sins and his acts of apostasy and the places on which he built the high places and set up there groves and carved items before he repented, behold, they are written in the accounts of the seers.

21 Amon became king at twenty-two years old and reigned two years in Jerusalem. And he did
what was evil before the Lord as Manasses his father had done. And Amon would sacrifice to all the idols his father Manasses had made, and he was subject to them. 23 And he was not humbled before the Lord, as his father Manasses had been humbled, because his son Amon increased error. 24 And his servants plotted against him and struck him in his house. 25 And the people of the land struck those who had plotted against King Amon, and the people of the land made Josias his son king in his stead.

Josias was eight when he became king and reigned thirty-one years in Jerusalem. 2 And he did what was right before the Lord and walked in the ways of his father Daud and did not stray to right or left. 3 And in the eighth year of his reign—and he was still a lad—he began to seek the Lord, God of Daud his father. And in the twelfth year of his reign he began to purge Ioudas and Ierousalem of the high places and the groves and smelted items. 4 And he pulled down in front of him the altars of the Baalim and the high places on them, and he cut down the groves and demolished the carved and smelted items and pulverized and threw them upon the memorials to those who had sacrificed to them, 5 and the bones of the priests he burned on the altars and purged Ioudas and Ierousalem. 6 And in the cities of Ephraim and Manasse and Symeon and Nephthali and in reference to their sites round about, 7 he also pulled down the groves and the altars and demolished the idols into smithereens and cut down all the groves from off the land of Israel and returned to Ierousalem.

8 And in the eighteenth year of his reign—in order to purge the land and the house—he sent out Saphan son of Eselias, his recorder, to repair the house of the Lord, his God. 9 And they came to Chelkias the great priest and delivered the money that had been brought into the house of God, which the Leuites in guarding the gate had collected from the hand of Manasse and Ephraim and the rulers and from everyone left in Israel and the sons of Ioudas and Beniamin and people living in Ierousalem. 10 And those appointed in the Lord's house gave it into the hand of people doing the task. 11 And they gave it to the carpenters and the builders to buy squared stones and wood as beams to roof the houses, which kings of Ioudas had utterly destroyed. 12 And there were the men faithfully in charge of operations, and over them as overseers were the Leuites Ieth and Abdias from the sons of Merari, and Zacharias and Mosollam from the sons of Kaath, to oversee, and every Leuite, everyone skilled in instruments of singers, 13 and over the burden bearers and over all those doing the tasks, chore by chore. And some of the Leuites were scribes and judges and gatekeepers.

14 And as they were bringing out the money that had been collected into the Lord's house, Chelkias the priest found a book of the Lord's law through the hand of Mose. 15 And Chelkias answered and said to Saphan the scribe, "A book of the law I have found in the Lord's house," and Chelkias gave the book to Saphan. 16 And Saphan brought the book to the king and rendered a further account to the king. "All the donated money is in the hand of your servants who are doing the task. 17 And they have smelted the silver found in the Lord's house and have given it into the hand of the overseers and into the hand of those doing the work." 18 And Saphan the scribe reported to the king, saying, "Chelkias the priest has given me a book," and Saphan read it before the king.

19 And it happened, when the king heard the words of the law, he rent his garments. 20 And the king commanded Chelkias and Saphan's son Achikam and Abdon, Michaias' son, and Saphan the scribe and Asaias the king's servant, saying:

21 "Go, and inquire of the Lord concerning me and concerning every one who is left in Israel and Ioudas, concerning the words of the book that has been found, because the Lord's wrath kindled against us is great, because our fathers did not listen to the words of the Lord, to act in accordance with all that is written in this book."

22 And Chelkias went, and those to whom the king had spoken, to Holda the prophetess, wife of Sellem son of Thakouath son of Chelles, since she kept the vestments—and she lived in Ierousalem in masanac, and they spoke to her to that effect. 23 And she said to them, "Thus said the Lord, God of Israel: Say to the man who sent you to me, 24 Thus says the Lord: Behold, I am bringing harm against this place, all the words that are written in the book that was read before the king of Ioudas, 25 since they have forsaken me and have offered incense to foreign gods so that they have provoked me to anger with all the works of their hands. And my wrath was blazed in this place, and it will not be quenched. 26 And as to the king of Ioudas, who sent you to inquire of the Lord, thus shall you say this to him: Thus said the Lord God of Israel: As for the words that you heard—27 and your heart was embarrassed, and you were humbled from before me, when you heard my words regarding this place and regarding those who inhabit it, and you were humbled before me and tore your garments, and you wept before me; I on my part also heard you, says the Lord. 28 Behold, I will add you to your fathers, and you shall be added to your memorials in peace, and your eyes shall not see among all the harm that I am bringing upon this place and upon its inhabitants." And they gave back word to the king.

29 And the king sent and gathered the elders of Ioudas and Ierousalem. 30 And the king went up to the Lord's house, and all Ioudas and the inhabitants of Ierousalem, both the priests and the Leuites and all the people, from great to small. And

---

*aOr four-foot  bOr money  cHeb = Second Quarter  dI.e. tomb  ePossibly everyone of Ioudas*
35 And Josias held the passover to the Lord, his God, and they slaughtered the passover on the fourteenth of the first month. And he set the priests at their watches and strengthened them for the tasks of the Lord’s house. And he said to the Levites, who were powerful in all Israel, that they are not to carry anything on your shoulders. Now then, minister to the Lord, your God, and to his people Israel. And prepare according to your paternal houses and according to your daily divisions according to the writing of David, king of Israel, and he made all those found in Jerusalem and Israel be subject to the Lord, their God, all his days. He did not stray from behind the Lord, God of his fathers.

7 And Josias contributed sheep and lambs and kids from the young of goats to the sons of the people, everything for the passover for all those present, up to a number of thirty thousand and three thousand calves. These were from the king’s substance. And his officials contributed to the people and to the priests and the Levites. Chelkias and Zacharias and lieb, the chief officers of the house of God, gave to the priests, and they gave for the passover two thousand six hundred sheep and lambs and kids and three hundred calves. And Chopeniya and Banaias and Samaias and Nathaniel, his brother, and Hasabias and lieb and Lozabad, rulers of the Levites, contributed five thousand sheep and five hundred calves to the Levites for the passover.

Heb = passover (lamb)  8I.e. different gates  Possibly everyone of loutas  Heb = household gods  Heb = ?  Possibly determined
23 And the archers shot at King Josias. And the king said to his servants, “Take me away, because I am very much in trouble.” 24 And his servants removed him from the chariot and put him on the secondary chariot that he had and brought him to Jerusalem. And he died and was buried with his fathers. And all Judah and Jerusalem mourned for Josias until this very day. And they made his memory lamentation in the Lamentations. 25 And Josias’ affairs and his hope are written in the Lord’s law. 26 And his affairs, the first and the last, behold, they are written in the Book of the Kings of Israel and Judah.

36 And the people of the land took Joachaz son of Josias and anointed him and established him as king in Jerusalem in his father’s stead. 2Joachaz was a son of twenty-three years when he became king and reigned three months in Jerusalem. 2And his mother’s name was Amital daughter of Jeremiah of Libnah. 2And he did what was evil before the Lord in all respects as his fathers had done. 2And Pharaoh Necho bound him in Debaltha in the land of Hamath so that he would not reign in Jerusalem. 3And the king transferred him to Egypt, and he imposed on the land a tribute of one hundred talents of silver and a talent of gold. 4 And Pharaoh Necho appointed Josias’ son Eliakim as king of Judah in place of his father Josias and changed his name to JOAKIM. And Pharaoh Necho took his brother Joachaz and led him to Egypt, and he died there. 4And they gave the silver and gold to the Pharaoh. Then the land was set free from the Jews until the reign of Darius.

5 Joakim was twenty-five years old when he became king and reigned eleven years in Jerusalem. And his mother’s name was Zechora daughter of Nerias of Rama. And he did what was evil before the Lord early on, because he was trying to spare his people by the hand of prophets, sending his messengers and disregarding his words and their rebellion. And his elderly they led away. He handed over everything into their hands. 18And all the vessels of the house of God, large and small, and the treasures and all the treasures of the king and the nobles, all these he brought to Babylon. 19And he set on fire the Lord’s house and broke down the wall of Jerusalem, and its bastions he burned with fire and every handsome vessel to annihilation. 20And he deported the remaining people to Babylon, and they were slaves to him and to his sons until the reign of the Medes in order to fulfill the Lord’s word by the mouth of Jeremiah until the land received its sabbats to sabbatize. All the days of its desolation it sabbatized until the fulfillment of seventy years. And the Lord, God of their fathers, sent out his hand against them for the might of their gods.”

22 In the first year of Cyrus, king of the Persians, after the fulfillment of the Lord’s dictum through the mouth of Jeremiah, the Lord stirred up the spirit of Cyrus, king of the Persians, and he announced to proclaim in all his kingdom, in writing, saying, 23 “This is what Cyrus, king of the Persians says: The Lord, the god of the sky, has given me all the kingdoms of the earth, and it is he who has commanded me to build him a house in Jerusalem, which is in Judea. Who of you is from all his people? His god shall be with him, and let him go up.”

a Possibly everyone of Ioudas  
bl e behest
1 ESDRAS
TO THE READER

EDITION OF THE GREEK TEXT
The NETS translation of 1 Esdras is based on the standard critical edition prepared by Robert Hanhart (Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum VIII.1: Esdare liber I [Göttingen: Vandenhoeck & Ruprecht, 1974]).

OVERVIEW OF THE BOOK
This book is known as Esdras A' in the Greek tradition and 1 Esdras in English translations. 1 Esdras and 2 Esdras (Esdras B') are one pair of double traditions found in Septuagint collections (see as well the double traditions of Daniel and Esther). They represent material from the Hebrew-Aramaic 2 Chronicles (2 Supplements), Ezra (2 Esdras 1–10), and Nehemiah (2 Esdras 11–23); in addition, in 1 Esdras there is a story of three youths who served as bodyguards for King Darius of Persia.

The general relationship of content among the various versions is as follows:

| 1 Esdras | Chr-Ezra-Neh (NRSV) (Suppl–2 Esd [NETS]) |
| 1.1–55  | 2 Chr (2 Suppl) 35.1–36.21 |
| 2.1–5   | Ezra 1.1–3 // 2 Chr (2 Suppl) 36.22–23 |
| 2.6–14  | Ezra 1.4–11 |
| 2.15–25 | 4.6–24 |
| 3.1–5.6 | 5.46–70 // Neh 7.73–8.12 (2 Esd 17.73–18.12) |
| 5.7–45  | 2.1–70 // Neh 7.7–73 (2 Esd 17.7–73) |
| 5.46–70 | 3.1–4.5 |
| 6.1–9.3 | 5.1–10.44 |

The relationship of this Greek book to the Hebrew-Aramaic biblical tradition, from a source-critical point of view, is unclear. There are two main positions: 1) that the book represents an earlier form of the biblical accounts, although the present form is thought to be only a portion of that larger work; 1 and 2) that the book is a composition subsequent to, and depending upon, the biblical books.2

In this book, Zorobabel (Zerubbabel) plays a more prominent role, being the winner of the wisdom contest in the story of the three young men (4.13), and appearing where he does not in the MT version (6.17 // Ezra 5.14; 6.26b // Ezra 6.7; 6.28b // Ezra 6.9a). Neemias (Nehemiah), however, is mentioned only in 5.8 (Ezra 2.2) and 5.40 (Ezra 2.63), the latter, significantly, being an addition compared to the Hebrew.

Another emphasis is the temple, the culmination of the restoration program (walls, altar, temple), and items and persons associated with it being made more prominent and distinct through the use of the ἱερο- stem: the temple (ἱερόν “temple” 1.2 et passim), its paraphernalia and practices (ἱερός “holy, sacred” 1.39 et passim; ἀνείροω “to consecrate, devote” 9.4), priests and priestly figures like the priest with the Urim and Thummim and Ezra, (ἱερατέω “to serve as priest” 5.39; ἱερατικός “priestly” 4.54; 5.44; ἱερεύς “priest” 1.2 et passim; ἱερωσύνη “priestly” 5.38; ἀρχιερεύς “high priest” 5.40 et passim) and various temple officials (ἱερόδουλος “temple-slave” 1.3 et passim; ἱεροστότης “temple official” 7.2; ἱεροφάλτης “temple-musician” 1.15 et passim).

1 E.g., Dieter Böhler. Die heilige Stadt in Esdras a und Esra-Nehemia: zwei Konzeptionen der Wiederherstellung Israels (Orbis Biblicus et Orientalis 158; Freiburg/Göttingen: Universitätsverlag/Vandenhoeck & Ruprecht, 1997).
2 E.g., Zipora Talshir, 1 Esdras: From Origin to Translation (SBLSCS 47; Atlanta: SBL, 1999).
TRANSLATION PROFILE OF THE GREEK

General Character

It is unclear whether this book is strictly the translation of a non-MT Hebrew-Aramaic text or loosely a composition in Greek that made use of 2 Chronicles, Ezra and Nehemiah or Greek translations of those works. It is clear that the work contains a few characteristics similar to those found in other translations. However, unlike works that are clearly translations, the Greek of this book is of a good quality. Thus, if it is a translation, it is of a much freer quality than the counterparts with parallel material (2 Supplements and 2 Esdras). There are few signs of literalism, due to the translator’s/composer’s contextualization of lexical choices and use of more normal Greek structures. Some features that suggest a Semitic source are:

Pleonasm

There are only a few examples of superfluous pronouns: 2.9 ("that Nabouchodonosor had removed . . . and stored them", ἀμετίγγαιον Ναβουκοδονοσόρ . . . καὶ απηρεῖασαν αὐτά; Ezra 1.7 ὁ θεὸς ἤλελυκεν ἀπὸ τῶν διὰ τὴν διάδοσιν τὴν καταθήκην τῶν σοφώτερων // –); 4.63 ("whoever his statement seems wiser"; καὶ οὐ δὲν φανῇ τὸ ῥῆμα αὐτοῦ σοφώτερον // –). 3.5 ("the temple where his name is named on it"; καὶ τὸ ἱερὸ, οὐ ωυμαζήθη τὸ ὄνομα αὐτοῦ ἐπʼ αὐτῷ // –); 6.32 ("the Lord, whose his name is there called upon"; καὶ ὁ κύριος οὐ τὸ ὄνομα αὐτοῦ ἐπικεκληται οὐκεί; Ezra 6.12 ὁ θεός ἐπικαλέσας τοῦ ὄνουμα αὐτοῦ // –).

Hebraisms

There is greater than normal occurrence of the conjunction καὶ, suggesting Semitic influence of the conjunction ἤ. The phrase καὶ ἐγένετο “and it happened,” for Hebrew יְהַעֲרִי, is found only one time (9.3 // Ezra 10.7; 8.61a // Ezra 8.32 uses a participle), but in neither case is the comparable construction in the source. At 8.87 we find ἰδοῦ, “behold” (Ezra 9.15b, ἑάν, “Behold, us!”), but forms of ἑάν, “Behold!” occur 3 additional times in the parallel materials in Ezra-Nehemiah (2 Chronicles 35.25 // 1.30; 35.27 // 1.31; 36.8 // 1.40), but they are represented only here in 1 Esdras.

Dependence

Although the vocabulary of 1 Esdras is distinct from other translations, one phrase stands out as dependent upon existing tradition: ἕως ἀναστῆ ἁρχιερεὺς εὐνεχεῖς τὴν διάδοσιν καὶ τὴν ἀλήθεια "until a high priest should arise wearing Explanation and Truth," (5.40) for ὡς ἦσαν διδάκτοι ταυτα λαμπρῶς ἀληθείας (Ezra 2.63), “until there should be a priest to consult Urim and Thummim” (NRSV). The 1 Esdras translation is in keeping with those in the LXX: Ex 28.30 [MT 26]; Leu 8.8; Deut 33.8.

THE NETS TRANSLATION OF 1 ESDRAS

As a matter of convenience this translation began with the NRSV, which was modified as necessary to fit this project. While the NRSV seeks to smooth out problematic constructions, uncertainties, etc., NETS seeks to represent the Greek as much as possible. Thus, alterations were made to the NRSV to bring it into line with Hanhart’s edition. As well, for vocabulary and style, an attempt was made to keep consistency with the rest of NETS and particularly with 2 Esdras: as much as possible, words from the same stem, used to translate the same material from Ezra-Nehemiah, are represented by words from the same stem in English in both 1 and 2 Esdras.

EDITORIAL POLICY

Versification differs among Greek editions of 1 Esdras and among the translations, and all have differences from the MT. In this translation, I have followed the versification of the critical edition.

BIBLIOGRAPHICAL NOTE

The translation on which this is based is the NRSV. I also consulted Jacob M. Myers, I and II Esdras: Introduction, Translation and Commentary (AB 42; Garden City, NY: Doubleday, 1974).

R. Glenn Wooden

---

3 See Talshir, 1 Esdras, 181–268 for a detailed analysis of the characteristics of the translation.
And Josias celebrated the passover to the Lord in Jerusalem, and he sacrificed the passover on the fourteenth day of the first month, after he had arranged the priests by their daily duties, robed, in the temple of the Lord. And he told the Levites, temple-servants of Israel, that they should sanctify themselves to the Lord for the task of putting the holy ark of the Lord in the house that Solomon the king, the son of David, had built, “You need no longer carry it on your shoulders. And now, serve the Lord, your God, and attend to his nation Israel, and prepare yourselves by your paternal families and tribes, according to the writing of David, king of Israel, and according to the magnificence of his son Solomon. And having stationed yourselves in the temple by the paternal groupings of you, the Levites, who stand before your kindred, sons of Israel, in order, sacrifice the passover, and prepare the sacrifices for your kindred. And keep the passover according to the ordinance of the Lord that was given to Moses.”

7 To the people who were found there, Josias presented a gift of thirty thousand lambs and kids and three thousand calves; these were given, according to promise, from the king’s possessions to the people and the priests and Levites. 8Chekias and Zacharias and Eyselon, the chief officers of the temple, gave the priests two thousand six hundred sheep, three hundred calves, for the passover. 9And lechonias and Samaiais and his brother Nathanael and Hasabias and Ochielos and Ioram, officers of thousands, gave the Levites five thousand sheep, seven hundred calves, for the passover.

10 And when these things were done in proper order, the priests and the Levites, holding the unleavened bread, stood before the people by tribe and by groupings of fathers to offer to the Lord in accordance with what is written in the book of Moses, and so they did in the morning. And they roasted the passover with fire, as required, and they boiled the sacrifices in bronze pots and cauldrons, with a pleasing odor, and carried them to all that were from the people. 12Now, after this they prepared both for themselves and for their kindred the priests, sons of Aaron. 13For the priests were offering the fat until quite late, and the Levites prepared it for themselves and for their kindred the priests, sons of Aaron. 14And the temple-musicians, sons of Asaph, were in their order according to what had been arranged by David—and Asaph and Zacharias and Eddinous, the king’s representatives. 15And the doorkeepers were at each gateway. It was not possible that anyone omit his own daily service, for their kindred, the Levites, made preparations for them.

And the things that had to do with the sacrifice of the Lord were accomplished in that day: that the passover was celebrated and that the sacrifices were offered on the altar of the Lord according to the injunction of King Josias. 17And the sons of Israel who were found at that time celebrated the passover and the feast of unleavened bread for seven days. 18And no passover like it had been celebrated in Israel since the times of Samouel the prophet, and none of the kings of Israel had celebrated such a passover as Josias celebrated, and the priests and the Levites and the Judeans and all of Israel, who were found in their dwelling place, in Jerusalem. 20This passover was celebrated in the eighteenth year when Josias reigned. 21And the deeds of Josias, done with his heart full of piety, were deemed right in the sight of the Lord. 22Now, also the matters of his reign in previous times have been recorded: about those who sinned and those who acted impiously toward the Lord, more than any nation and kingdom, and how they conspicuously grieved him—and the words of the Lord rose up against Israel.

23 And after all this activity of Josias, it happened that Pharaoh, king of Egypt, came to incite war at Charkams on the Euphrates, and Josias went out to confront him. 24And the king of Egypt sent a dispatch to him, saying, “What issue do I and you have, O king of Judea? I have not been sent out against you by the Lord God, for my war is at the Euphrates. Now then, the Lord is with me! Also, the Lord with me is urging me on! Stand aside, and do not oppose the Lord.”

26 And Josias did not turn himself away to his chariot, but he undertook to fight with him, not heeding the words of Jeremiah the prophet from the mouth of the Lord. 27On the contrary, he joined battle with him in the plain of Megiddao, and the rulers came down against King Josias. 28And the king said to his servants, “Take me away from the fight, for I have become very weak.” And his servants immediately took him from the line of battle, 29and he got into his secondary chariot. And after he was brought back to Jerusalem, he departed this life and was buried in his ancestral tomb.

30 In the whole of Judea they mourned for Josias. And Jeremiah the prophet lamented for Josias. And the principal men, together with women, lamented him to this day. And this has been handed on to the whole race of Israel always to do. 31These things stand inscribed in the document of the events being recorded about the kings of Judea. And every single thing done of the activity of Josias and of his splendor and of his understanding of the law of the Lord, both which were done by him before and now, have been recorded in the book of the kings of Israel and Judea.

32 And when the people of the nation had taken lechonias son of Josias, they appointed him king in place of Josias his father, when he was twenty-three years old. 33And he reigned in Loudas and Jerusalem for three months. And the king of Egypt deposed him from reigning in Jerusalem and fined the nation one hundred talents of silver and one talent of gold. 34And the king of Egypt appointed his brother, King Ioakeim, king of Judea and Jerusalem. 36And Ioakeim incarcerated his brother Zarios and brought him back from Egypt.

37 Now Ioakeim was twenty-five years old when he began to reign in Judea and Jerusalem; he did what was evil in the sight of the Lord.
38 Now Nabouchodonosor, the king of Babylon, came up against him, and he bound him with a bronze fetter and took him away to Babylon.

39 Nabouchodonosor also took some sacred vessels of the Lord and carried them away; he deposited them in his shrine in Babylon. 40 And the things recorded, about him and his uncleanness and impiety, stand inscribed in the document of the times of the kings.

41 And his son Ioakeim became king in his place, for when he was appointed king, he was eighteen years old. 42 Now he reigned in Jerusalem for three months and ten days, and he did what was evil in the sight of the Lord. 43 And a year later Nabouchodonosor sent and removed him to Babylon, together with the sacred vessels of the Lord. 44 And he appointed Sedekias king of Judea, when Sedekias was twenty-one years old.

Now he reigned eleven years. 45 And he did what was evil in the sight of the Lord and felt no hesitation arising from the words spoken by Jeremias the prophet from the mouth of the Lord. 46 And although he had been made to swear, by King Nabouchodonosor, by the name of the Lord, he broke his oath, rebelled and, having hardened his neck and his heart, he transgressed the precepts of the Lord, God of Israel. 47 Now also the leaders of the people and of the priests committed many acts of impiety and lawlessness, more than all the unclean deeds of all the nations, and they defiled the temple of the Lord that had been sanctified in Jerusalem. 48 And the God of their fathers sent word through his messenger to call them back, because they had gone up to Jerusalem, which is in Jerusalem, and the people in their surrounding area, and they helped them with everything, with silver and gold, horses and livestock and with the greatest number of vows from many whose mind was stirred.

9 And King Cyrus brought out the sacred vessels of the Lord that Nabouchodonosor had removed from Jerusalem and stored them in his own idol temple. 10 Now when Cyrus, the king of the Persians, had brought them out, he gave them over to Mithridates, his own treasurer, and they were handed over by him to Sanabassaros, administrator of Judea. 12 Now the number of these was: gold libation bowls, one thousand; silver libation bowls, one thousand; silver censers, twenty-nine; gold saucers, thirty; silver, two thousand four hundred ten; and other vessels, one thousand. 13 Now all the vessels were recovered, gold and silver: five thousand four hundred sixty-nine. 14 Now they were carried back by Sanabassaros, along with the people of the captivity, from Babylon to Jerusalem.

15 Now in the times under Artaxerxes, the king of the Persians, Beslemos and Mithridates and Tabellios and Raoumos and Beetleemos and Samsais the scribe and the rest of those associated with them but living in Samaria and the other places wrote out the following letter to him against those who were living in Judea and Jerusalem.

16 "To King Artaxerxes, Sir, your servants Raoumos the one for events and Samsais the scribe and the rest of those associated with them but living in Samaria and the other places wrote out the following letter to him against those who were living in Judea and Jerusalem.

2 In the first year that Cyrus was reigning the Persians, with a view to fulfillment of a word of the Lord by Jeremias’ mouth, 2 the Lord stirred the spirit of Cyrus, king of the Persians, and he proclaimed in his whole kingdom and at the same time in written form,
written about them and will learn that that city was rebellious, troubling both kings and cities, and that the Judeans were rebels and set up blockades in it from of old, for which reason this city was also laid waste. Therefore we are now pointing out to you, Lord King, that if this city is built and its walls rise up, you will no longer have a way down to Coele-Syria and Phoenicia.”

21 Then the king wrote back the following to Raoumos the recorder of events and to Beelteemos the scribe and to the rest associated with them and living in Samaria and Syria and Phoenicia,

22 “I read the letter that you have sent to me. I therefore ordered that a search be made, and it was found that that city from of old has been opposing kings and that the people in it perpetrate rebellions and wars and that strong and cruel kings used to be masters in Jerusalem and were extracting tribute from Coele-Syria and Phoenicia. Therefore, I have ordered that you prevent those people from building the city and that you take care that nothing more be done and that such wicked proceedings go no further so as to annoy kings.”

25 Then when what was written by King Artaxerxes had been read, Raoumos and Samsaios the scribe and those associated with them marched in haste to Jerusalem with cavalry and a throng of scribes and those associated with them, and before long they drew daggers. And when they recover from the wine, they do not remember what they did. O Gentlemen, does not wine prove superior, since it forces everyone talk in talents. And when people drink, they do not remember to be friendly with friends and kindred, and before long they draw daggers. And when they recover from the wine, they do not remember what they did. O Gentlemen, does not wine prove superior, since it forces people to behave thus?” And when he had said this, he fell silent.

3 And King Darius gave a great banquet for all who were under him and for all his homebred and for all the nobles of Media and of Persia and for all the satraps and generals and district governors that were under him in the hundred-twenty-seven satrapies from India to Ethiopia. And they ate and drank, and when they were satisfied, they went away, but Darius the king went to his bedroom and went to sleep but woke up again.

4 Then the three young men, the bodyguards, who kept guard over the person of the king, said one to another, “Let us state, each of us, one thing which will prove superior, and whosoever his statement seems wiser than the other—Darius the king will give him grand gifts and great prizes of victory and that he be clothed in purple and drink from a wrought gold and sleep on gold and have a chariot with a gold studded bridle and a turban of fine linen and a torque around his neck. And because of his wisdom, he shall take his seat next to Darius and shall be called Kinsman of Darius.”

8 And then they wrote, each his own statement, sealed it and put it under the pillow of Darius the king. And they said, “When the king gets up, they will give him what is written, and whomever the king picks—and the three nobles of Persia—because his statement is wisest, to him the victory shall be given, as it stands written.”

9 The first wrote, “Wine proves superior.” The second wrote, “The king proves superior.” The third wrote, “Women prove superior, but above all things truth is victorious.”

13 And when the king awoke, they took what was written and gave it to him, and he read. And he sent and summoned all the nobles of Persia and of Media and satraps and generals and district governors and consuls, and he took his seat in the council chamber, and what was written was read in their presence. And he said, “Call the young men, and they themselves shall explain their statements.” And they were summoned and came in. And they said to them, “Tell us about what you have written.”

And the first, who had spoken of the strength of wine, began and spoke thus, “O Gentlemen, how does wine prove superior? It leads astray the thoughts of all men who drink it. It makes equal the thoughts of both the king and the orphan, of both the domestic and the free, of both the poor and the rich. And it turns every thought to feasting and mirth and does not remember any sorrow or any obligation. And it makes all hearts rich and does not remember king or satrap and makes everyone talk in talents. And when people drink, they do not remember to be friendly with friends and kindred, and before long they draw daggers. And when they recover from the wine, they do not remember what they did. O Gentlemen, does not wine prove superior, since it forces people to behave thus?” And when he had said this, he fell silent.

11 The second wrote, “The king proves superior.” 12 The third wrote, “Women prove superior, but above all things truth is victorious.”

4 And the second, who had spoken of the strength of the king, began to speak, “O Gentlemen, do not humans prove superior, since they rule over land and sea and all that is in them? But the king proves superior and is lord of all and their master, and whatever he says to them they heed. If he tells them to make war one against the other, they do it, and if he sends them out against enemies, they proceed and conquer mountains and walls and towers. They murder and are murdered and do not transgress the king’s bidding, and if they are victorious, they bring everything to the king—whatever spoil they take and everything else. And as many as do not serve in the army or go to war, they instead till the soil; in turn, whenever they sow and reap, they send some to the king, and one compels the other to bring levies to the king. And he is one single man! If he tells them to lay waste, they lay waste; he tells them to build, they build; he tells them to cut down, they cut down; he tells them to plant, they plant. And all his people and his forces heed him. Furthermore, he himself reclines; he eats and drinks and sleeps, but they keep watch all around him, and no one may go away and tend to his own affairs, nor do they disobey him.”

*Possibly prefects  bI.e. large sums of money
does not the king prove superior, since he is to be obeyed in this way?” And he fell silent.

13 Now the third, who had spoken of women and truth (he was Zorobabel), began to speak,

14 “Gentlemen, is not the king great, are not men many, and does not wine prove superior? Who is it, then, that is master over them, or who is lord over them? Is it not women? 15Women give birth to the king and to all people that are lord over sea and land. 16And from them they were born, and it is they that brought up those who plant the vineyards from which comes the wine. 17And it is they that make men’s robes, and it is they that bring men glory, and men cannot exist apart from women. 18Now if men gather gold and silver or any beautiful thing, and they see one woman love-ly in appearance and beauty, 19they then let all those things go and gape at her and with open mouths stare at her, and all choose her rather than gold or silver or any beautiful thing. 20A man leaves his own father, who brought him up, and his own country and clings to his own wife. 21And with his wife he releases his soul and neither re-members father or mother or country. 22And as a result you must realize that women are lords over men.

“Do you not labor and toil and bring and give everything to women? 23And a man takes his sword and goes out to travel and rob and steal and to sail the sea and rivers, 24and he faces the lion, and he proceeds through darkness, and when he steals and robs and plunders, he brings it back to her he desires. 25And a man loves his own wife more than his father and mother. 26And many have been driven to distraction by their own minds because of women and have become slaves because of them. 27And many have perished and stumbled and sinned because of women. 28And now, do you not believe me?

“Is not the king great in his authority? Do not all lands fear to touch him? 29I have watched him and Apame the daughter of the illustrious Barta-cos, the king’s concubine, sitting at the king’s right hand 30and taking the diadem from the king’s head and put it on herself. And she would slap the king with her left hand. 31And at this the king would gaze at her with mouth agape. And if she smiles at him, he laughs, but if she is cross with him, he flatters her so that she may be reconciled to him. 32O Gentlemen, how are women not strong, since thus they act?”

33 And then the king and the nobles looked one at the other. And he began to speak about truth, 34“Gentlemen, are not women strong? The earth is vast, and the sky is high, and swift is the sun in its course, for it makes the circuit of the sky and returns again to its own place in one day. 35Is not the one who does these things great? Truth also is great and stronger than all things. 36”All the earth calls upon truth, and heaven blesses her. And all his works quake and tremble, and with him there is nothing unrighteous. 37Wine is unrighteous; the king is unrighteous; women are unrighteous; all sons of men are unrighteous, and all their works are unrighteous—all such things. And there is no truth in them, and inb their injustice they will perish. 38But truth endures and is strong forever and lives and prevails forever and ever. 39And with it there is no partiality or preference, but it does what is righteous instead of anything that is unrighteous or wicked. And all approve her deeds, 40and there is nothing unrighteous in her judgment. And to her belongs the strength and the kingship and the authority and the majesty of all the ages. Blessed be the God of truth!” 41And he stopped speaking, and all the people then shouted and then said, “Great is truth, and it proves superi-or!”

42 Then the king said to him, “Request what you want in addition to what is written, and we will give it to you, for you have been found to be the wisest. And you shall sit next to me and be called my Kinsman.” 43Then he said to the king, “Remember the vow that you made on the day you received your kingship to build Jerusalem 44and to send back all the vessels that had been taken from Jerusalem, which Cyrus set apart when he vowed to destroy Babylon and vowed to send them back there. 45You also vowed to build the shrine, which the Idumeans burned when Judea was laid waste by the Chaldeans. 46And now, O Lord King, this is what I ask of you and what I request of you, and this is greatness that is yours. I pray, therefore, that you fulfill the vow that you vowed with your mouth to do for the king of heaven.”

47 Then Darius the king got up and kissed him and wrote letters for him to all the stewards and district governors and generals and satraps, that they should give safe conduct to him and all who were going up with him to build Jerusalem, 48and that all the country they would seize should be theirs without tribute and that the Idumeans should give up the villages of the Judeans that they held and 50that twenty talents a year should be given for the building of the temple until it was built 52and an additional ten talents a year for whole burnt offerings to be offered on the altar every day, in accordance with the commandment they have, to offer seventeen, 53and that all who would come from Babylonia to found the city should have their freedom, both they and their children and all the priests who would come. 54Now, he also stipulated the expense and the priestly vestment, in what way they would serve in it. 55He also stipulated that they should give the Leuites the expense until the day when the house

\[a\] Or by

\[b\] Or by
would be finished and Jerusalem built. 56 He also stipulated that they give allotments of land and wages to all who would guard the city. 57 He also sent back from Babylon all the vessels that Cyrus had set apart, and everything that Cyrus said that he would do he too instructed to be done and to be sent back to Jerusalem.

58 And when the young man went out, he lifted up his face to heaven toward Jerusalem and blessed the king of heaven, saying, 59 “From you comes victory, and from you comes wisdom, and yours is the glory. And I am your domestic. 60 Blessed are you, who have given me wisdom, and you I acknowledge, O Master of our fathers.”

61 And he took the letters and departed, and he went to Babylon and told all his kindred. 62 And they blessed the God of their fathers, because he had given them permission and release 63 to go up and build Jerusalem and the temple where his name is named on it, and with music and rejoicing they drank hard for seven days.

5 Now, after these things the leaders of the house of the paternal families and their wives and sons and daughters and their male and female servants and their livestock were chosen to go up by their tribes. 2 And Darius sent along with them a thousand cavalry until they would restore them to Jerusalem in peace, and with the music of drums and flutes. 3 And all their kindred were making merry, and he made them go up along with them.

4 And these are the names of the men who went up, by their paternal families for the tribes, over their groups: 5 the priests, sons of Phinees son of Aaron: Iesous the son of Iosedek the son of Saraías; 6 who spoke wise words before Darius, the king of the Persians, in the second year of his reign, in the month of Nisan, the first month.

7 Now, the following are those from Judea who went up out of the captivity in exile, whom Nabuchodonosor, the king of Babylon, had deported to Babylon, 8 and each returned to Jerusalem and the rest of Judea, to his own town, those who came with their leaders Zorobabel and Iesous, Neemias, Zaratias, Resaías, Enenios, Mardochai, in all one hundred thirty-nine.

8 The temple-musicians: sons of Asaph, one hundred sixty; 9 the temple-slaves: sons of Esau, sons of Saloum, sons of Atar, sons of Tolman, sons of Akoub, sons of Hateta, sons of Sobi, in all one hundred thirty-nine.


25 All the temple-slaves and the sons of Salomôn’s servants were three hundred seventy-two.

26 And the following are those who came up from Thermelees and Thelesars with Charaath lead-

a Or Ater Hezekias  b Or Phakareth Sabie
ing them: Adan and Amaran—\(^{37}\) and they could not prove by their paternal families or generations how they were from Israel—sons of Dalan the son of Touban, sons of Nekodan, six hundred fifty-two.

38 Also, from the priests those who had assumed the priesthood but were not found: sons of Hobbia, sons of Hakkos and the sons of Ioddous who took Augia to wife, one of the daughters of Pharzellaia, and was called by his name. \(^{39}\) And when their genealogical entry was sought in the register and was not found, they were excluded from serving as priests, \(^{40}\) and Neemias and Hathharias told them that they were not to share in the holy things until a high priest should arise wearing Explanation and Truth.

41 Now, their total was: of Israel, twelve or more years of age, besides male and female servants, forty-two thousand three hundred sixty; their male and female servants were seven thousand three hundred thirty-seven. There were two hundred forty-five harpists and harp singers.

42 There were four hundred thirty-five camels and seven thousand thirty-six horses, two hundred forty-five mules and five thousand five hundred twenty-five beasts of burden.

43 And some of those who led by paternal families, when they arrived at the temple of God that is in Jerusalem, vowed that they would erect the altar in its place according to their power and that they would give to the temple treasury for the work a thousand minas of gold and five thousand minas of silver and one hundred priests’ vestments.

45 And the priests and the Levites and those who were from his people were settled in Jerusalem and its vicinity, and the temple-musicians and the doorkeepers and all Israel were in their villages.

46 Now, when the seventh month came and the sons of Israel were all in their own homes, they gathered with a single purpose in the open area of the first eastward facing gateway. \(^{47}\) And Lesous the son of Iosedek his brother and the sons of Iosue the son of Iosedek and their kindred, the Levitical priests and of those who presided over their paternal families, the old men who had seen the house before this one, came to the building of this one with outcries and loud weeping, and many people with trumpets and joy with a loud sound, \(^{62}\) so that the people could not hear the trumpets because of the people’s weeping. For it was the crowd that was trumpeting so loudly that they were heard far away.

63 And when the enemies of the tribe of Judas and Benjamin heard it, they came to learn what the sound of trumpets meant. \(^{64}\) And they learned that those who were from the captivity were building the shrine for the Lord, God of Israel, \(^{65}\) and when they approached Zorobabel and Iosue and the leaders of the paternal families they said to them, “We will build along with you. \(^{66}\) For, like you, we hear your Lord, and we have been making offerings to him ever since the days of Asbasareth, the king of the Assyrians, who transferred us to here.” \(^{67}\) And Zorobabel and Iosue and the leaders of the paternal families of Israel said to them, “You have nothing to do with us in building the house for the Lord, our God, \(^{68}\) for we alone will build it for the Lord of Israel, following what Cyrus, the king of the Persians, has ordered us.” \(^{69}\) But the nations of the land, by falling asleep over those in Judea and laying siege to them, con-
strained the building. And by bringing about plots and demagoguery and uprisings, they prevented the completion of the building as long as King Cyrus lived. And they were kept from building for two years until the reign of Darius.

Now in the second year of the reign of Darius, the prophets Haggaios and Zacharias the son of Eddo prophesied to the Judeans who were in Judea and Ierousalem, in the name of the Lord, God of Israel, who is over them. Then Zorobabel the son of Salathiel and Iesous the son of Josedek arose and began to build the house of the Lord that is in Ierousalem, the prophets of the Lord joining in and helping them.

At the same time, there came to them Sisinnes, the governor of Syria and Phoenicia, and Sathrabouzanes and their associates, and they said to them, "By whose order to you are you building this house and this roof and are finishing all the other things? And who are the builders that are finishing these things?" And the elders of the Judeans had favor with the captives, due to consideration from the Lord, and they were not prevented from building until Darius would be notified about them and his orders be issued.

A copy of a letter Sisinnes, the governor of Syria and Phoenicia—and Sathrabouzanes and their associate leaders in Syria and Phoenicia—wrote to Darius and sent,

"To King Darius, greetings! Let it be fully known to our lord the king that, when we arrived in the region of Judea and entered the city of Ierousalem, we found the elders of the Judeans of the captivity building in the city of Ierousalem a great new house for the Lord, using smoothed stones with costly timbers in the walls, and that those projects are proceeding with speed and that the work is going well in their hands and that they are being completed with all splendor and care. Then we inquired of these elders, saying, 'By whose orders are you building this house and laying the foundations of these projects?' So, in order that we might inform you and write you about who the individuals are that lead them, we questioned them and asked them for the list of the names of the proponents. But they answered us, 'We are the servants of the Lord who created heaven and earth. And the house had been built rather many years ago by a great and strong king of Israel, and it was completed. And when our fathers sinned against the heavenly Lord of Israel, he gave them into the hands of Nabouchodonosor, king of Babylonia, king of the Chaldeans. They, having pulled it down, both burned the house and carried off the people captive to Babylon. But in the first year that Cyrus reigned over the country of Babylonia, King Cyrus wrote that they could build this house. And the sacred vessels of gold and silver, which Nabouchodonosor had taken out of the house in Ierousalem and stored in his own shrine, these Cyrus the king took out again from the shrine in Babylon, and they were given to Zorobabel and Sanabassaros the governor, and he ordered him to return all these vessels and put them in the shrine in Ierousalem, and that this shrine of the Lord should be built on its site. Then when this Sanabassaros arrived, he put in the foundations of the house of the Lord that is in Ierousalem, and although it has been in the process of construction from that time until now, it has not reached completion. Therefore, O King, if it is judged right, let there be a search in our lord king’s royal archives in Babylon, and if it is found that the building of the house of the Lord, which is in Ierousalem, was done with the consent of Cyrus the king and if it be judged right by our lord king, let him give us directions about these things."

Then King Darius ordered that search be made in the royal archives that were stored in Babylon. And in Ecbatana, the bastion that is in the country of Media, one volume was found in which the following was recorded, "The first year of the reign of Cyrus: King Cyrus ordered that the house of the Lord that is in Ierousalem, where they make offerings with perpetual fire, be built; its height is to be sixty cubits and its width sixty cubits, with three courses of smoothed stones and one course of new native timber, and the cost to be paid from the house of Cyrus the king. And the sacred vessels of the house of the Lord, both of gold and of silver, which Nabouchodonosor took out of the house in Ierousalem and carried away to Babylon, should be restored to the house in Ierousalem where they used to be in order that they be placed there."

Now, he ordered Sisinnes, the governor of Syria and Phoenicia, and Sathrabouzanes and their associates and those who were appointed as leaders in Syria and Phoenicia to take care to keep away from the place and to permit Zorobabel the servant of the Lord and governor of Judea and the elders of the Judeans to build that house of the Lord at the site. And I have also instructed that they build it completely and that they watch carefully that they work closely with those who have returned from the captivity of Judea until the house of the Lord be finished and that from the tribute of Coele-Syria and Phoenicia a portion be scrupulously given to these people, to Zorobabel the governor, for sacrifices to the Lord, for bulls and rams and lambs, and likewise also wheat and salt and wine and oil, perpetually, on a yearly basis, without quibbling, for daily use as the priests in Ierousalem may indicate, in order that libations may be offered to the Most High God for the king and his servants, and they might pray for their life, and I order that, if any should transgress or even not act on any of the things herein said and written, a beam should be taken out of their own house, and they should be hanged upon it, and their property be forfeited to the crown."

*Or tower *Or burned incense *Possibly children
whose his name is there called upon, destroy any king and nation that shall stretch out its hand to hinder or damage that house of the Lord that is in Jerusalem.

33 "I, King Darius, have decreed that it be done with all diligence as here prescribed."

7 Then Sisinni, the governor of Coele-Syria and Phoenicia, and Sathrabouzanes and their associates, in compliance with the orders given by King Darius, supervised the sacred work with very great care, assisting the elders of the Judeans and the temple officials. And the sacred work prospered while the prophets Haggaios and Zacharias were prophesying, and they completed it by the sixth year of Darius, the king of the Persians, due to the ordinance of the Lord, God of Israel, and with the consent of Cyrus and Darius and Artaxerxes, kings of the Persians. The holy house was completed by the twenty-third of the month of Adar, in the sixth year of King Darius. And the sons of Israel, even the priests, the Leuites and the rest of those added from the captivity, acted in accordance with what is in the book of Moyses. At the dedication of the temple of the Lord, they offered one hundred bulls, two hundred rams, four hundred lambs, twelve male goats for the sin of all Israel, according to the number of the twelve tribal leaders of Israel, and the priests and the Leuites stood in their vestments, by tribe, for the projects of the Lord, God of Israel, following the book of Moyses, and the doorkeepers stood at each gateway.

10 And the sons of Israel, of those from the captivity, celebrated the passcha on the fourteenth of the first month, when the priests and the Leuites had been sanctified together. And not all sons of the captivity were sanctified, because the Leuites who had returned from the captivity, had been sanctified, together with the priests and the rest of those who added to their number, the twelve leaders of Israel, and the priests and the Leuites stood in their vestments, by tribe, for the projects of the Lord, God of Israel. And the sons of Israel who had returned from captivity, sanctified for their brothers the priests and for themselves. And the sons of Israel who had returned from captivity, sanctified for the Lord, all those who had been separated from the abominations of the nations of the land, as they were seeking the Lord. They also celebrated the feast of unleavened bread seven days, rejoicing before the Lord, because he had changed the will of the king of the Assyrians concerning them, to strengthen their hands for the projects of the Lord, God of Israel.

8 And later than these, when Artaxerxes king of the Persians was reigning, Esdras came—son of Saraia the son of Ezeria the son of Chelkias the son of Salemos the son of Saddoukos the son of Achitob the son of Amarias the son of Ezias the son of Mareroth the son of Zaraias the son of Saouia the son of Bokka son of Abisoue the son of Phinees the son of Eleazar the son of Aaron the first priest.

This Esdras went up from Babylon as a scribe, being a man of genius in the law of Moyses, which had been delivered by the God of Israel, and the king showed him honor, for he found favor before the king in all his requests. And some of the sons of Israel and of the priests and Leuites and temple-musicians and doorkeepers and temple-slaves came back with him to Jerusalem in the seventh year of the reign of Artaxerxes, in the fifth month (this was the king’s seventh year), for they left Babylon on the new moon of the first month and arrived in Jerusalem on the new moon of the fifth month, due to the successful journey that the Lord gave them. For Esdras possessed much knowledge, so that he omitted nothing from the law of the Lord or the commandments to teach all Israel all the statutes and judgments.

8 The written ordinance from Artaxerxes the king, having come to the attention of Esdras the priest and reader of the law of the Lord, a copy of which follows,

9 "King Artaxerxes to Esdras the priest and reader of the law of the Lord, greetings. Since I on my part have also decided on humane treatment, I have given orders that those that desire of the nation of Judeans and of the priests and the Leuites and, moreover, those in our own realm—if they so choose—go together with you to Jerusalem. Let as many as are so disposed, therefore, set out with you, just as both I and the seven Friends, my counsellors, have decreed, in order to look into the affairs of Judea and the affairs of Jerusalem, in accordance with what is in the law of the Lord, and to take along to Jerusalem the gifts for the Lord of Israel that both I and the Friends have vowed and to collect for the Lord in Jerusalem all the gold and silver that may be found in the country of Babylonia, together with what is given by the nation for the temple of their Lord which is in Jerusalem, both the gold and the silver for bulls and rams and lambs and what goes with them, all as to offer sacred gifts on the altar of their Lord, which is in Jerusalem. And whatever you, along with your kindred, wish to do with gold and silver, discharge it in accordance with the will of your God; also you shall place before your God who is in Jerusalem the sacred vessels of the Lord that have been given you for the use of the temple of your God that is in Jerusalem. And whatever else occurs to you as required for the temple of your God, you will provide out of the royal treasury.

19 "Moreover, I, King Artaxerxes, have ordered the treasurers of Syria and Phoenicia that whatever Esdras the priest and reader of the law of the Most High God sends for, they are to take care to give to him, up to one hundred talents of silver, and likewise also up to one hundred kors of wheat and one hundred measures of wine and salt in abundance. Let all things prescribed in accordance with the law of God be scrupulously fulfilled for the Most High God so that wrath may not come upon the realm of the king and his sons. You are also informed that no tribute or any other imposition be laid on any of the priests and the Leuites and temple-musicians and doorkeepers.

a Or for all his worthy projects b Heb 1 kor = 22 liters c Gk 1 metretes = 22 liters
and temple-slaves and officials of this temple and that no one has authority to impose such things on them.

23 “And you, Esdras, in keeping with the wisdom of God, appoint judges and justices to judge all those who know the law of your God, throughout all Syria and Phoenicia; moreover you shall teach it to those who do not know. 24 And all who transgress both the law of your God and the royal law shall be strictly punished, whether by death and physical punishment or by financial penalty or arrest.”

25 Blessed be the Lord alone, who put this into the heart of the king, to glorify his house, which is in Jerusalem, 26 and who honored me before the king and those who gave him counsel and all his friends and nobles. 27 For me—I became encouraged by the support of the Lord my God, and I gathered men from Israel to go up with me.

28 And these are the leaders, by their paternal families and their groups, who went up with me from Babylon in the reign of Artaxerxes the king:

29 Of the sons of Phinees, Garsomos. Of the sons of Ietamaros, Ganelos. Of the sons of David, Hatoum, the son of Sechanias. 30 Of the sons of Phoros, Zacharias, and with him a hundred fifty men from the register. 31 Of the sons of Pahaum, Eliaosias son of Zaraias, and with him two hundred men. 32 Of the sons of Zatok, Sechanias son of Lias, and with him two hundred fifty men. 33 Of the sons of Elam, Atsias son of Gotholias, and with him seventy men. 34 Of the sons of Saphaias, Zaraias son of Michaelos, and with him seventy men. 35 Of the sons of Ioab, Abadas son of Iezelos, and with him two hundred twelve men. 36 Of the sons of Bania, Saliom, son of Josephias, and with him sixty men. 37 Of the sons of Babi, Zacharias son of Bethai, and with him twenty-eight men. 38 Of the sons of Asgath, Ioanes son of Hakatan, and with him a hundred ten men. 39 Of the sons of Adonis, Ben son of Iosaphias, and with him a hundred fifty men. 40 Of the sons of Bago, Outhi son of Samaias, and with him seventy men. 41 And they gathered them at the river called Theras, and we encamped at that spot three days, and I inspected them. 42 And when I found there none of the sons of the priests or of the Leuites, 43 I sent word to Eleazaros and Icoulcos and Maasmas and Elnatan and Samaias and Ioribos, Nathan, Elnatan, Zacharias and Mosollamos, who were the leaders and men of knowledge, 44 and I told them to go to Addaios, who was the leading man at the place of the treasury 45 and commanded them to discuss with Addaios and his kindred and the treasurers at that place to send us men to serve as priests in the house of our Lord. 46 And by the mighty hand of our Lord they brought us knowledgeable men of the sons of Mooli son of Leui son of Israel: Asebebias and his sons and kindred, who numbered eighteen; 47 also Hasebias and Announos and Osaias, a brother from the sons of Chanounaios, and their sons, twenty men; 48 and of the temple-slaves, whom David and the leaders had given for the service of the Leuites, two hundred twenty temple-slaves; the list of all their names was reported.

49 And I proclaimed there a fast for the young men before our Lord 50 so that we could seek from him both a successful journey for ourselves and for our children and the livestock that were with us. 51 For I hesitated to ask the king for both foot soldiers and cavalry and for an escort for security against those who were opposed to us, 52 for we had said to the king, “The strength of our Lord will be with those who seek after him for complete restoration.” 53 And again we petitioned our Lord about all these things, and we found him very merciful.

54 And I set apart twelve men from the tribal leaders of the priests, both Serebias and Hasamias, and ten men from their kindred with them, 55 and I weighed out to them the silver and the gold and the sacred vessels of the house of our Lord, which the king himself had granted—and his counselors and the nobles and all Israel. 56 And when I had weighed out, I handed over to them six hundred fifty talents of silver and silver vessels worth a hundred talents and a hundred talents of gold and twenty items of wrought gold and twelve bronze vessels of fine bronze that glittered like gold. 57 And I said to them, “You too are holy to the Lord, and the vessels are holy, and the silver and the gold as a vow to the Lord, Lord of our fathers. 58 Be watchful and on guard until you deliver them to the tribal leaders of the priests and the Leuites and to the leaders of the paternal families of Israel, in Jerusalem, in the priests’ chambers of the house of our Lord.” 59 And the priests and the Leuites who took along the silver and the gold and the vessels that had been in Jerusalem carried them to the temple of the Lord.

60 And when we had left the river Theras on the twelfth of the first month, we traveled until we arrived in Jerusalem by the mighty hand of our Lord, which was upon us; the Lord rescued us from investigation—from every enemy, and we came to Jerusalem. 61 And when we had been at that location three days, the silver and the gold having been weighed were handed over in the house of our Lord to the priest Marmothi of Ourias—62 and with him was Eleazar the son of Phinees, and there were with them the Leuites, losadosos son of lesous and Moeth son of Sabanos—all by count and weight, and the weight of everything was recorded at that very time.

63 Now, those who had arrived from captivity offered sacrifices to God, Lord of Israel: twelve bulls on behalf of all Israel, ninety-six rams, seventy-two lambs, twelve male goats for deliverance—all as a sacrifice to the Lord. 64 And they delivered the king’s ordinances to the royal stewards and to the governors of Coele-Syria and Phoenicia, and they honored the nation and the temple of the Lord.

65 And when these things had been completed, the leaders came to me, saying, 66 “The nation of Israel and the rulers and the priests and the
Leuites have not put away from themselves the alien nations of the land as their uncleanness requires—the Chananites and Chettites and Pher-ezites and Jebousites and Moabites and Egyptians and Idumeans. 67 For both they and their sons have lived with their daughters, and the holy seed has been mixed with the alien nations of the land, and from the beginning of the matter the leaders and the nobles have been sharing in this lawlessness. 68 And it happened that, as soon as I heard these things, I tore my garments and my sacred clothing and pulled out hair from my head and beard and sat in anxiety and grief. 69 And all that were ever moved at the word of the Lord of Israel gathered together to me, as I mourned over this lawlessness, and I sat grief-stricken until the late afternoon sacrifice. 70 And when I rose from my fast, with my garments and my sacred clothing torn, when I had bent my knees and stretched out my hands to the Lord, I said, 71 "O Lord, I am ashamed; I am embarrassed before your face. 72 For our sins have exceeded the height of our heads, and our mistakes had piled up to the sky 73 already from the times of our fathers, and we are in great sin to this day. 74 And on account of our sins and the sins of our fathers, we with our kindred and with our kings and with our priests were given over to the kings of the earth for sword and captivity and plundering, in shame until this selfsame day. 75 And now in some measure mercy has come to us from you, O Lord, so that a root has been left to us and a name in the location of your holiness, 76 even to uncover our light in the house of our Lord, to give us food in the time of our slavery. And when we were in slavery, we were not forsaken by our Lord, 77 but he brought us into favor before the kings of the Persians, to give us nourishment and to honor our temple and to raise desolate Sion for us as a stronghold in Judea and Jerusalem.

78 And Esdras stood up and said to them, "You have broken the law and married alien women to add sins to Israel. 79 And though he spent the night there, he did not taste food or drink water, mourning over the great acts of lawlessness of the multitude. 80 And a proclamation occurred throughout the whole of Judea and Jerusalem to all who had returned from the captivity that they should assemble at Jerusalem. 81 And if any did not present themselves within two or three days, in accordance with the judgment of the ruling elders, their livestock would be devoted to temple use, and he himself would be deemed estranged from the multitude of the captivity. 82 And all those from the tribe of Lousas and Benjamin assembled together at Jerusalem within three days; this was the ninth month, on the twentieth of the month. 83 And the entire multitude sat together in the large open area before the temple, shivering because of present winter. 84 And Esdras stood up and said to them, "You have broken the law and married alien women to add sins to Israel. 85 Now then, give glory, as a confession, to the Lord, God of our fathers, and do his will, and be separate from the nations of the land. 86 For you, O Lord, you canceled our sins and gave to us results from our evil deeds and our great sins. 87 Behold, we are now before you with our lawless deeds, for no one is able to stand in your presence any longer because of these things."

88 And when Esdras was praying—he was making confession—weeping, on the ground before the temple, there gathered to him a very large crowd from Jerusalem, men and women and youths. For there was great weeping among the multitude. 89 And Lechiania son of leelos, of the sons of Israel, called out and said to Esdras, "We have sinned against the Lord and have married alien women from the nations of the land. Even now there is hope for Israel. 90 Let us take an oath to the Lord on this, that we will put out all our alien wives along with their children, because it was judged right by you—and as many as submit to the authority of the law of the Lord. 91 Rise up, and get it done, for the task is yours, and we are with you to enforce it." 92 And Esdras stood up and put under oath the tribal leaders of the priests and the Leuites of all Israel to do this. And they took an oath.

9 And Esdras got up and went from the court of the temple to the priest’s chamber of Ioanan the son of Eliasibos. 2 And though he spent the night there, he did not taste food or drink water, mourning over the great acts of lawlessness of the multitude. 3 And a proclamation occurred throughout the whole of Judea and Jerusalem to all who had returned from the captivity that they should assemble at Jerusalem. 4 And if any did not present themselves within two or three days, in accordance with the judgment of the ruling elders, their livestock would be devoted to temple use, and he himself would be deemed estranged from the multitude of the captivity. 5 And all those from the tribe of Lousas and Benjamin assembled together at Jerusalem within three days; this was the ninth month, on the twentieth of the month. 6 And the entire multitude sat together in the large open area before the temple, shivering because of present winter. 7 And Esdras stood up and said to them, "You have broken the law and married alien women to add sins to Israel. 8 Now then, give glory, as a confession, to the Lord, God of our fathers, and do his will, and be separate from the nations of the land and from the alien women."

10 And the entire multitude shouted and said with a loud voice, "We will do as you have said. 11 But the multitude is large, and the weather is wintry, and we do not have the strength to stand in the open air and have not found it, and the task we cannot do in one day or two. For we have sinned rather much in these things. 12 But let the leaders of the multitude take a stand, and let all those from our settlements, as many as have alien wives, come, having received time, 13 and furthermore the elders and judges of each location, until they undo from us the anger of the Lord over this matter."

Or holy precinct
14 Ionathas son of Azaelos and Iezias son of Thokanos undertook the matter on these terms, and Mosollamos and Leuis and Sabbataios served together as arbitrators for them. 15 Those from the captivity acted in accordance with all this.

16 And Esdras the priest chose for himself men who were leaders of their paternal families, all of them by name, and on the new moon of the tenth month they sat down together to examine the matter. 17 And the cases of the men who had taken to themselves alien wives were brought to an end by the new moon of the first month.

18 And of the priests, those who gathered together and were found to have alien wives were: 19 of the sons of Iesous son of Iozedek and his kindred, Maseas and Eleazaros and Ioribos and Iodanos. 20 And they put on their hands to put away their wives and as expiation to offer rams for their mistake. 21 And of the sons of Emmer: Hana-nias and Zabdaios and Manes and Samaios and Iereel and Azarias. 22 And of the sons of Pha-siour: Elioenais, Maesias, Iazaios and Nathanaelos and Okidelos and Saltaias.

23 And of the Leuites: Iozabdos and Semeis and Kolios (this is, Kalitas) and Pathaios and Ooudas and Ioanas. 24 Of the temple-musicians: Eliasibos, Bakchouros. 25 Of the doorkeepers: Salloumos and Tolbanes.

26 Of Israel: of the sons of Phoros: Iermas and Iezias and Melchias and Miaminos and Eleazaros and Io- danos. 27 Of the sons of Isamos: Ieremehos and Iezias son of Iozedek and his kindred, Maseas and Eleazaros and Ioribos and Iodanos. 28 And of the sons of Iezias: Ieremoth and Elias. 29 And of the sons of Ieremia: Hananias, Phalias were teaching the law of the Lord and were reading the law of the Lord to the multitude, at the same time inspiring the reading.

30 And of the sons of Mani: Olamos, Mallouchos, Ied. Kollos, Kalitas, Ieremio, Azaelos and Zerbaitos. 31 And of the sons of Addi: Naathos and Mamos and Lakkounos and Naidos and Matthanias and Sathaios.

32 And of the sons of Hannan: Elionas and Asaias and Melchias and Sabbaias and Simon Chosaios. 33 And of the sons of Hasom: Maltannaios and Mattathaias and Sabadaious and Eliphlat and Manasses and Semei. 34 And of the sons of Baani: Ieremia, Moadios, Maeros, Iouel, Mamdai and Pedias and Anos, Karabasion and Eliasibos and Mammitanaimos, Elias, Bannous, Elilas, Someis, Selemias, NathaniAS. And of the sons of Ezra: Sesis, Ezril, Azaelos, Samaitos, Zambris, Iosepos. 35 And of the sons of Nooma: Mazitias, Zabadaias, Edais, Iouel, Banaias.

36 All these had married alien women, and they divorced them together with their children.

37 And the priests and the Leuites and those from Israel settled down in Jerousalem and throughout the country. On the new moon of the seventh month—and the sons of Israel were in their settlements—38 and the entire multitude gathered with one accord in the large open area before the gateway toward the east of the temple, 39 and they told Esdras the chief priest and reader to bring the law of Moyses that had been handed over by the Lord, God of Israel. 40 And Esdras the chief priest brought the law for the entire multitude, from man to woman, and for all the priests to hear the law, on the new moon of the seventh month. 41 And he kept reading aloud in the large open area before the gateway of the temple from dawn until midday in the presence of both men and women, and the entire multitude gave its attention to the law. 42 And Esdras the priest and reader of the law stood on the wooden platform that had been prepared, 43 and beside him stood Mattathiaos, Sammous, Hananias, Azarias, Ouiras, Hezekiaos and Baalsamos on his right 44 and on his left Phadaios, Misael, Melchias, Lothasoubos, Nabarias, Zacharias. 45 And when Esdras took up the book of the law in the presence of the multitude (for he was seated in the place of honor in the presence of all) 46 and when he opened the law, they all stood straight. And Esdras blessed the Lord, God Most High, God Sabaoth, Almighty, 47 and the whole multitude exclaimed “Amen,” and when they lifted up their hands and fell to the ground, they did obeisance to God. 48 The Leuites Iesous and Annious and Sarabias, Iadinos, Iakoubos, Sabbataios, Hautaias, Maiannas, Kalitas, Azarias and Isozabdos, Hananias, Phalias were teaching the law of the Lord and were reading the law of the Lord to the multitude, at the same time inspiring the reading.

49 And Hattharates said to Esdras, the chief priest and reader, and to the Leuites who were teaching the multitude, with regard to all, 50 “This day is holy to the Lord”—and all were weeping when they heard the law—51 “so proceed, and eat fats, and drink sweet drinks, and send portions to those who do not have. 52 for the day is holy to the Lord. And do not be sorrowful, for the Lord will exalt you.” 53 And the Leuites were commanding all the common people, saying, “This day is holy; do not be sorrowful.” 54 And they all departed to eat and drink and enjoy themselves and to give portions to those who had none and to be greatly joyful, 55 because they were also inspired by the words by which they had been taught, and they had gathered together.
The NETS translation of 2 Esdras is based on the standard critical edition prepared by Robert Hanhart (Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum XVIII.2: Esdræ liber II [Göttingen: Vandenhoeck & Ruprecht, 1993]). The text of this edition was followed almost invariably for the translation. Only at 4.21–22 have I departed from it, where have I followed Codex B. I have not adhered as closely to the punctuation provided by Hanhart.

**Translation Profile of the Greek**

This book is known as Esdræ B in the Greek tradition. The title “2 Esdras” also has been used for three other works: the Vulgate translation of Nehemiah; the later Latin-manuscript book that consists of chapters 1–2 of the Vulgate book 4 Esdras, which is also known as 5 Ezra in scholarship or 2 Esdras 1–2 in modern translations; and the modern English translations of 4 Esdras from the Vulgate (scholarship’s 4 Ezra, 5 Ezra, and 6 Ezra), such as in the NRSV.

1 Esdras (Esdræ A) and 2 Esdras are one pair of double traditions found in Septuagint collections (see as well the double traditions of Daniel and Esther). They represent material from the Hebrew-Aramaic 2 Chronicles (2 Supplements), Ezra (2 Esdræ 1–10), and Nehemiah (2 Esdræ 11–23). The general relationship of content among the various versions is as follows:

<table>
<thead>
<tr>
<th>2 Esdras</th>
<th>1 Esdras</th>
<th>Additional parallels</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1–3</td>
<td>2.1–5</td>
<td>2 Chr (2 Suppl) 36.22–23</td>
</tr>
<tr>
<td>1.4–11</td>
<td>2.6–14</td>
<td>2.15–25</td>
</tr>
<tr>
<td>4.6–24</td>
<td>5.7–45</td>
<td></td>
</tr>
<tr>
<td>2.1–70 // 17.7–73</td>
<td>5.46–70</td>
<td></td>
</tr>
<tr>
<td>3.1–4.5</td>
<td>6.1–9.36</td>
<td></td>
</tr>
<tr>
<td>5.1–10.44</td>
<td>9.37–55</td>
<td></td>
</tr>
<tr>
<td>17.73–18.12</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Greek 2 Esdras is arguably the most pedantic of the translations of biblical books found in “the Septuagint” and is possibly the best representative of an “interlinear translation.” It has not fared well in scholarly assessments, being described as “a very literal and servile translation of the Hebrew,”1 “un-Greek, literal and mechanical,”2 a translation that “discloses servile conformity to the Hebrew and Aramaic original, at the cost of clarity, and thus fails to attain even the pretence of Greek idiomatic expression, not to speak of distinction in diction.”3 Subsequent examination has only confirmed such conclusions.4 The difficult nature of the Greek in this book makes its translation problematic. This translation into English makes an attempt to remain faithful to the Greek but also to render it into grammatical English.

**General Character**

The translator of 2 Esdras used a Hebrew-Aramaic text that was of the Masoretic tradition (MT) of texts and translated it by a slavish adherence to the forms and order of the source text and with little in the

---

3 Pfeiffer, *History* 248.
way of creativity or translator’s license. The translation is so close to the MT that there is very little change even of word order, a feature hard to reflect in the English translation.

Another feature is easier to reflect, however. With very few exceptions, where a Hebrew-Aramaic conjunctive ה occurs in the MT, it is rendered by καί in this translation. This is different from other OG/Septuagint books where there tends to be somewhat more variety. So extreme is this feature of 2 Esdras that there are only four occurrences of δέ anywhere in the book (2.64; 5.12; 7.9; 19.18), and for those four occurrences only at 7.9 is there a ה in the source text, the other three being introduced without explicit warrant. Given this approach to the translation of the Hebrew and Aramaic, in the NETS translation of 2 Esdras there is no attempt to represent the various nuances possible when rendering καί, with the result that “and” is grossly overused.

Transcription
Another significant characteristic of this book is that there are 35 transcriptions used 67 times, and this does not include the transcription of the over 500 names that occur in the genealogies and lists. This use of transcriptions is not consistent throughout the book. Thus, for example, for the same Hebrew word, מְנִיתָנִי, we find מְנִיתִן (2.43; 21.3) and מְנִיתִים (2.58, 70; 7.7, 24; 8.17, 20; 13.26; 17.46, 60, 73; 20.28), and for another, ἁξιός, ἱππόλος (13.26) and ὁφλᾶς (13.27). The treatment of names in the book is also inconsistent, so that one finds, for example, Ἁδιν (2.15), Ἁδίν (8.6) and Ἡδίν (17.20) for Ἡδίν; Ἄμμονταί (23.1) and Ἄμμωνι (9.1) for Ἄμμων; Ἄνα (2.10), βανού (10.29) and βανιάς (18.7) for βανοῦ; Ἡρώ (2.32), Ἡρέ (2.39), ἑβρα (20.5) and Ἀρέμ (22.15) for Ἕβρα; Κωλίτας (10.23), Κωλίτος (18.7) and Κωλίανα (20.10) for Ἑβραί; Ἁλεο (7.2), Ἁλεού (20.21) and Ἁλεού (23.13) for Ἕβρα.

Pleonasm
In this book there are scattered examples of redundant adverbs and pronouns where the Greek uses the relative pronoun to translate ἃνθρωπος or τό when they function as relative particles marking the connection between two independent clauses. When the Hebrew or Aramaic clause has an adverb or pronoun, it is rendered redundantly, such as in 1.4: “And every one left shall go up from all the places where ἃνθρωπος – ὁ ἐκεῖ he resides there (Ἐθνος – οὗ ἐκεῖ).” These are redundant in Greek and therefore have been rendered into equally redundant English.

Lists and the lack of grammaticality
A more difficult grammatical problem is encountered at 9.1; 10.18; 13.24–25, 26, 31; 14.13; 21.4–7, 25–30 where there are lists of two or more people or items in the MT in which Greek grammar seems to have been abandoned and the words are listed without grammatical connection to the first item in the list. In this translation we have found ways to render these, taking into account what is possible given Greek grammar and knowing what the translator probably saw in the source text. They are awkward translations, but not as awkward as the Greek.

THE NETS TRANSLATION OF 2 ESDRAS
Whereas the Greek follows its parent MT text very closely, we have tried to maintain as many connections to the NRSV as possible, within the guidelines of the project. Where the Greek is gender specific, such as in the use of ἄνδρον, we have made the translation specific. Given the pedantic nature of the translation, where “sons of” is found in what could arguably be a generic form, we have rendered it with the gender specific “sons of,” etc.

EDITORIAL POLICY
Whereas 2 Esdras in the OG/Septuagint is the translation of both Ezra and Nehemiah, the chapters do not follow the MT for the book of Nehemiah: 2 Esdras 1–10 is the translation of Ezra 1–10, and 2 Esdras 11–23 is the translation of Nehemiah 1–13.

Versification differs among editions of 2 Esdras and from the MT:

<table>
<thead>
<tr>
<th>Hanhart and English translations of Nehemiah</th>
<th>MT and Rahlfs</th>
</tr>
</thead>
<tbody>
<tr>
<td>14(4).1–6</td>
<td>3(13).33–38/37</td>
</tr>
<tr>
<td>18(8).1a</td>
<td>7(17).73b</td>
</tr>
<tr>
<td>19(9).38</td>
<td>10(20).1</td>
</tr>
<tr>
<td>20(10).1–39</td>
<td>10(20).2–40</td>
</tr>
</tbody>
</table>
1 And in the first year of Cyrus, king of the Persians, in order that the word of the Lord from the mouth of Jeremia might be fulfilled, the Lord stirred up the spirit of Cyrus, king of the Persians, and he commanded an utterance in all his kingdom, indeed in written form, saying:

2 "Thus said Cyrus, king of the Persians: the Lord, the God of heaven, has given me all the kingdoms of the earth, and he himself has visited upon me to build him a house in Jerusalem, which is in Judea. Who is there among you from all his people? And his God will be with him, and he will go up to Jerusalem, which is in Judea, and let him build the house of Israel's God; he is the God who is in Jerusalem. And every one shall go up from all the places where he resides there, and the men of his place shall receive them with silver and gold and with goods and animals, besides the freewill offering for the house of the God who is in Jerusalem."

5 And the chiefs of the paternal families of Lousa and Beniamin and the priests and the Levites got up, all of whom God had stirred up their spirit, to go up to build the Lord's house, which is in Jerusalem. And all from round about prevailed with their hands with vessels of silver, with gold and with goods and with livestock and with presents, besides the things that were freely offered. And King Cyrus brought out the vessels of the house of the Lord, which Nabouchodonosor took from Jerusalem and placed them in the house of his god. And Cyrus, king of the Persians, brought them out onto the hand of Mithridates Garbarenos, and he counted them for Sasabassar, the ruler of Lousa. And this was their number: gold wine coolers, thirty, and silver wine coolers, thirty, and silver ones and other vessels, one thousand; 2 gold chephoures, thirty, and silver ones and other vessels, one thousand; 3 Gold, silver, gold wine coolers, thirty, and silver wine coolers, thirty, and silver ones and other vessels, one thousand; 4 gold wine coolers, thirty, and silver ones and other vessels, one thousand; 5 All the vessels in gold and silver, five thousand four hundred, every one of which went up with Sasabassar from the exile out of Babylon to Jerusalem.

2 And these are the sons of the country, who went up from the captivity of the exile, which Nabouchodonosor, king of Babylon, had exiled to Babylon, and they returned to Jerusalem and Lousa, a man to his city, who went with Zoroabell: Jesus, Nenias, Saraia, Reelias, Mardochaios, Balasan, Masphar, Bagouai, Recum, Baana.

Number of the men of the people of Israel:
3 sons of Phoros, two thousand one hundred seventy-two; 4 sons of Saphatia, three hundred seventy-two; 5 sons of Ares, seven hundred seventy-five; 6 sons of Phaathomab—in reference to the sons of Jesus, of Ioab—two thousand eight hundred twelve; 7 sons of Ilam, one thousand two hundred fifty-four; 8 sons of Zaththoua, nine hundred forty-five; 9 sons of Zakhiai, seven hundred sixty; 10 sons of Banou, six hundred forty-two; 11 sons of Babai, six hundred twenty-three; 12 sons of Azgad, one thousand two hundred twenty-two; 13 sons of Adonikam, six hundred sixty-six; 14 sons of Bagouai, two thousand fifty-six; 15 sons of Addin, four hundred fifty-four; 16 sons of Ater—in reference to Hezekias—ninety-eight; 17 sons of Bassou, three hundred twenty-three; 18 sons of Iora, one hundred twelve; 19 sons of Hanou, two thousand twenty-three; 20 sons of Gaber, ninety-five; 21 sons of Baithleem, one hundred twenty-three; 22 sons of Netopia, fifty-six; 23 sons of Anthoth, one hundred twenty-eight; 24 sons of Azmooth, forty-two; 25 sons of Kariatharim, Chaphira and Beroth, seven hundred forty-two; 26 sons of the Rama and of Gabaa, six hundred twenty-one; 27 sons of Machmee, one thousand two hundred twenty-two; 28 sons of Baithel and Aia, four hundred twenty-three; 29 sons of Nabo, fifty-two; 30 sons of Magebis, one hundred fifty-four; 31 sons of Elmar, one thousand two hundred fifty-four; 32 sons of Heram, three hundred twenty; 33 sons of Lod, Hadid and Ono, seven hundred twenty-five; 34 sons of Jericho, three hundred forty-five; 35 sons of Senaa, three thousand six hundred thirty.

36 And the priests: sons of Ledoua—in reference to the house of Ledoua—nine hundred seventy-three; 37 sons of Emmer, one thousand fifty-four; 38 sons of Phasour, one thousand two hundred forty-seven; 39 sons of Herem, one thousand seven.

40 And the Levites: sons of Jesus and Kadmiel—in reference to the sons of Hodouia—seven hundred forty-four. 41 The singers: sons of Asaph, one hundred twenty-eight. 42 Sons of the gatekeepers: sons of Sellow, sons of Ater; sons of Telmon; sons of Akoub; sons of Haata; sons of Sobaia, in all one thousand thirty-nine.

---

1 i.e. proclamation
2 Cf. Heb = treasurer
3 Heb = bowls
4 Possibly Jesus Ioab
And the seventh month arrived, and Israel was in their cities, and the people gathered as one man to Jerusalem. 3And Iesous the son of Losedek and his brothers the priests and Zorobabel the son of Salathiel and their brothers got ready and built the altar of the God of Israel in order to offer up whole burnt offerings on it, according to the things written in the law of Moyses the man of God. 4And they prepared the altar on its prepared basis, because they had dared upon them from the peoples of the countries, and a whole burnt offering to the Lord was mounted upon it, in the morning and at evening. 5And they observed the feast of tents, according to what was written, and the whole burnt offerings day by day, by number, according to decision, a matter of a day for its day, and after that the whole burnt offerings of perpetuity and those for the new moons and for all the consecrated feasts to the Lord and the freewill offering of everyone who was making a freewill offering to the Lord. 6On day one of the seventh month they began to offer up whole burnt offerings offerings of everyone who was making a freewill offering to the Lord, and the foundation of the Lord's house was not laid. 7And they gave silver to the stonecutters and the carpenters and food and drink and oil to the Sidonians and the Tyrians, to bring cedar trees from the Lebanon to the sea of Joppae, according to the grant of Cyrus, king of the Persians, to them. 8And in the second year of their going to the house of God at Jerusalem, in the second month, Zorobabel the son of Salathiel and Iesous the son of Losedek and the rest of their brothers, the priests and the Leuites and all who were coming to Jerusalem from the captivity made a beginning and appointed the Leuites, from twenty years old and upward, over those who were doing the projects in the Lord's house. 9And Iesous and his sons and his brothers, Kadmiel and his sons, sons of Iouda, sons of Hasepherath; sons of Phadoura; 51sons of Ieala; sons of Hatipha. 52Sons of Abdeselma: sons of Sotai; sons of Hasepherath; sons of Phadoura; 56sons of Ieala; sons of Kerkon; sons of Geddel; 57sons of Saphata; sons of Hattil; sons of Phacherath of Hasaboin; sons of Emei. 58All the nathinema and sons of Abdeselma were three hundred ninety-two. 59And the following were those who went up from Thelmelech, Thelaresa, Cheroub, Edan, Emmer and were not able to proclaim their paternities when they came to the Lord's house, 60sons of Dalaia; sons of Boua; sons of Tobla; 61sons of the priests: sons of Hobaia; sons of Hakkous; sons of Berzellai (who took as wife one of the daughters of Berzellai the Galaadite and was called by their name). 62These, the methoesim, looked for their registration, and they were not found, and they were made near kin to the priesthood, 63and Hathershata spoke to them so that they would not eat from the holy of holies until a priest should arise for the things that enlighten and the things that are flawless. 64Now the whole assembly, as one, was forty-two thousand three hundred sixty, 65besides their male slaves and their servant girls—these were seven thousand three hundred thirty-seven. And these, there were two hundred male singers and female singers. 66Their horses seven hundred thirty-six; their mules two hundred forty-five; 67their camels four hundred thirty-five, and their donkeys six thousand seven hundred twenty. 68And some from the chiefs of the ancestral families, when they came to the Lord's house, which is in Jerusalem, made freewill offerings to the house of God in order to erect it on its prepared basis. 69According to their ability they gave silver to the temple servants and gold to the priests and the Levites and all who were coming to Jerusalem, and the foundation of the Lord's house was not laid. 70And the priests and the Leuites and those from the people and the singers and the gatekeepers and the nathinions settled in their cities, and all Israel in their cities.
paternal families and said to them, “Let us build with you, for we seek your God as you do, and we have been sacrificing to him since the days of Asaraddon, king of Assour, who brought us here.”

And Zorobabel and Iesous and the rest of the chiefs of the paternal families of Israel said to them: “It is not for us and for you to build a house for our God, because we ourselves together will build for the Lord, our God, as Cyrus, the king of the Persians, commanded us.”

And the people of the land were weakening the hands of the people of Iouda, and they were trying to hinder them from building and were hiring people against them, plotting to scatter their council all the days of Cyrus, king of the Persians, and until the reign of Darius, king of the Persians.

And in the reign of Assueros, in the beginning of his reign, they wrote a letter against those inhabiting Iouda and Ierousalem.

And in the days of Arhasastha, they wrote in peace—Mithridates, Tabeel with also the rest of his fellow-slaves—to Arhasastha, king of the Persians; the tribute collector wrote in Syrian a document, also having been translated. 2 Reoum, Baaltam and Samsai the scribe wrote one letter against Ierousalem to Arhasastha the king. 3 Reoum, Baaltam and Samsai the scribe and the rest of our fellow-slaves, the Dinians, Apharsachthians, Tarphallians, Apharsians, Archyians, Babylonians, Sousanachians, Dauians, Dauians, 10 the rest of the nations, whom the great and honorable Asennaphar deport ed and whom he settled in the cities of Somoron, and the rest beyond the river have rendered judgment as follows.” 11 This is the commandment of the letter that they sent to him:

“To Arhasastha the king. Your servants, men beyond the river. 12 Let it be known to the king that the Judeans, having come up from you to us, went to Ierousalem, the rebellious and wicked city, which they are building, and its walls have been finished, and they raised up its foundations. 13 Now then, let it be known to the king that, if that city is rebuilt and its walls finished, tributes will not accrue to you, nor will they give, and this is detrimental to kings and territories, and groups of fugitive slaves from long ago are in its midst. On that account this city was laid waste. 16 Therefore, we are making it known to the king that, if that city is built and its walls are finished, you do not have peace.”

And the king sent peace and tidings to Reoum, Baaltam and Samsai the scribe and the rest of their fellow-slaves who live in Samaria and to the rest of those from beyond the river: 18 The tribute collector whom you sent to us was summoned before me. 19 And a decision was made by me, and we searched and discovered that that city, from days of old, rises up against kings, and that rebellions and banishments occur in it, and kings became strong in Ierousalem and ruled over the whole west of the river, and full tributes and a share were given to them. 21 And now, make a decision that those men stop. And the city will no longer be built due to the decision, since you have been on guard against being slack in this matter, lest damage might perchance multiply to the detriment of kings.

23 Then the tribute collector of Arhasastha the king read before Reoum, Baaltam and Samsai the scribe, his own fellow-slaves. And they went quickly to Ierousalem and in Iouda and stopped them with horses and a force. 24 Then the work in Ierousalem on the house of God stopped and remained stopped until the second year of the reign of Darius, the king of the Persians.

And Haggaius the prophet and Zacharias the son of Addo prophesied a prophecy to the Judeans who were in Iouda and Ierousalem, in the name of Israel’s God, who was over them. 2 At that time Zorobabel the son of Salathiel and Iesous son of Iosedek set out and began to build the house of God, which is in Ierousalem, and with them were the prophets of God, helping them.

3 At the same time Thaththanai, the commander of the Judeans beyond the river, and Satharbozana, and their fellow-slaves came to them and spoke to them like this, “Who gave you a decision to build this house and to supply these materials?” 4 Then they said to them this: “What are the names of the men who are building this city?” 5 And the eyes of God were upon the captivity of Iouda, and they did not stop them until the advice was delivered to Darius. And then an answer about the matter was sent to the tribute collector.

6 The explanation of the letter that Thaththanai, the commander of the Judeans beyond the river, Satharbozana and their fellow-slaves, the Apar sachians, who were in the Judean region, to the house of the great God, and it is being built with choice stones, and timbers are laid in the walls, and that work is prosperous and going well in their hands. 7 Then we asked those elders and spoke to them thus, ‘Who gave you a decision to build this house and to supply these materials?’ 10 And we asked them their names, to inform you, so we could record for you the names of the men who are their rulers. 11 And they replied to us with a speech like this, saying: ‘We are slaves of the God of heaven and earth, and we are building the house that had been built many years before now (and a great king of Israel built it and finished it for them).’ 12 But after that our fathers angered the God of heaven; he

---

a Or Mithridates Tabeel or Mithridates of Tabeel
b i.e. Aramaic

c Perhaps Beyond the River

d Possibly disposition

e In order that no = Ha
f i.e. cavalry

g Lacking in Gk

h Antecedent unclear
gave them into the hands of Nabouchodonosor, king of Babylon, the Chaldean, and he destroyed this house and exiled the people to Babylon. 13 But in the first year of Cyrus the king, Cyrus the king had a decision made that this house of God should be built. 14 And, as for the gold and silver vessels of the house of God, which Nabouchodonosor brought out from the house, which is in Jerusalem, and brought away into the shrine of the king, Cyrus the king brought them out of the shrine of the king and gave them to Sanabassaros, the treasurer who was over the treasury 15 and said to him, "Take all the vessels, and go; put them in the house, which is in Jerusalem, in their place." 16 Then this Sanabassar came and laid the foundations of the house of God in Jerusalem, and from then until now it was built and was not finished. 17 And now, if it seems good to the king, have a search made in the house of the treasure of the king of Babylon, so you might know that a decision was issued from King Cyrus to build that house of God, which is in Jerusalem. And when the king knows about this, let him send notification to us."

6 Then Darius the king made a decision, and he searched in the libraries where the treasure is deposited in Babylon. 2 And in the city of Amatha, in the bastion of the city of the Medes, one scroll was found, and this had written in it: "A record: 3 In the first year of Cyrus the king, Cyrus the king issued a decision concerning the house of God, which is in Jerusalem: Let a house and a place where they sacrifice sacrifices be built, (and he made an elevation sixty cubits in height and its width sixty cubits, 4 and there were three courses of hard stones and one course of timber), and the cost will be paid from the house of the king. 5 And, as for the silver and gold vessels of the house of God, which Nabouchodonosor brought out of the house, which was in Jerusalem, and carried off to Babylon, let them also be given, and let them go to the shrine, which is in Jerusalem, to the place where they were put in the house of God."

6 "Now, commanders beyond the river, Satharbozunai and their fellow-slaves, the Aparaschaens, who are in the area beyond the river, you will give these things, though being far away from there. 7 And now permit the work of the house of God. Let the leaders of the Judeans and the elders of the Judeans build that house of God on its site. 8 And a decision has been issued by me, lest you do anything with the elders of the Judeans to build that house of God. And let the cost diligently be paid to those men from the king’s possessions, the tributes from beyond the river, so that they are not delayed. 9 And whatever the need—bin a case of both the offspring of cattle and rams and male lambs for whole burnt offerings to the God of heaven, wheat, salt, wine, oil, according to the word of the priests who are in Jerusalem—let it be given to them day by day, whatever they request, 10 so that they may be offering fragrances to the God of heaven and be praying for the life of the king and his sons. 11 And a decision has been issued from me that, as for any person who alters this word, a beam shall be taken down out of his house, and he will be raised up and impaled on it, and his home made my possession. 12 And may the God whose name encamps there overthrow any king and people that shall put forth its hand to alter or to destroy that house of God which is in Jerusalem. I, Darius, have issued a decision; it shall be done with all diligence."

13 Then Thaththanai, governor beyond the river, Satharbozunai and his fellow slaves in this way acted with all diligence toward what Darius the king had sent. 14 And the elders of the Judeans and the Leuites kept building during the prophesying of Haggaios the prophet and Zacharias son of Addo, and they rebuilt and finished it due to the decision of the God of Israel and due to the decision of Cyrus and Darius and Arthasastha, kings of the Persians. 15 And they completed this house until the third day of the month of Adar, which was the sixth year of the reign of Darius the king.

16 And sons of Israel—the priests and the Leuites and the rest of the sons of the exile—celebrated the rededication of the house of God with joy. 17 And for the rededication of the house of God they offered one hundred calves, two hundred rams, four hundred male lambs, twelve male goats for sin on behalf of all Israel, for the number of the tribes of Israel. 18 And they set the priests in their divisions and the Leuites in their orders for the service of the God who is in Jerusalem, in accordance with the scripture of the book of Moyses.

19 And on the fourteenth of the first month the sons of the exile kept the paschac. 20 Because the priests were purified and the Leuites pure, one and all, they also slaughtered the paschac for all the sons of the exile and for their brothers the priests and for themselves. 21 And sons of Israel—those from the exile and every one who was separating himself from the impurity of the nations of the land, joining them, in order to seek after the Lord, God of Israel—ate the paschac. 22 And they celebrated the feast of unleavened bread for seven days with joy, because the Lord made them joyful, and the Lord turned the heart of the king of Assour to them, to strengthen their hands in the projects of the house of the God of Israel.

7 And after these matters, in the reign of Arthasastha, king of the Persians, Esdras went up—son of Saraia son of Azarias son of Helkia 2 son of Selloum son of Saddouk son of Achiob 3 son of Amaria son of Ezria son of Maraioth 4 son of Zaraia son of Oziros son of Bokki 5 son of Abisoue son of Phinees son of Eleazar son of Aaron the first priest. 6 Esdras himself went up from Babylon, and he was a scribe quick in the law of Moyses that the Lord God of Israel had given. And the king gave to him, for the hand of the Lord,
his God, was upon him in all that he himself was seeking.

7 And some of the sons of Israel and some of the priests and some of the Levites and the singers and the gatekeepers and the nathinim\(^a\) went up to Jerusalem in the seventh year of Arthasastha the king. \(^b\)And they came to Jerusalem in the fifth month, that is, the seventh year of the king—\(^c\)because on the first of the first month he himself founded the ascent from Babylon, but on the first of the fifth month they came to Jerusalem, for the hand of his God was good upon him—\(^d\)because Esdras proposed in his heart to seek the law and to practice and to teach the ordinances and judgments in Israel.

11 And this is the clear statement of the edict that Arthasastha gave to Esdras the priest, the scribe of the book of the commandments of the Lord and his ordinances for Israel: \(^e\)Arthasastha, king of kings, to Esdras, the scribe of the law of the God of heaven. The message and its answer have been completed. \(^f\)A decision was issued from me that any from the people of Israel and priests and Levites in my kingdom who freely offer to go to Jerusalem are to go with you. \(^g\)H" was sent from before the king and the seven counselors that you conduct an inspection of Judea and of Jerusalem in accordance with the law of their God, which is in your hand—\(^h\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem. \(^i\)And any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^j\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^k\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^l\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^m\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^n\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^o\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^p\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^q\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^r\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^s\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^t\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^u\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^v\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^w\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^x\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^y\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^z\)and any silver and gold that you might find in the whole country of Babylon besides the freewill offering of the people and the priests who are giving willingly to the house of God, which is in Jerusalem, \(^{ab}\)and anything that comes in, readily enter this one in this book: calves, rams, lambs and their offerings and their libations, and you shall offer them on the altar of the house of your God, which is in Jerusalem.

18 And the vessels that are being given willingly to the house of God, which is in Jerusalem, and the freewill offering of the people and the priests who are giving willingly to the house of your God, which is in Jerusalem, and anything that comes in, readily enter this one in this book: calves, rams, lambs and their offerings and their libations, and you shall offer them on the altar of the house of your God, which is in Jerusalem.

21 And I, Arthasastha the king, have issued a decision from me for all the treasures in the area\(^f\) beyond the river; that everything that Esdras, the priest and scribe of the law of the God of heaven, asks you, let it be done with all diligence, \(^{ac}\)up to one hundred talents of silver and up to one hundred kors of wheat and up to one hundred baths\(^b\) of wine and one hundred baths\(^b\) of oil and salt for which there is no writ. \(^{ad}\)Everything that is in the house of the God of heaven, lest wrath come upon the realm of the king and his sons. \(^{ae}\)And this has been made known to you among all the priests and Levites, singers, gatekeepers, nathinim\(^a\) and ministers of God’s house. Let there be no tribute for you, you will not have the power to enslave them.

25 And you, Esdras, in keeping with the wisdom of God in your hand, appoint scribes and judges so that they may be judging in the interest of all the people who are in the area\(^f\) beyond the river; all who know the law of your God, and you shall make it known to the one who does not know it. \(^{af}\)And any who does not observe the law of God and the law of the king, readily the judgment will be one that issues from it, whether for death or whether for discipline or whether for loss of livelihood or whether for bonds.

27 Blessed be the Lord the God of our fathers, who in this way put it in the heart of the king to glorify the house of the Lord, which is in Jerusalem, \(^{ag}\)and has inclined mercy upon me in the eyes of the king and his counselors and all the king’s exalted rulers. And I was strengthened, for the good hand of God was upon me, and I gathered rulers from Israel to go up with me.

8 And these are the chiefs of their paternal families, the guides who went up with me in the reign of Arthasastha, the king of Babylon: \(^{ah}\)of Phinees’ sons, Gersom; of Ithamar’s sons, Daniel; of Daud’s sons, Hattous; of Sachanias’ sons; of Phoros’ sons, Zacharias, and with him the company of one hundred fifty; \(^{ai}\)of Phaathmoab’s sons, Elia son of Saraia, and with him two hundred males; \(^{aj}\)of Zathoee’s sons, Sechenias son of Haziel, and with him three hundred males. \(^{ak}\)And of Adin’s sons, Obeth son of Jonathan, and with him fifty males. \(^{al}\)And of Eliphas’ sons, Isaia son of Athelia, and with him seventy males. \(^{am}\)And of Saphatia’s sons, Zabdiras son of Michael, and with him the eighty males. \(^{an}\)And of Ioab’s sons, Abadia—he being son of Iieiel—and with him were the two hundred eighteen males. \(^{ao}\)And of Baani’s sons, Selimouth son of Josepha, and with him the one hundred sixty males. \(^{ap}\)And of Babi’s sons, Zacharias son of Babi, and with him the twenty-eight males. \(^{aq}\)And of Azgad’s sons, Ioanan—he being son of Hakttan—and with him the one hundred ten males. \(^{ar}\)And of Adonikam’s sons—they were last—and these were their names: Eliphathal, leiel and Samaia, and with them the sixty males. \(^{as}\)And of Bagouai’s sons, Outhai and Zaboud, and with them the seventy males.

15 And I gathered them to the river that runs to Eui, and there we camped three days. And I took notice among the people and among the priests, and I did not find there any of Levi’s sons. \(^{at}\)And I sent intelligent people to Eleazar, to Ariel, to Samaia and to Maonam and to farib and to Elnathan and to Nathan and to Zacharias and to Mesoulaim and to Ioarib and to Elnathan, \(^{au}\)and I brought

\(^{a}\)Heb (Aram) = temple servants \(^{b}\)i.e. the decision \(^{c}\)Lacking in Gk \(^{d}\)Or who \(^{e}\)Perhaps Beyond the River \(^{f}\)Lacking in Greek \(^{g}\)Heb 1 kor = 220 liters \(^{h}\)Heb 1 bath = 22 liters \(^{i}\)Gk = pl \(^{j}\)Gk = sg
them out to the ruler with the silver of the place, and I placed words in their mouths to say to the brothers of them, of the nathinim, so that they would bring for us, with the silver of the place, singers for the house of our God. And since the good hand of our God was upon us, there came to us a man of Sachol, some of Mooli’s sons, son of Levi son of Israel (and his sons and his brothers, eighteen of them, came at the beginning), and Hasebia and Isaia of Meran’s sons, his brothers and their sons, twenty, and of the nathinim whom David and his rulers had given into slavery to the Leuites, two hundred twenty nathinim. They were all gathered together by name.

21 And I proclaimed a fast there at the river Aoue, so that we might be humbled before our God, to seek from him a straight journey for ourselves and our children and all our property. Because I was ashamed to request from the king a force and horses to save us from an enemy on the journey, because we had spoken to the king, saying, “The hand of our God is upon all who seek him for good, and his power and his wrath are upon all who forsake him.” And we fasted and sought from our God about this, and he listened to us.

24 And I set apart twelve from the leaders of the priests, in reference to Saraia, in reference to Hasabia, and ten from their brothers with them, and I weighed out for them the silver and the gold and the vessels of the first fruit of the house of our God, which the king and his counselors and his rulers and all Israel who were found had lifted up. And I weighed onto their hands six hundred fifty talents of silver and one hundred silver vessels and one hundred talents of gold, and for the journey twenty gold chaphourec worth a thousand drachmas and excellent, desirable vessels of fine polished bronze in gold. And I said to them, “You are holy to the Lord God, and the vessels are holy, and the silver and the gold are freewill offerings to the Lord, God of our fathers. Be vigilant, and keep them until you weigh1 them before the weight and the total weight was recorded. At that time those who had come from captivity, sons of the exiles, offered as whole burnt offerings to the God of Israel twelve calves for all Israel, ninety-six rams, seventy-seven lambs, twelve male goats for sin; these were all the burnt offerings to the Lord. And they gave the king’s currency to the administrators of the king and to the commanders beyond the river, and they extolled the people and the house of God.

9 And after these things had been done, the rulers approached me, saying, “The people of Israel and the priests and the Leuites were not separated from the peoples of the lands with their things put far away, in reference to the Chanani—the Hethiti, the Pheresi, the lebousi, the Ammoni, the Moab, the Mosri and the Amori—because they have taken from their daughters for themselves and for their sons, and the holy seed was influenced by the peoples of the lands, and the hand of the rulers was in this faithlessness in the beginning. And when I heard this word, I tore my garments and was quivering and was pulling out some of the hair of my head and some of my beard and was sitting in silence. And everyone who pursued the word of Israel’s God, because of the faithlessness of the exile—they gathered to me, and I kept sitting in silence until the evening sacrifice.

5 And at the evening sacrifice I got up from my humiliation. And when I had torn my garments, and I was quivering and was getting down on my knees and spreading out my hands to the Lord God and said, “O Lord, I was ashamed and hesitated to lift, O my God, my face to you, because our acts of lawlessness have multiplied above our heads, and our errors have been increased up to heaven. From the days of our fathers to this day we are in error, and for our acts of lawlessness we and our kings and our sons have been handed over in the hand of the kings of the nations, by sword and by captivity and by plundering and by shame of our face, as this day. And now the Lord, our God, was fair with us to leave us for salvation and give us support in the place of his holiness in order that he might brighten our eyes and grant us a little vitality in our slavery. Because we are slaves, the Lord, our God, has not forsaken us even in our slavery and inclined mercy upon us before the kings of the Persians, to give us vitality that they might raise up the house of our God and to repair its ruins and to give us a fence in louda in Ierousalem and Ierousalem.

10 “Our God, what shall we say after this? Because we have forsaken your commandments, which you gave us by the hand of your slaves the prophets, saying, ‘The land that you are entering to possess it is a land undergoing change by the changing of the peoples of the nations, with their things put far away, who they have filled it from mouth to mouth with their impurities. And now
God and set up foreign women from the peoples and said to Esdras, "We were faithless with our Sechenias son of Ieiel, of Elam's sons, answered act." 5And Esdras arose and made the rulers, the priests, and the people that were present in Jerusalem to stand by the house of God, in the street, and the elders demanded—all his property will be anathematized, and he himself banned from the assembly of the exile. 9 And all the men of Louda and Benjamin assembled to Jerusalem within three days; this was the ninth month. On the twentieth of the month, all the people sat in the open square of the house of God, from their tumult about the word and because of the winter. 10 And Esdras the priest arose and said to them, "You have been faithless and set up foreign women, increasing the error of Israel. 11 And now give praise to the Lord God of our fathers, and do what is pleasing before him, and separate from the peoples of the land and from the foreign women." 12 And all the assembly answered with a loud voice and said, "This word of yours is a big thing for us to do."

13 But the people are many, and it is the winter season, and there is no ability to stand outside, and the task is not for one day and not for two, because we have multiplied in doing wrong in this matter. 14 Let now our rulers stand fast for the whole assembly and for all those in our cities. As for him who has set up foreign women—let them come at appropriate times as instructed, and with them the elders of city by city and judges, in order to turn away from us the anger of the wrath of our God concerning this matter." 15 Only Jonathan son of Asael and Iazias son of Thoeloue are with me in this, and Mesoulam and Sabbathai the Leuite supporting them.

16 And sons of the exile did so. And Esdras the priest and men ruling the paternal houses were set apart, and all by name, because on the first day of the tenth month they turned to investigate the matter. 17 And they finished with all the men who had set up foreign women by the first day of the first month.

18 And there were found some sons of the priests who had set up foreign women: some sons of Isosou son of Iosedek and his brothers: Maaseia and Eliezer and Jarib and Gadalia. 19 And they gave their hand to put away their wives and errors—a ram of the flock for their error. 20 And of Emmer's sons: Hanania and Zabdia. 21 And of Heram's sons: Masias and Elia and Samaia and Ieiel and Oxia. 22 And of Phasour's sons: Elionai, Maasia and Ismael and Nathanael and Iozabad and Elasa.

23 And of the Leuites: Iozabad and Samou and Kolia (that is, Kolitas) and Phetheia and loudas and Eliezer. 24 And of the singers: Elisab. And of the gatekeepers: Solmen and Telmen and Odoe.

25 And of Israel: of Phoros' sons: Ramia and Iazia and Melchia and Meamit and Eleazar and Hasabia and Banaia. 26 And of Elam's sons: Maththania and Zacharia and Iaiel and Abdia and Ieri-moth and Elia. 27 And of Zaththoua's sons: Elieonai, Elisoub, Maththahan and Iarmoth and Zabad and Oziza. 28 And of Babi's sons: Ioanan, Hanania and Zabou, Othali. 29 And of Bani's sons: Mesoulam, Malouch, Adaias, Iasoub and Saal and Remoth. 30 And of Phaathmooab's sons: Edne and Chael and Banaia, Maasea, Maththania, Beselé and Banou and Manasse. 31 And of Heram's sons: Eliezer, Ieseia, Melchia, Samaia, Semeon, Benjamin, Malouch, Samaria. 32 And of Hasem's sons: Maththahanai, Maththatha, Zabad, Elphphaet, Ieremi, Manasse and Semei. 33 And of Bani's sons: Moodia, Amram and Ouel, 35 Banaia, Badaia, Chelia, 36 Ououania, Marimoth, Elisib, 37 Maththahanai, Maththahanai, and so did 38 Banou's sons and Semei's sons, and Selemia and Nathan and Adaias, 40 Machnadaabou, Sesei, Arou, 41 Ezriel and Selania and Samarias, 42 Selloun, Amarias, Ioseph. 43 And of Nabou's sons: Iieiel, Maththathias, Zabad, Zebiinns, Iadai and Ioel and Banaia. 44 All these had married foreign women, and they fathered sons by them.
11 (Neh 1.1) Words of Neemias son of Hachalia.
And it happened in the month of Chasleu, in the twentieth year, and I was in Sousan Habira, and one of my brothers, Hanani, he and men of loura came, and I asked them about those that survived, those who had been left over from the captivity, and about Jerousalem. 2And they said to me, "Those who are left over from the captivity there in the country are in great trouble and in shame, and the walls of Jerousalem are broken down, and its gates were burned with fire."
3And it happened, when I heard these words, I sat down and wept and mourned for days, and I was fasting and praying before the God of heaven, your servant today, and bgive him over to feelings want to revere your name, and give now success to your slave and to the prayer of your servants who rather, let your ear be attentive to the prayer of your slave that I am praying before the God of heaven.
4And I said, "Nay indeed, O Lord, you the strong one, which we have sinned against you. Israel's sons, your slaves, and I am declaring with regard to the sins of you today, day and night, for Israel's sons, your people, whom you redeemed by your great
5And I said to the king, "If it is good to the king, let him give me letters to the governors beyond the river so that I may go on my way until I arrive in loura, and a letter to Asaph, the keeper of the park that belongs to the king, so that he will give me timber to cover the gates and for the wall of the city and for the house into which I shall enter it." And the king gave them to me, because the hand of God was good.
6And I came to the governors beyond the river and gave them the king's letters, and the king had sent leaders of the force and horsemen with me. 7And Sanaballat the Haroni and Tobia the slave, the Ammoni, heard it, and it displeased them that a person had come to seek good for the sons of Israel.
8And I came to Jerousalem and was there for three days. 9And I got up during the night, I and a few men with me, and I told no one what God was putting into my heart to do along with Israel, and there is no animal with me except the animal which I ride upon it. 10And I went out by the gate of Golela and to the mouth of the fountain of the figs and to the gate of the dung. And I was crushing in the wall of Jerousalem, which they are pulling down. And its gates were consumed by fire.
11And I went on to the gate of Ain and in the king's swimming pool, and there was no place for the animal under me to continue. 12And I kept going up in the wall of the wadi by night and kept crushing in the wall. And I was in the gate of the ravine and returned. 13And those who were guarding did not know why I went and what I was doing, and until then I had not told the Judeans and the priests and the distinguished and the generals and the rest that were doing the work.
14And I said to them, "You see the trouble in which we are in it, how Jerousalem is in ruins, and its gates were given to fire. Come, and let us wall off Jerousalem's wall, and we will no longer suffer disgrace." 15And I reported to them the hand of God that was good upon me and the words that the king had spoken to me, and I said, "Let us arise and build!" And their hands were strengthened for the good. 16And Sanaballat the Haroni and Tobia the slave, the Ammoni, and Gesam the Arabi heard, and they mocked us and came against us and said, "What is this matter that you are doing? Are you rebelling against the king?" 17And I returned word to them and said to them, "The God of heaven, he will give us success, and we are his pure slaves, and we will build it, and you have no share and righteousness and record in Jerousalem."

12 (2.1) And it happened in the month of Nisan, in the twentieth year of Arthasastha the king. And wine was before me, and I took the wine and gave it to the king, and there was no one looking in this matter?" And I prayed to the God of heaven and said to the king, "If it is good to the king and if your servant shall find favor before you so that you send him to loura, to the city of my fathers' graves, I will also rebuild it." 13And the great priest Elisoub and his brothers the priests set out and built the king and his concubine who was sitting beside him said, "How long will your journey be, and when will you return?" And it found favor before the king, and he sent me, and I gave him a limit. 14And I went out by the gate of Golela and to the mouth of the fountain of the figs and to the gate of the dung. And I was crushing in the wall of Jerousalem, which they are pulling down. And its gates were consumed by fire. 15And I went on to the gate of Ain and in the king's swimming pool, and there was no place for the animal under me to continue. 16And those who were guarding did not know why I went and what I was doing, and until then I had not told the Judeans and the priests and the distinguished and the generals and the rest that were doing the work.

12 (2.1) And it happened in the month of Nisan, in the twentieth year of Arthasastha the king. And wine was before me, and I took the wine and gave it to the king, and there was no one looking in this matter?" And I prayed to the God of heaven and said to the king, "If it is good to the king and if your servant shall find favor before you so that you send him to loura, to the city of my fathers' graves, I will also rebuild it." And I said to them, "You see the trouble in which we are in it, how Jerousalem is in ruins, and its gates were given to fire. Come, and let us wall off Jerousalem's wall, and we will no longer suffer disgrace." And I reported to them the hand of God that was good upon me and the words that the king had spoken to me, and I said, "Let us arise and build!" And their hands were strengthened for the good. And Sanaballat the Haroni and Tobia the slave, the Ammoni, and Gesam the Arabi heard, and they mocked us and came against us and said, "What is this matter that you are doing? Are you rebelling against the king?" And I returned word to them and said to them, "The God of heaven, he will give us success, and we are his pure slaves, and we will build it, and you have no share and righteousness and record in Jerousalem."
sheep gate. They consecrated it and set up its doors, and they consecrated it as far as the tower of the hundred, as far as the tower of Hanameel, and at the hand of the sons of the men of Jericho and at the hand of the sons of Zakhour son of Amari.

3 And Hasana’s sons built the fish gate; they covered it and set up its doors and its bars and its bolts. And at their hand Maltias the Gabaonite and Uarion the Meronothite, men of Gabaon and of Maspha, took control as far as the throne of the ruler beyond the river. And beside them Oziel son of Harachias, one of the smiths, secured things. And at their hand Hananias son of Rokeim took control, and they left Jerusalem alone as far as the broad wall. And at their hand Sadouk son of Baana took charge. And at their hand the Thekoim took charge, and the Adoreem did not contribute their neck to their service.

6 And Ioida son of Phasek and Mesoulam son of Basodia— they took control of the gate of Jasan; they covered it and set up its doors and its bars and its bolts. And at their hand Maltias the Gabaonite and Euarion the Meronothite, men of Gabaon and of Maspha, took control as far as the throne of the ruler beyond the river. And beside them Oziel son of Harachias, one of the smiths, secured things. And at their hand Hananias son of Rokeim took control, and they left Jerusalem alone as far as the broad wall. And at their hand Raphaia son of Hour, ruler of half the area around Jerusalem, took control. And at their hand the Thekoim took charge, and the Adoreem did not contribute their neck to their service.

13 Hanoun and the inhabitants of Zano took control of the gate of the ravine; they built it and set up its doors and its bars and its bolts and a thousand cubits on the wall, as far as the gate of dung.

14 And Melchia son of Rechab, ruler of the area around Bethachcharam, took control of the gate of dung, he and his sons, and covered it and set up its doors and its bars and its bolts. And at his hand Hanania son of Selemia and Hanom sixth son of Seleph took control of a second section. After him Mesoulam son of Barchia took control opposite his house. And at his hand Salloum son of Halloes, ruler of half the area around Jerusalem, took control, he and his daughters.

15 Then Salomon son of Coleze, ruler of the district of Maspha, fortified the gate of the fountain; he himself built it up and covered it and set up its doors and its bolts, and he built the wall of the pool of the fleeces at the shearing of the king, and as far as the stairs that go down from the city of David. Behind him Neemias son of Azbouch, ruler of half the area around Bethsour, took control as far as the garden of the grave of David and as far as the artificial pool and as far as Bethaggarbarim. Behind him the Leuites took control: Raoum son of Bani, and at his hand Hasabia, ruler of half the area around Keila, took control for his surrounding area. After him their brothers took control: Benei son of Hanadad, ruler of half the area around Keila. And at his hand Azour son of lessus, ruler of Masphe, controlled a second section of the tower of ascent, which joins the corner.

20 And after him Barouch son of Zabou took control of the next section from the corner to the door of Bethelisoub the great priest. And after him Meramoth son of Ouria son of Hakkos controlled a second section from the door of Bethelisoub to where Bethelisoub leaves off. And after him the priests, the men of Hachchehar, took control.

414 And it happened, when Sanaballat heard that we were building the wall, and he was upset and greatly enraged, and he mocked at the Judeans. And he said in the presence of his brothers, “Is this the power of Somoron, that these Judeans are building the city for themselves? Are they, then, sacrificing? Will they, then, be strong, and will they today repair the scorched stones after they had become the rubbish heap of the land?” And Tobias the Ammanite came beside him, and they said to themselves, “They will not sacrifice or eat in their place, will they? Will a fox not go up and break down their stone wall?” And he mocked, O our God, for we have become despised, and return their taunt to their heads, and give them over to sneering in a land of captivity, and do not cover over lawlessness.

7 And it happened, when Sanaballat and Tobia and the Arabs and the Ammanites heard that the stature of the walls of Jerusalem was rising because the gaps were beginning to be closed, and it looked very bad to them. And they all gathered together to come and get ready to fight in Jerusalem.

And we prayed to our God and set up an outer wall and as far as Bethagbarbar. Then Tobit the Ammanite came beside him, and they said to themselves, “They will not sacrifice or eat in their place, will they? Will a fox not go up and break down their stone wall?” And he mocked, O our God, for we have become despised, and return their taunt to their heads, and give them over to sneering in a land of captivity, and do not cover over lawlessness.

And we prayed to our God and set up an outer wall and as far as Bethagbarbar. Then Tobit the Ammanite came beside him, and they said to themselves, “They will not sacrifice or eat in their place, will they? Will a fox not go up and break down their stone wall?” And he mocked, O our God, for we have become despised, and return their taunt to their heads, and give them over to sneering in a land of captivity, and do not cover over lawlessness.

And we prayed to our God and set up an outer wall and as far as Bethagbarbar. Then Tobit the Ammanite came beside him, and they said to themselves, “They will not sacrifice or eat in their place, will they? Will a fox not go up and break down their stone wall?” And he mocked, O our God, for we have become despised, and return their taunt to their heads, and give them over to sneering in a land of captivity, and do not cover over lawlessness.

And we prayed to our God and set up an outer wall and as far as Bethagbarbar. Then Tobit the Ammanite came beside him, and they said to themselves, “They will not sacrifice or eat in their place, will they? Will a fox not go up and break down their stone wall?” And he mocked, O our God, for we have become despised, and return their taunt to their heads, and give them over to sneering in a land of captivity, and do not cover over lawlessness.
16 And loudas said, “The strength of the enemies was crushed. And there is much rubbish, and we will not be able to build on the wall.” 11And those who were afflicting us said, “They will not know and will not see until we come into their midst and kill them and stop the work.” 12And it happened, when the Judeans who lived next to them came, and they said to us, “They are coming up against us from all the places.” 13And I stationed some into the lowest parts of the space behind the wall, in covered places, and I stationed the people according to divisions, their spears and their bows, with their swords. 14And I looked and stood up and said to the distinguished and to the generals and to the rest of the people, “Do not be afraid from before them. Remember our great and awesome God, and get ready to fight for your brothers, your sons and your daughters and your wives and your homes.”

15 And it happened, when our enemies heard that it was known to us and that God had scattered their council, and we all returned to the wall, a man to his work. 16And it happened from that day on, half of the outcasts were doing the work and half were standing in defense, and there were spears and oblong shields and the bows and their swords. 17belonging to those who were building on the wall. And as for those who were lifting with lifters with weapons—with one hand he was doing his work and with one he was grasping the javelin. 18And as for the builders—a man with his sword strapped on his lower back—and they kept building, and the one who trumpeted with the horn was beside him. 19And I said to the distinguished and to the rulers and to the remainders of the people, “The work is wide-spread and great, and we are far scattered, a man from his brother, on the wall. 20In whatever place you hear the sound of the horn there, you shall gather to us, and our God will fight for us.”

21 And we were doing the work, and half of them were holding the spears from the rising of the dawn until the coming out of the stars. 22And I said to the people at that time, “Each of you with your young man, pass the night inside Jerusalam, and let the night be an advance guard for you and the day work.” 23And I and the men of the advanced guard behind me were there, and there was not a man of us taking off his clothes.

15 (5.1) And there was a great outcry of the people and their wives against their Judean brothers. 2And there were some, saying, “With our sons and our daughters, we are many, and we will get grain and eat and stay alive.” 3And there are some, saying, “As for our fields and our vineyards and our homes—we are mortgaging them, and we will get grain and eat.” 4There are some, saying, “As for our fields and our vineyards and our homes—we borrowed money for the king’s tributes. 5And now our flesh is like the flesh of our brothers; our sons like their sons, and behold we are oppressing our sons and daughters, making them slaves, and some of our daughters are being oppressed, and there is no power in our hands, and our fields and our vineyards belong to the distinguished.”

6 And I was very distressed as I heard their outcry and these words. 7And my heart deliberated with me, and I quarreled with the distinguished and the rulers and said to them, “Will a man demand back of his brother? You are demanding back.” And I held a great assembly for them. 8And I said to them, “We, of our own free-will, have acquired our Judean brothers who were being sold to the nations. And you, are you selling your own brothers, and they shall be handed over to us?” And they were silent and could not find a word. 9And I said, “The matter that you are doing is not good. Not thus! You shall depart in the fear of our God, from the reproach of the nations our enemies. 10And my brothers and my acquaintances and I put up our own money and grain. We certainly abandoned this demanding back. 11Return now to them, this very day, their fields and their vineyards and their olive orchards and their homes. And bring out for yourselves the grain and wine and olive-oil from the money.” 12And they said, “We will give these back and not seek these from them. We will do just as you say.” And I called the priests and made them swear to do like this word. 13And I shook out the fold of my garment and said, “So may God shake out every man from his house and from his property who does not establish this word, and thus they will be shaken out and emptied.” And all the assembly said, “Amen,” and praised the Lord, and the people did this word. 14From the day that he commanded me to be their ruler in the land of Judea, from the twentieth year even to the thirty-second year of Asharath, twelve years, I and my brothers did not eat an exaction from them. 15And as for the first exactions, with which they burdened them before me, they also took the last money from them for food and wine, forty didrachmas. And their outcasts exercise authority over the people, and I did not do so, from before fear of God. 16And I did not take control over them by the work on the wall, and I did not acquire a field, and all who were gathered were there for the work. 17And the Judeans, one hundred fifty men, and those who came to us from the nations around us, were at my table. 18And what was prepared for one day was one bull calf, and they were preparing six choice sheep and a goat for me and among ten days wine in abundance with everything, and I did not seek the food of exaction with them, because the service was heavy on this people. 19Remember me, O God, for good, all that I have done for this people.

16 (6.1) And it happened, when it was heard to Sanballat and Tobias and to Gesam the
Arabi and to the rest of our enemies that I had built the wall, and there was no breath left in them. Up to that time I had not set up the doors in the gates. 2And Sanaballat and Gesam sent to me, saying, "Come, and let us meet together in the villages in the plain of Ono." And they were intending to do me harm. 3And I sent messengers to them, saying, "I am doing a great work, and I will not be able to come down, lest the work stop. Whenever I finish it, I will come down to you." 4And they sent to me like this word, and I sent to them in the same manner. 5And Sanaballat sent his servant to me and an open letter in his hand. 6And in it was written, "It was heard among the nations that you and the Judeans intend to rebel, which is why you are building the wall, and you are becoming their king. 7And besides these, you have set up prophets for yourself so that you might sit in Ierousalem as king in Iouda. And now these words will be reported to the king. And now come, let us confer together." 8And I sent to him, saying, "It did not happen like these words that you say, because you are inventing them out of your own heart." 9Because they all were trying to frighten us, saying, "Their hands will slacken from this work, and it will not be done." But now I strengthened my hands.

10 And I went into the house of Semei son of Dalaia son of Metabeel, and he was confined. And he said, "Let us gather together at the house of God, in the midst of it, and let us close its doors, because they are coming by night to kill you." 11And I said, "Should a man like me run away? Or, what kind of man would enter the house and live?" 12And I perceived, and behold, God had not sent him, because the prophecy was a message to God, in the midst of it, and let us close its doors, and the gates of Ierousalem will not be opened until bat the same time as the sunb, and while they are still keeping watch, let the doors be shut and barred. And appoint advance guards from those living in Ierousalem, a man at his watch and a man opposite his home. 13And the city was wide and large, and the people in it were few, and no homes had been built.

5 And God gave it into my heart, and I assembled the distinguished and the rulers and the people into a company. And I found the book of the company—those who came up at first, and I found written in it:

6 And these are sons of the country who went up from the captivity of the exile which Nabouchodonosor, king of Babylon, had exiled, and they returned to Ierousalem and to Iouda, a man to his city, 7with Zorobabel and Iesous, and Neemias, Azaria, Reelma, Naemani, Mardochaios, Balsan, Maashparath, Esdras, Bagouiai, Naoum, Baana, Masphar, men of the people of Israel: 8Sons of Phoros, two thousand one hundred seventy-two. 9Sons of Saphatia, three hundred seventy-two. 10Sons of Era, six hundred fifty-two. 11Sons of Phaathmoab, in reference to the sons of Iesous and Ioab, two thousand eight hundred eighteen. 12Sons of Ailam, one thousand two hundred fifty-four. 13Sons of Zaththouia, eight hundred forty-five. 14Sons of Zakchou, seven hundred sixty. 15Sons of Banoui, six hundred forty-eight. 16Sons of Bebei, six hundred twenty-eight. 17Sons of Azgad, two thousand three hundred twenty-two. 18Sons of Adonikam, six hundred sixty-seven. 19Sons of Bagnos, two thousand sixty-seven. 20Sons of Edin, six hundred fifty-four. 21Sons of Aeri, in reference to Hezekias, ninety-eight. 22Sons of Hesami, three hundred twenty-eight. 23Sons of Basi, three hundred twenty-four. 24Sons of Hariph, one thousand twelve. 25Sons of Hasen, two thousand twenty-three. 26Sons of Galaon, ninety-five. 27Sons of Baithleem, one hundred twenty-three. 28Sons of Netopha, fifty six. 29Sons of Anathoth, one hundred twenty-eight. 30Men of Beth, forty-two. 31Men of Kariathiarim, Chaphira and Beroth, seven hundred forty-three. 32Men of Hara and Gabaa, six hundred twenty-one. 33Men of Machmas, one hundred twenty-two. 34Men of Baitheb and Ai, one hundred twenty-three. 35Men of Nabiat, fifty-two. 36Sons of Magebos, one hundred fifty-six. 37Men of Elamaar, one thousand two hundred fifty-four. 38Sons of Heram, three hundred twenty. 39Sons of Iericho, three hundred forty-five. 40Sons of Lod, Hadid and Ono, seven hundred twenty-one. 41Sons of Sanana, three thousand nine hundred thirty.

39 The priests: sons of Iodae, for the house of Iesous, nine hundred seventy-three. 40Sons of Emmer, one thousand fifty-two. 41Sons of Phaseour,
one thousand two hundred forty-seven. 14 And they found it written in the law, which the Lord had commanded Moses, that sons of Israel were to have, because the day is holy to our Lord, and do not err, because he is our strength.” 15 And the people went away to eat and to drink and to send portions and to make great rejoicing, because they had understood by the knowledge of the Lord, and the people under-stood during the reading.

9 And Neemias said, and Esdras the priest and scribe and the Leuites and those who were instructing the people, and they said to all the people, “A holy day it is to the Lord our God; do not mourn, and do not weep.” Because all the people were weeping when they heard the words of the law. 10 And he said to them, “Go, eat fat, and drink sweet wine, and send portions to those who do not have, because the day is holy to our Lord, and do not err, because he is our strength.” 11 And the Leuites tried to still all the people, saying, “Be quiet, because the day is holy, and do not be downcast.” 12 And all the people went away to eat and to drink and to send portions and to make great rejoicing, because they had understood by the words that were made known to them.

13 And on the second day the chiefs of paternal families of all the people, the priests and the Leuites, gathered together to Esdras the scribe, to give their attention to all the words of the law. 14 And they found it written in the law, which the Lord had commanded Moses, that sons of Israel should live in tents during a feast of the seventh...
month 15 and that they should sound with trumpets in all their cities and in Jerusalem. And Esdras said, “Go out to the mountain and bring foliage of olive trees and foliage of cypress wood and foliage of myrtle and foliage of palm and foliage of the leafy tree to make tents, in accord with what is written.” 16 And the people went out and brought them and made tents for themselves, a man on his house top, and in their courts and in the courts of the house of God and in the squares of the city and as far as the house of Ephraim. 17 And all the assembly, those who had returned from the captivity, made tents and lived in tents, because from the days of lesion son of Naue to that day sons of Israel had not done so. And there was very great rejoicing. 18 And day by day, from the first day to the last day, he read from the book of the law of God, and they kept the feast seven days, and on the eighth day there was a finale, according to the judgment.

19 (9.1) And on the twenty-fourth of this month the sons of Israel gathered with fasting and in sackcloth and with ashes on their head. 2And the sons of Israel were separated from every foreign son, and they stood and declared their sins and the acts of lawlessness of their fathers. 3And they kept their stance and read in the book of the law of the Lord, their God. 4And lesion and the sons of Kadmiel, Scehnia the son of Sarabia, sons of Chanani, stood at the ascent of the Leuites and cried out with a loud voice to the Lord their God. 5And the Leuites, lesion and Kadmiel, said, “Stand up. Bless the Lord, our God, from everlasting and to everlasting, and they will bless your glorious name and exalt it, the seas and all that is in them, and you give it, the seas and all that is in them, and you give

And Esdras said: “You yourself are the Lord alone; you made heaven and the heaven of heaven and all their position, the earth and all that is on it, the seas and all that is in them, and you give everything life, and the armies of the heavens do obeisance to you. 7 You are the Lord God. You made a choice in Abram and brought him out of the country of the Chaldeans and made for him a name, Abraam, and you found his heart faithful before you and made a covenant with him to give him and his seed the land of the Chananites and Chettites and Amorrites and Pherezites and Ammonites and the sons of Esau and the sons of Canaan. 8And you multiplied their sons like the stars of heaven and brought them into the land about which you told their fathers, and they possessed it. 9 And you saw the humiliation of our ancestors in Egypt and heard their cry at the Red Sea. 10 And you gave signs in Egypt against Pharaoh and against all his servants and against all the people of his land, because you knew that they acted insolently against them, and you made a name for yourself, as this day. 11 And you broke asunder the sea before them, and they passed through in the midst of the sea on dry land, and those who pursued them closely you threw into the depths, like a stone in violent water. 12 And by day you led them with a pillar of cloud, and during the night with a pillar of fire, to give them light on the way in which they should go in it. 13 And you came down upon Mount Sina and spoke to them from heaven and gave them straightforward judgments and laws of truth and ordinances and good commandments. 14 And you made known your holy sabbath to them; you commanded them commandments and ordinances and law by the hand of your slave Mosyes. 15 And you gave them bread from heaven in their famine, and you brought water for them out of the rock for their thirst. And you told them to go in to possess the land to which you stretched out your hand to give them.

16 And they and our fathers behaved arrogantly and stiffened their neck and did not listen to your commandments, 17 and they refused to obey and were not mindful of your wonders that you performed with them, and they stiffened their neck, and they gave a beginning to return to their slavery in Egypt. And you are the God who forgives sins, is gracious and merciful, slow to anger and very gracious, and you did not forsake them. 18 Furthermore, they made a cast-metal bull calf for themselves and said, ‘These are the gods who brought us up out of Egypt and committed great provocations.’ 19 And you in your great mercies did not forsake them in the wilderness; you did not turn away from them the pillar of cloud for leading them on the way by day and the pillar of fire to lighten for them the way in which they should go in it during the night. 20 And you gave your good spirit to instruct them and did not withhold your manna from their mouth and gave them water in their thirst. 21 And forty years you sustained them in the wilderness; there was no lack of anything for them; their clothes did not grow old, and their sandals did not tear. 22 And you gave them kingdoms and allotted them peoples, and they took possession of the land of Seon, king of Hesebon, and the land of Og, king of Basan. 23 And you multiplied their sons like the stars of heaven and brought them into the land about which you told their fathers, and they possessed it. 24 And you wiped out before them the inhabitants of the land of the Chananites and gave them and their kings and the peoples of the land into their hands, to do with them as was pleasing before them. 25 And they captured lofty cities and took possession of homes filled with all sorts of goods, hewn cisterns, vineyards and olive orchards and every sort of fruit tree in abundance, and they ate and were filled and became fat and were nourished on your great goodness.

26 And they changed and departed from you and cast your law behind your body and killed your prophets, who had warned them to turn them back to you, and they committed great provocations. 27 And you gave them into the hand of their oppressors, and they oppressed them. And they cried out to you in their time of oppression, and
you heard from your heaven, and through your great mercies you gave them deliverers and delivered them from the hand of their oppressors. And after they rested, they returned to doing what is evil before you, and you abandoned them to the hands of their enemies, and they ruled among them. And again they cried to you, and you listened from heaven and rescued them by your many mercies. And you repeatedly warned them in order to turn them to your law, and they did not listen but sinned against your commandments and judgments by the doing of which a person shall live by them. And they presented a disobedient back and stiffened their neck and did not listen. And many years you lasted with them and repeatedly warned them by your spirit by the hand of your prophets, and they did not give ear, and you gave them into the hand of the peoples of the land. And in your many mercies you did not make an end of them and forsake them, because you are strong and merciful and compassionate. And now, our strong, great, mighty and awesome God, in keeping the covenant and your mercy, let all the hardship not be treated lightly because of the kings and our rulers and our priests and our fathers and among all your people from the days of the kings of Assour even until this day. And you are just in all that has come upon us, for you have dealt truly, and we did wrong. And our kings and our rulers and our priests did not practice your law and did not heed your commandments or your testimonies about which you repeatedly warned them. And even they—in your rule and in your great goodness that you bestowed on them and in the broad and rich land that you set before them—were not subject to you and did not turn from their wicked habits. Behold, we are slaves today, and the land that you gave to our fathers to eat its fruit belongs to many mercies. And you heard from your heaven, and through your great mercies you gave them deliverers and delivered them from the hand of their oppressors.

20 And over those affixing seals were Neemias son of Hachalia and Sedekias son of Saraia and Azaria and Ieremia, Phasous, Amaria, Melchia, Hattous, Sebani, Malouch, Hiram, Meramoth, Abdia, Daniel, Gaannathon, Barouch, Mesoulam, Abia, Miamin, Maazia, Belgai, Samaia—these are priests. And the Leuites were Iesous son of Azania, Banaiou of Banaiou's sons of Henadad's sons, Kadmiel and his brothers, Sabania, Hodouia, Kaltian, Pheleia, Hanan, Micha, Roob, Hesebias, Zakchor, Sarabia, Sebania, Hodouia, sons of Banoumai. The rulers of the people were Phoros, Phaathmoab, Elam, Zathhouia. The sons of Bani were Aazgad, Bebai, Sadouk, Ieddoua, Phaltia, Hanan, Anaia, Hosee, Hanania, Hasoub, Haloes, Phalai, Sobek, Raoum, Hesabana, Maasaia and Aia, Hainan, Enan, Malouch, Reoum and Baana. And the rest of the people, the priests, the Leuites, the gatekeepers, the singers, the nathinima and every one who adheres to the law of God from the people of the land, their wives, their sons, their daughters, every one who knows and understands, were prevailing against their brothers, and they cursed them and entered into a curse and an oath to go in God's law, which was given by the hand of Moyses the slave of God, to observe and to do all the commandments of the Lord and his judgments, and in order not to give our daughters to the peoples of the land. And we will not take their daughters for our sons. And the peoples of the land who bring in merchandise and any sale on the sabbath day to sell, we will not buy from them on the sabbath and on a holy day. And we will release the seventh year and a claim of every hand. And we will lay on ourselves the commandments to charge ourselves yearly one-third of a didrachma for the service of the house of our God for the loaves of the presence and the sacrifice of perpetuity and for the whole burnt offering of perpetuity of the sabbaths, of the new moons, for the feasts and for the sacred things and the items for sin to make atonement for Israel and for the priests of the house of our God. And we, the priests and the Leuites and the people, have cast lots for the assignment of carrying wood, to bring it for the house of our God, for the houses of our paternal families, for seasons of the times, year by year, to burn on the altar of the Lord our God, as it is written in the law, and to bring the first products of our land and the first products of the fruit of every tree, year by year, to the house of the Lord, and to the house of our God for the priests who minister in the house of our God, the firstborn of our sons and of our livestock, as it is written in the law, and the firstborn of our cattle and of our flocks.

And by all these things we are setting forth a pledge of faith and are writing it down, and all our rulers, our Leuites, our priests are sealing it.

2 Heb = temple servants b i.e. two-drachma coin
21 (11.1) And the rulers of the people lived in Jerusalem, and the rest of the people cast lots to bring one out of ten to live in Jerusalem, the holy city, and nine-tenths remained in the other cities. 2And the people blessed all the men who willingly offered to live in Jerusalem.

3 And these are the rulers of the province who lived in Jerusalem and in the cities of Iouda: they lived, a man on his holding, in their cities: Israel, the priests and the Leuites and the nathineansa and sons of Salomon’s slaves. 4And in Jerusalem lived some of the sons of Iouda and some of the sons of Beniamin. Of Iouda’s sons: Athaia son of Ozia—he being a son of Zacharia—he being a son of Amaria—he being a son of Saphatia—he being a son of Maleleel, and some sons of Phares. 5And Maasia son of Barouch—he being son of Chalaza—he being son of Ozia—he being son of Adai—he being son of Ioaarib—he being son of Zacharias—he being a son of the Seloni. 6All the sons of Phares, who lived in Jerusalem, were four hundred sixty-eight men of power.

7 And these are sons of Beniamin: Selo son of Mesulam—he being a son of Iophai—being a son of Phadaia—he being a son of Koleia—he being a son of Maasias—he being a son of Aithiel—he being a son of Jessia. 8And after him Gebi, Selii, nine hundred twenty-eight. 9And Joel son of Zechariah was overseer over them, and Ioudas son of Hasana from the city was second.

10 From the priests: also Iadia son of Ioarim, Iachin, 11Saraia son of Helkia—he being a son of Mesoulam—he being a son of Saddouk—he being a son of Marioth—he being a son of Aitob, opposite the house of God. 12And their brothers who did the work of the house: Amasi son of Zacharia—he being a son of Phaseour—he being a son of Melchia, 13and his brothers, chiefs of paternal families, two hundred forty-two. And Amessai son of Esdriel 14and his brothers, powerful in battle, one hundred twenty-eight, and the overseer over them was Zechriel son of the great men.

15 And from the Leuites: Samaia son of Hazas—being a son of Ezri 17and Matthewias son of Micha and Iobeb son of Samoue, 18two hundred eighty-four.

19 And the gatekeepers, Akoub, Telamin and their brothers were one hundred seventy-two.

22 And the overseer of the Leuites was son of Bani, Ozi son of Hasasia—he being son of Micha, from the sons of Asaph, who sing opposite the work of the house of God, 23because there was a command of the king for them. 24And Phathaia son of Baseza was at the king’s hand for every cword for the people 25and went to the country villages, in their field.

And some of the sons of Iouda lived in Kariatharbock 26and in Iesou and in Bersabee, and their country villages were Lacheis and its fields, and they camped in Bersabee. 31And sons of Beniamin were from Gabaa, Machmas. 36And from the Leuites were divisions of Iouda for Beniamin.

22 (12.1) And these are the priests and the Leuites who went up with Zorobabel son of Salathiel and lesou: Saraia, Iermia, Esdra, 4Amaria, Malouch, 5Sechenia. 7These were the rulers of the priests and their brothers in the days of lesou.

8 And the Leuites: Iesou, Banoui, Kadmiel, Sarabia, Iodae, Maththania. He was over the hands, and their brothers were in the daily divisions. 10And lesou begat Ioakim, and Ioakim begat Elisib, and Elisib, Iodae, 11and Iodae begat Jonathan and Jonathan begat Iadaou.

12 And in the days of Ioakim, his brothers, the priests and chiefs of paternal families were: for Saraia, Amaria; for Iermia, Hanania; 13for Esdra, Mesoulam; for Amaria, Ioanan; 14for Amalouch, Jonah; for Sechenia, Joseph; 15for Harem, Hannas; for Marioth, Helkai; 16for Addai, Zacharias; for Ganathoth, Mesoulam; 17for Aiba, Zecri; for Beniamin, in the times of Peleti; 18for Balga, Samoue; for Semeias, Jonathan; 19for Itam, Maththania; for Idia, Ozi; 20for Salai, Kallai; for Amek, Abed; 21for Helkia, Hasabias; for Iedeiou, Nathanael.

22 The Leuites, in the days of Elisib, Iadaou and Ioan and Ioanan and Iodoua, were recorded as the chiefs of paternal families and priests in the reign of Darius the Persian: 22sons of Leui were chiefs of paternal families, having been recorded in the book of the words of the days, even until the days of Ioan son of lisoue. 24And the rulers of the Leuites, Hasasia and Sarabia and lesou and sons of Kadmiel, and their brothers were over against them, to sing hymns and to praise, by the commandment of Dauid the man of God, class with class, 25when I gathered the gatekeepers 26in the days of Ioakim son of lesou of posedek and in the days of Neemias. And Esdres was the priest and the scribe.

27 And at the rededications of the wall of Jerusalem they sought the Leuites in their places, to bring them to Jerusalem, to celebrate the rededications and the merriment with thodatha and with odes, while playing the cymbal and harps and cynaries. 28And the sons of the singers and some from the region that circles around Jerusalem and some from villages and some from the fields gathered, because the singers in Jerusalem built the villages for themselves. 30And the priests and the Leuites were purified, and they purified the people, the gatekeepers and the wall.

31 And they brought the rulers of Iouda up onto the wall and appointed two great ones concerning praise and went through to the right on the wall of dung, 32and after them went Hosaia and half the rulers of Iouda 33and Azarias, Esdra and Mesoulam, 34Iouda and Beniamin and Samaia and Ieremia 35and some of the sons of priests with trumpets: Zacharias son of Jonathan—being a son

---

*a = temple servants  b = Or the service of the king for every word concerning the people  c = Or pronouncement to the king's hand for every word for the people  d = e = in charge of  e = Heb = thanksgivings  f = Heb = kinnor = lyre  g = Possibly companies; Gk = masc.
and the Levites were sanctifying for sons of Aaron.

38 And concerning praise, the second one meeting them went out, and I followed it, and half of the people were on the wall above the tower of the Thennorim even as far as the broad wall 39 and above the gate of Ephraim and to the Eisianna gate and to the fish gate and at the tower of Hanameel and from the tower of Mea, even as far as the sheep gate, and they stood in the gate of the guard. 40 And the two of praise stood in the house of God, and I and half of the generals with me 41 and the priests Eliakim, Maasias, Beniamin, Michaias, Elioni, Zacharias, Hananias 42 and Semeias and Eleazar and Oziyas and Ioanna and Melchias and Ailam and Ezour and the singers were heard and reviewed. 42 And they offered great sacrifices on that day and rejoiced, because God made them rejoice greatly, and their wives and their children rejoiced, and the joy in Jerusalem was heard from far away. 44 And on that day they appointed men over the treasure chambers for stores, for the first fruits and for the tithes and for the things collected in them and for hime a large treasure chamber, and there they put the manna and the frankincense and the vessels and the tithe of grain and of the wine and of the oil (a commandment of the Levites and of the singers and of the gatekeepers) and the first fruits of the priests. 45 And in all this I was not in Jerusalem, because in the thirty-second year of Artasasatha, king of Babylon, I went to the king. And after the end of the days, I made a request from the king 46 and went to Jerusalem. And I gained understanding in the wrong that Eliasib had done for Tobias, to prepare a treasure chamber for him in the court of the house of God. 47 And it seemed very bad to me, and I threw all the vessels of the house of Tobias out from the treasure chamber. 9 And I spoke, and they cleansed the treasure chambers, and I brought back there the vessels of the house of God, the manna and the frankincense.

10 And I knew that the portions of the Levites had not been given, and the Levites and the singers, who were doing their task, had fled, a man to his field. 11 And I remonstrated with the generals and said, "Why was the house of God forsaken?" And I gathered them together and set them in their station. 12 And all louda brought the tithe of the wheat and the wine and the oil into the storehouses 13 upon the hand of Selemia the priest and Sadok the scribe and Phadaia from the Levites, and upon their hand was Hanan son of Zachchour—he being son of Maththaniou, because they were considered faithful to them to distribute to their brothers. 14 Remember me, O God, in this, and let not the mercy I did in the house of the Lord God be wiped out.

15 In those days I saw in louda people treading wine presses on the sabbath and bringing in sheaves of grain and loading them on donkeys and also bringing into Jerusalem on the sabbath day wine and grapes and figs and all kinds of burdens, and I warned them on their day of sale. 16 And they settled in it, bringing fish and selling all kinds of merchandise on the sabbath to the sons of louda, and in Jerusalem. 17 And I remonstrated with the free sons of louda and said to them, "What is this evil matter that you are doing and profaning the sabbath day? 18 Did not our fathers act in this way? And our God brought all these terrible things upon them and upon us and upon this city. And you are adding wrath to Israel to profane the sabbath." 19 And it happened, when the gates in Jerusalem settled down before the sabbath, and I spoke, and they shut the gates, and I spoke so that they would not be opened until after the sabbath. And I set some of my servants over the gates so that people would not carry burdens on the sabbath day. 20 And they all spent the night and made sales outside Jerusalem once and twice. 21 And I warned them and said to them, "Why do you spend the night in front of the wall? If you do so again, I will extend my hand against you." From that time on they did not come on the sabbath. 22 And I told the Levites who were purifying them-
23 And in those days I saw Judeans who had set up women of Azotia, Ammanites, and Moabites (and half of their sons speak Azotian and do not know how to speak Judean), and I contended with them and cursed them and beat the men among them and pulled out their hair, and I made them take an oath by God: “If you give your daughters to their sons and if you take some of their daughters for your sons!” Did not Solomon, king of Israel, sin in this way? And among many nations there was no king like him. And he was beloved to God, and God gave him as king over all Israel. And foreign women ruined this man. And shall we listen to you to do all this evil to be faithless with our God to set up foreign women?

28 And one of the sons of Ioadas the son of Elisoub, the great priest—he was the son-in-law of Sanaballat the Horanite—and I chased him away from me.

29 Remember them, O God, because of their close kinship to the priesthood and the covenant of the priesthood and the Leuites.

30 And I cleansed them from everything foreign, and I established classes for the priests and Leuites, a man according to his task, and the gift of the wood carriers, in seasons of the times and in the bakchouria. Remember me, O our God, for goodness.

aI.e. married  
bHeb = firstlings
ESTHER
TO THE READER

Edition of Greek Text
The NETS version of Esther is based on the full critical edition prepared by Robert Hanhart (Septuaginta: Vetus Testamentum Graecum Auctioritae Academiae Scientiarum Gottingensis editum VIII.3: Esther [Göttingen: Vandenhoeck & Ruprecht, 1966]).

The Two Greek Versions
Esther is one of three books in the Hebrew canon to have survived in two distinct Greek versions. The Göttingen critical edition of Esther prints both Greek texts. The “Septuagint” (Old Greek = OG) version is printed on the top half of the page with the siglum ὅ. The second Greek version is known as the Alpha-text (AT) and is printed on the bottom of the page with the siglum Λ, because at the time of its printing, this Greek version was thought to be Lucianic. It is not known with certainty which of the two Greek versions is the older or if one text is a revision of the other. Recent scholarship has challenged the traditional view that the ὅ text of Esther was the first Greek translation made of the Hebrew and that the AT was a later revision of it. The ὅ text carries a colophon, which, if historically reliable, would allow for three possible dates for the origin of the translation: 114/13 BCE, 78/77 BCE, or 48 BCE. Scholars disagree on which is most likely. Both Greek versions have been translated for NETS. The NRSV translates the ὅ text into English with the title “Esther: The Greek Version Containing the Additional Chapters” and includes it within the Apocryphal/Deuterocanonical Books.

Both the ὅ text and the AT contain six additional chapters that are found only in the Greek textual tradition. These six additional chapters are almost identical in both Greek versions of Esther, indicating that they were not a part of the original Greek text of either, but were inserted later into both versions, probably being copied from one of the Greek versions of Esther to the other.

There is no manuscript evidence that the six additional chapters found in the Greek versions ever existed in Hebrew or Aramaic. Furthermore, their style and syntax indicates that they were composed in Greek, with the possible exception of addition D. Additions B and E are royal memos and exhibit an overworked style that satirizes the pompous and self-serving character of the king.

The Alpha-Text of Esther (Göttingen L)
The Alpha-text (AT) of Esther is a second Greek version of the story preserved in only four manuscripts. It is a significantly shorter telling of the story than both the Hebrew (MT) and the other Greek version (ὁ), and its versification differs from both. This translation follows the Göttingen versification.

The siglum Λ, indicating Lucianic, was assigned to this text in the nineteenth century because it was preserved in manuscripts containing the Lucianic recension of Reigns (Samuel-Kings). Although it is no longer considered Lucianic by most scholars who have examined it, there is no agreement on its origin, its relationship to the Hebrew Esther, or to the other Greek version. Current theories propose that it is (a) a revision of the ὅ text, (b) a second, independently made translation of the MT, (c) a translation of another Hebrew text of Esther of uncertain relationship to the MT, or (d) a midrashic re-write of the Esther story.

Translation Profile of the Greek
Apart from the six additional chapters, the syntax and style of both Greek versions of Esther are similar to other books of the Septuagint that have been translated from the Hebrew. Of the two versions, the ὅ text of Esther follows the Hebrew MT more closely and, when the six additional chapters are excluded, agrees with it semantically in about 87% of its translation units and formally in about 62% of its translation units. In comparison, the AT, which is about 20% shorter than the MT even including the six additional chapters, exhibits about 81% semantic agreement with the MT and about 52% formal agreement. Hence, the AT is the freer translation of the two, if its Hebrew Vorlage is presumed to have been sufficiently similar to the MT. The AT is also the more lexically diverse of the two versions, using a greater variety of Greek words to render a given Hebrew word than does the ὅ text.
Although the o’ text follows the MT closely in most chapters, it is not an isomorphic translation such that each word of the Hebrew is represented by a word in the Greek, a translation practice that results in Hebraisms that are not idiomatic Greek. Nevertheless, a few Hebraisms can be found, for instance in 6.13 (“you will fall when you fall”) where the Greek syntax reflects a literal rendering of the Hebrew infinitive absolute and, for instance, in 8.3 where the Greek verb προστίθημι expresses the Hebrew idea “to do again” or “keep on doing.” Elements in the Hebrew that are synonymous or redundant are often expressed by only one element in the Greek. Nouns and proper names are often omitted or replaced with a pronoun (and sometimes vice versa). Explanatory phrases are sometimes added, especially to make God’s presence explicit (e.g., 6.13). The o’ text translates about 80% of the text found in the MT.

The second Greek text of Esther, the AT, or L text, is shorter than the o’ text (and the Hebrew MT) by about 20%. It represents only about half the text found in the MT. More often than not, the AT follows the word order of the MT and agrees with it about as often as does the o’ text. The primary difference between the AT and the MT is the many small pluses and minuses, though many of these are due to inherent differences between the Hebrew and Greek languages. Most of the significant pluses and minuses in the AT compared to the MT are found in chapters 8–10 and appear to be caused by a deliberate decision (a) to minimize Esther’s role while magnifying Mardochaios’, (b) to reflect less interest in the origin and celebration of Purim, and (c) to highlight in the AT the role of the Jews (Judeans) as advantageous to the king in the political intrigue of the pagan court with a special interest in the theme of political assassination. Like the o’ text, the AT is not an isomorphic translation and typically preserves the sense but not the form of the Hebrew idioms involving “face,” “hand,” “eyes” and “heart.”

The current consensus of scholarship denies that one Greek version of Esther is a recension of the other, but the o’ text and AT are clearly translations of the same story as extant in the MT because they virtually never agree against the MT (though the AT and MT sometimes agree against the o’ text). Chapters 8–10 of the two Greek versions differ sufficiently to deny a literary dependence between the two and to suggest that both Greek versions were redacted extensively and independently when addition E was introduced into each. Chapter 8 shows the least agreement between the two Greek versions because they share very few of the same syntactic units, but those few that they do share show a high percentage of agreement.

The same six additional chapters found in both Greek versions appear not to have been in the original text of either, with perhaps the exception of addition D interwoven into chapter 5. It is likely that this additional material was added first to one Greek version, whether all at once or over time, and then later copied to the other. Additions A and F clearly function together, being the apocalyptic dream of Mardochaios (A) and its interpretation (F) that frame the events of the Esther story as a fulfillment of restored covenant blessing as predicted in the prophecy against Babylon in Jeremiah 28 (LXX). Additions C and E share sufficient common vocabulary to indicate that E was composed to answer the prayers of Mardochaios and Esther voiced in C, which therefore must have logically, if not chronologically, preceded the composition of E. Moreover, addition C shows influence from the Greek translation of Moyses’ intercessory prayer in Deut 9.26 LXX. Although conflicting evidence allows no consensus about which Greek version is the older, there is some evidence that the AT preserves the older form of additions A, B, C, E, and F. This does not necessarily mean that the additions were first introduced into the AT, only that the texts of these additional chapters have experienced fewer changes since being introduced into the AT than they have in the o’ text. That may be because the o’ text enjoyed a longer and wider transmission history than the AT, which is extant in only four manuscripts.

The NETS Translation of Esther

The Hebrew MT was the text from which the NRSV English translation was made. Where the Göttingen Greek text agrees with the Hebrew, the NRSV text was allowed to stand in NETS, where acceptable. For the six additional chapters for which there is no extant Hebrew, the Göttingen text was compared to the NRSV English translation of the Greek Esther, which was allowed to stand unless the NRSV violated NETS policy.

Versification

The NETS translations of Esther follow the versification of the Göttingen edition. Numbers in parentheses refer to the parallel text. The six additional chapters are of particular note. Referred to by the letters A–F in the Göttingen edition, and likewise in NETS, they traditionally have been taken out of narrative sequence and numbered as chapters 11–16. Following Jerome’s pattern, they were displaced to the end of the book following chapter 10, making narrative nonsense of the material. These six additional chapters are translated in the NETS edition in the position in which they are found in the Greek versions.

Karen H. Jobes
In the second year when Artaxerxes the Great was king, on the first day of Nisan, Mardochaios the son of Lairos son of Semeias son of Kisaioi, from the tribe of Beniamin, saw a dream. 

He was a Judean man dwelling in the city of Susa, a great man, serving in the court of the king. Now he was of the group of exiles which Nabouchodonosor, king of Babylon, took captive from Jerusalem with Lechoniai, the king of Judea. And this was his dream: Look! Shouts and confusion! Thunder and earthquake! Chaos upon the earth! Light, and the sun rose, and the lowly were exalted and devoured those held in esteem. Then, when Mardochaios, who had seen this dream and what God had determined to do, awoke, he had it on his heart and sought until nightfall to understand it in every detail.

And Mardochaios took his rest in the courtyard with Gabatha and Tharra, the two eunuchs of the king who guarded the courtyard. He both overheard their deliberations and inquired into their ambitions, and learned that they were preparing to lay hands on Artaxerxes the king, and he told the king about them. Then the king interrogated the two eunuchs, and when they confessed, they were led away. And the king wrote these things in the record, and Mardochaios wrote concerning these things. And the king ordered Mardochaios to serve in the court and gave to him gifts for these things. But Haman son of Hamadathos, a Bougan, was highly esteemed by the king, and he sought to harm Mardochaios and his people because of the two eunuchs of the king.

Now it happened after these things in the days of Artaxerxes—this Artaxerxes controlled one hundred twenty-seven lands from India—in those days when King Artaxerxes was enthroned in the city of Susa, in the third year when he was king, he gave a feast for his Friends and for the rulers of the court of the Persians and Medes and for those highly esteemed of the satrapies. And after these things, after he had displayed to them the great wealth of his kingdom and the glory of the celebration of his wealth for one hundred eighty days and when the days of the wedding feast were completed, the king gave a wine party for all those found in the city of Susa—from great to small—for seven days inside the king's palace.
ESTHER 1

9 And Ouaustin the queen gave a great reception for all the women in the court of the king.

10 Now it happened on the seventh day, when the king was feeling good from the wine, the king told his servants 11 to bring Ouaustin the queen into the assembled banquet, in her royal diadem, before his army. 12 And Ouaustin did not want to do the will of the king through the hand of the eunuchs. Now when the king heard that Ouaustin denied his will, he was very angry! Rage burned within him! 13 Then the king asked all the wise men, according to this advice. 14 So Arkesaios, Sarsathaios and Malesear, the rulers of the Persians and Medes who were close to the king and those seated among royalty came to him. 15 And they reported to him what, according to law, must be done with Ouaustin the queen, because she had not done the things ordered by the king through the eunuchs. 16 Then Mouchaios said to the king and the rulers, “Astin the queen has wronged not only the king, but also all the rulers and governors of the king.” 17 (For he had reported to them the words of the queen and how she defied the king.) “Therefore, just as she defied King Artaxerxes, 18 so this very day the other princesses of the rulers of the Persians and Medes, when they hear what was said to the king by her, will similarly dare to dishonor their husbands. 19 Therefore, if it pleases the king, let him issue a royal order, and let it be written according to the laws of the Medes and Persians, and let it not be applied differently, neither let the queen any longer come to him, and let the king give her royal position to a woman better than she. 20 Let the law declared by the king be heard, whatever law he enacts in his kingdom. And thus all women shall bestow honor on their own husbands, from the poor to the rich.” 21 This word pleased the king and the rulers, and the king did as Mouchaios said. 22 He sent word throughout the whole kingdom, to every land in its own language so that they had fear in their homes.
After these things, the king got over his anger, and he no longer remembered Astin, recalling what she had said and how he condemned her. Then the king’s ministers said, “Let pure girls be sought for the king, beautiful in appearance. And the king shall appoint officers in all the lands of his kingdom and let them select maidenly girls, beautiful in appearance, into Susa the city, into the harem, and let them be entrusted to the king’s eunuch, the guard of the women; then let cosmetics and other care be given. And whichever girl is pleasing to the king will be queen instead of Astin.” The advice pleased the king, and he did so.

Now there was a Judean man in Susa the city, and his name was Mardochaios the son of Iairos son of Semeias son of Kisaios, from the tribe of Benjamin. who was an exile from Jerusalem, which Nabouchodonosor, king of Babylon, had taken captive. And this man had a foster child, a daughter of Aminadab, his father’s brother, and her name was Esther. And when her parents died, he trained her for himself as a wife. And the girl was beautiful in appearance. So when the king’s ordinance was heard, many girls were gathered into Susa the city under the charge of Gai. Esther was also taken to Gai, the guard of the women. The girl pleased him and found his favor, and he hastened to provide her with cosmetics and her portion of food and with seven girls assigned to her from the palace, and he provided well for her and her attendants in the harem. Esther did not reveal her race or her ancestry, for Mardochaios had commanded her not to tell. Each day Mardochaios walked around in front of the harem court, to learn how Esther would fare.

And so was established the tradition about Astin and what she did to Assyeros the king. Then those serving the king said, “Let us seek virgins beautiful in appearance, and let them be given to be placed under the charge of Gogaios the eunuch, the guard of the women. And whichever girl is pleasing to the king will be appointed to replace Astin.” And they readily acted accordingly.

Now there was a Judean man in Susa the city, whose name was Mardochaios son of Iaeiros son of Semeias son of Kisaios, of the tribe of Benjamin. And he was faithfully bringing up Esther, a daughter of the brother of his father. And the child was very beautiful in appearance and lovely to see. And the girl was taken into the house of the king. And Bougaios, the eunuch who guarded, saw the girl, and she was more pleasing to him than all the women. And Esther found his personal favor and compassion. So he hastened to take charge of her and granted to her, beyond the seven young women, her own attendants. And when Esther was led in to the king, she was very pleasing to him.

When nightfall came, she was led in, and in the early morning she was dismissed. And as the king considered all the virgins, Esther was shown to be the most splendid. And she found his personal favor and compassion, and he placed the royal diadem upon her head. And so the king held a splendid wedding feast for Esther and gave rest to all the provinces.
Now it happened after these things that King Assyros promoted Haman son of Hamadathos, a Bougean, and advanced him and set his throne above those of his friends so that all would bow over and bend themselves on the ground before him. Therefore, although everyone would do obeisance to him in accord with the king’s ordinance, Mardochaios would not do obeisance before him.

And the servants of the king saw that Mardochaios was not doing obeisance before Haman, and the servants of the king said to Mardochaios, “Why do you disobey what the king says?” 4Day after day they spoke to him, and he would not listen to them. So they revealed to Haman that Mardochaios was opposing the commands of the king, and Mardochaios revealed to them that he was a Judean. When Haman learned that Mardochaios would not do obeisance to him, he was very angry. And so he planned to destroy all the Judeans under the rule of Artaxerxes.

7 He made a decision in the twelfth year of Artaxerxes’ reign and cast lots day-by-day and month-by-month so that the race of Mardochaios might perish on one day. The lot fell on the fourteenth of the month that is Adar.

8 Then he spoke to King Artaxerxes, saying, “There is a certain nation scattered among the nations throughout all your kingdom; their laws are different from all the nations, and they disobey the king’s laws so that it is not expedient for the king to tolerate them. If it pleases the king, let a decree be issued to destroy them, and I will pay into the king’s treasury ten thousand talents of silver.”

10 And the king took his signet ring and put it in the hand of Haman to seal what had been written against the Judeans. The king said to Haman, “Keep the silver, but treat the nation as you wish.”

12 Then the king’s secretaries were summoned on the thirteenth day of the first month, and they wrote as Haman commanded to the governors and to the rulers of every land—from India to Ethiopia—to one hundred twenty-seven lands and to the rulers of the nations in their own language in the name of Artaxerxes the king. It was sent by couriers throughout Artaxerxes’ empire, to destroy the race of the Judeans in one day of the twelfth month, which is Adar, and to seize their property.

3 Now it happened after these things that King Assyros promoted Haman son of Hamadathos, a Bougean, and advanced him and set his throne above those of his friends so that all would bow over and bend themselves on the ground before him. Therefore, although everyone would do obeisance to him in accord with the king’s ordinance, Mardochaios would not do obeisance before him. And the servants of the king saw that Mardochaios was not doing obeisance before Haman, and the servants of the king said to Mardochaios, “Why do you disobey what the king says?” 4Day after day they spoke to him, and he would not listen to them. So they revealed to Haman that Mardochaios was opposing the commands of the king, and Mardochaios revealed to them that he was a Judean. When Haman learned that Mardochaios would not do obeisance to him, he was very angry. And so he planned to destroy all the Judeans under the rule of Artaxerxes.

7 Then he spoke to King Artaxerxes, saying, “There is a certain nation scattered among the nations throughout all your kingdom; their laws are different from all the nations, and they disobey the king’s laws so that it is not expedient for the king to tolerate them. If it pleases the king, let a decree be issued to destroy them, and I will pay into the king’s treasury ten thousand talents of silver.”

10 And the king took his signet ring and put it in the hand of Haman to seal what had been written against the Judeans. The king said to Haman, “Keep the silver, but treat the nation as you wish.”

12 Then the king’s secretaries were summoned on the thirteenth day of the first month, and they wrote as Haman commanded to the governors and to the rulers of every land—from India to Ethiopia—to one hundred twenty-seven lands and to the rulers of the nations in their own language in the name of Artaxerxes the king. It was sent by couriers throughout Artaxerxes’ empire, to destroy the race of the Judeans in one day of the twelfth month, which is Adar, and to seize their property.
This is a copy of the letter:  
“The Great King Artaxerxes writes as follows to the rulers of the one hundred twenty-seven lands from India to Ethiopia and to the officials under them:

2 "Being the ruler of many nations and master of the whole world, I have determined (not high-mindedly with presumption of authority but always acting in moderation and with kindness) to secure lasting tranquility in the lives of my subjects and, in order to make my kingdom peaceable and open to travel throughout all its extent, to restore the peace desired by all people.

3 "When I asked my counselors how this might be accomplished, Haman—who excels among us in sound judgment and is distinguished for his unchanged goodwill and steadfast fidelity and has attained the second place in the kingdom—pointed out to us that among all the tribes in the world there is scattered a certain hostile people, who have laws contrary to those of every nation and continually disregard the ordinances of kings so that the joint administration of the kingdom that we honorably intend cannot be achieved. Therefore, whereas we understand that, since this nation stands constantly all alone in opposition to all humanity, perversely following an estranging manner of life due to their laws and since it is ill-disposed to our interests, doing the worst harm and in order that our kingdom may not attain stability.

4 "Our therefore have ordered that you utterly destroy those indicated to you in the letters written by Haman, who is in charge of the affairs of state and is our second Father—including women and children—by the daggers of their enemies, without any compassion and restraint, on the fourteenth day of the twelfth month, Adar, of this present year, so that those who have long been hostile and so remain, when they in one day have gone down to Hades by force, may in the time hereafter render the matters of state completely tranquil and untroubled for us."

3 Copies of the letters were posted in every land, and it was ordered all the nations to be ready for this day. The matter proceeded quickly even to Susa. While the king and Haman were sitting down to drink, the city was being thrown into confusion.

4 Now when Mardochaios learned the outcome, he tore his clothes and put on sackcloth and sprinkled ashes, and as he rushed through the square of the city, he cried out with a loud voice, "An innocent nation is being destroyed!" He went up to the king's gate and stood there, for it was not permitted to him to enter the courtyard clothed with sackcloth and ashes. And in every land, wherever the letters were posted, there was crying and wailing and great mourning among the Judeans; they put sackcloth and ashes on themselves. The queen's attendants and eunuchs came in and told her, and she was troubled when she heard what had happened.

14(1) And he subjoined the following letter:  
“The Great King Asseryos writes as follows to the rulers and satraps of the one hundred and twenty and seven lands from India to Ethiopia:

15(2) "Being the ruler of many nations and master of the whole world, I have determined (not high-mindedly with presumption of authority but always acting in moderation and with kindness) to secure lasting tranquility in the lives of my subjects and, making my kingdom peaceable and open to travel to its full extent, to restore the peace desired by all people.

16(3) "When I was asking my counselors how this might be accomplished, Haman—who has excelled among us in sound judgment, by unchanged goodwill and steadfast fidelity having attained the second place in the kingdom—pointed out to us that there is scattered a certain hostile people, resident among all the tribes in the world who, on the one hand, have laws in opposition to those of every nation and, on the other, continually disregard the command of kings so that the kingdom can never attain stability.

Therefore, whereas we understand that, since the nation stands all alone in its way of life which is contrary to every one of humanity on account of an estranging way of life due to their laws and since it is ill-disposed to our commands, it perpetually does the worst harm, in order that we may never be established in the sole-rule directed by us.

18(6) "We therefore have ordered to you that you destroy one and all of those indicated to you in the letters written by Haman, who is in charge of the affairs of state and is our second Father—including women and children—by the daggers of their enemies, without any compassion or restraint, on the fourteenth day of the twelfth month (this is the month of Adar, which is Dystros), in order to eliminate all the Judeans and to take their children as plunder in order that those who have long been hostile and so remain, when they in one day have together gone down to Hades, may in the time hereafter be in a state of tranquility and not ever again furnish us with matters for concern."

And in Susa this decree was posted.
Then Esther called for Hachrathaios, her eunuch who attended her, and sent him to learn for her from Mardochaios the facts. 7 So Mardochaios told him what had happened, and the promise that Haman had promised to the king of ten thousand talents into the treasury so that he could destroy the Judeans. 8 He also gave him the copy that had been posted in Susa to destroy them, to show to Esther, and told him to command her to go and entreat the king and to beg him on behalf of her people: "Remember your humble days when you were brought up by my hand, for Haman, the second to the king, has spoken against us to put us to death. Call upon the Lord, and speak to the king about us, and deliver us from death!"

9 So Hachrathaios went in and told her all these things. 10 Then Esther said to Hachrathaios, "Go to Mardochaios, and say, 'All the nations of the empire know that every man or woman who shall go to the king inside the inner court uninvited—there is no deliverance for him. Only if the king holds out the golden rod to someone, will that person be safe. And I myself have not been called to go to the king for these thirty days.' "

12 So Hachrathaios reported to Mardochaios everything Esther had said. 13 Mardochaios said to Hachrathaios, "Go, and say to her, 'Esther, do not say to yourself that you alone of all the Judeans in the empire will be safe. 14 Because even if you keep silent at this time, from elsewhere help and deliverance will come to the Judeans, but you and your father's household will perish. And who knows if for this time you were made queen?' " 15 Then Esther sent the messenger who had come to her back to Mardochaios, saying, "Go, gather the Judeans that are in Susa, and fast on my behalf, and neither eat nor drink for three days, night and day. I and my attendants will also abstain from food. And then I will go to the king, though it is against the law, even if it be that I perish." 17 And Mardochaios went and did what Esther had commanded him.

Then he petitioned the Lord, remembering all the works of the Lord.

2 And he said, "Lord, Lord, King of all powers, for the universe is subject to your authority; and there is no one who can oppose you when it is your will to save Israel; because you have made heaven and earth and every wonderful thing in what is under heaven. You are Lord of all, and there is no one who can withstand you, the Lord. You know all things; you know, O Lord, that it was not in insolence nor pride nor for any love of glory that I did this, namely, to refuse to do obeisance to this proudful Haman, for I would have been willing to kiss the soles of his feet for Israel's safety! But I did this so that I might not set human glory above your will to save Israel, and you know as well as anyone that whoever goes to the king uninvited, he to whom he does not hold out his golden scepter will be subject to death. And I have not been called to him for thirty days. So how can I go now, not being invited?"

6(9) So he made known to her the tribulation of Israel. 7(10) And she sent to him saying as follows, 11 "You know as well as anyone that whoever goes to the king uninvited, he to whom he does not hold out his golden scepter will be subject to death. And I have not been called to him for thirty days. So how can I go now, not being invited?"

9(13) So Mardochaios sent to her and said to her, 14 "If you ignore your nation and do not help them, then surely God will be to them a help and deliverance, but you and your father's household will perish. 15 And who knows if for this time you were made queen?"

11(15) Then the queen sent saying, 16 "Proclaim a religious service, and petition God earnestly, and I and my girls will do likewise. And I will go to the king uninvited, even if it be necessary that I die." 12(17) And Mardochaios did so.

C Then he petitioned the Lord, remembering his works.

(2) And he said, 13 "Master Almighty, under whose authority are all things and there is no one who can resist you when it is your will to save the house of Israel, because you have made heaven and earth and every wonderful thing in what is under heaven, and you rule everything. For you know all things and the race of Israel you know. It was not in insolence nor for any love of glory that I did this, namely, to refuse to do obeisance to this proudful Haman, for I would have been willing to kiss the soles of his feet for the sake of Israel, but I did this so that I might not set anyone above your glory, Master, and not do obeisance to anyone but you, the True One, and I will not do it even under duress." 16(8) And now, O Lord, you who

\textsuperscript{a}Lacking in Gk
divine glory, and I will not do obeisance to anyone but you, my Lord, and I will not do these things in pride. 8And now, O Lord God, King of Abraam, spare your people, for they are looking to ruin us, and they desired to destroy the inheritance that has been yours from the beginning. 9Do not neglect your portion, which you redeemed for yourself out of the land of Egypt. 10Hear my petition, and have mercy upon your allotment; turn our mourning into feasting, that we may live and sing hymns to your name, O Lord; do not silence the mouth of those who praise you."

11And all Israel cried out from their strength, because their death was before their eyes.

12Then Esther the queen fled to the Lord, seized with the agony of death. 13Taking off the garments of her glory, she put on the garments of distress and mourning, and instead of costly perfumes she covered her head with ashes and dung, and she utterly humbled her body; every part that she loved to adorn she covered with her tangled hair. 14Then she petitioned the Lord, God of Isra\emdash;el, and said: "O my Lord, you alone are our king; help me, I who am alone and have no helper except you. 15because my danger is in my hand. 16I have heard from my birth in the tribe of my family that you, O Lord, took Isra\emdash;elm inside of all the nations and our fathers from among all their forebears, to be an everlasting inheritance, and you did for them all that you said. 17And now we have sinned before you, and you have delivered us into the hand of our enemies, 18because we honored their gods. You are righteous, O Lord! 19And now they were not satisfied that we are in bitter slavery, but they have put their hands into the hands of their idols a, to annul the stipulation of your mouth and to destroy your inheritance and to stop the mouths of those who praise you and to extinguish the glory of your house and your altar, 21to open the mouth of the nations for the mighty deeds of vain things, and that a mortal king be admired forever.

22 "O Lord, do not surrender your scepter to those who don’t exist, and do not let them laugh at our downfall, but turn their plan against them, and make a public example of him who began this against us. 23Remember, O Lord; make yourself known in a time of our affliction, and embolden me, O King of the gods and Master of all dominion! 24Put eloquent speech in my mouth before the lion, and turn his heart to hate the one who fights against us so that there may be an end of him and those who agree with him. 25But save us by your hand, and help me, who am alone and have no one except you, O Lord. You have knowledge of everything, 26and you know that I hate the glory of the lawless and abhor the bed of the uncircumcised and of any foreigner. 27You know my predicament—that I abhor the sign of my proud

aOr braided  bPossibly covenanted with their idols

18(12) Then Esther the queen fled to the Lord, seized with the agony of death. (13)She took off the garments of glory from herself and every sign of her splendor, and she put on distress and mourning, and instead of costly perfumes she covered her head with ashes and dung, and she utterly humbled her body; every part that she loved to adorn she covered with her tangled hair. (14)Then she petitioned the Lord and said: "O Lord, King, you alone are a helper; help me, I who am humble and have no helper apart from you, (15)because my danger is in my hand. (16)Now I have heard from the book of my heritage that you redeemed Israel out of all the nations and their fathers from among their forebears, appointing Israel over them to be an everlasting inheritance. And you did for them what you said to them and provided whatever they asked. (17)We have sinned before you, and you delivered us into the hand of our enemies (18)if we honored their gods. You are righteous, O Lord! (19)And now they were not satisfied that we are in bitter slavery, but they have put their hands into the hands of their idols, to annul the stipulation of your mouth to destroy your inheritance and to stop the mouths of those who praise you and to extinguish the glory of your house and your altar, (21)and to open the mouths of enemies for the mighty deeds of vain things, and that a mortal king be admired forever.

23(22) "O Lord, do not ever surrender your scepter to enemies who hate you, and may they not rejoice at our downfall; turn their plans against them, and make a public example of him who began this evil against us. 24(23) Be manifest to us, O Lord; make yourself known to us in a time of our affliction, and do not break us. (24)Put eloquent speech in my mouth, and give favor to my words before the king, and change his heart to hate the one who fights against us so that there may be an end of him and those who agree with him. (25)But save us by your strong hand, and help me, because you have knowledge of everything, (26)and you know that I abhor the bed of the uncircumcised one and hate the glory of the lawless one and of any alien. (27)You, O Lord, know my predicament—that I abhor the sign of proud posi-

aPossibly covenanted with their idols
position that is upon my head on days when I appear in public. I abhor it like a menstrual cloth, and I do not wear it on the days when I am in private. 28And your slave has not eaten at Haman’s table, and I have not honored the king’s banquet nor drunk the wine of libations. 29Your slave has not rejoiced since the day of my change until now, except in you, O Lord, God of Abraam. 30O God who has power over all things, hear the voice of those who despair, and save us from the hand of evildoers. And save me from my fear!”

D And it happened on the third day, as she ceased praying, she took off the garments of service and put on her glory. 2Then, when she had become majestic, after calling upon the all-seeing God and savior, she took along two of her attendants; 3on one she leaned gently for support, 4while the other followed, holding her train. 5She was radiant with the full flush of her beauty, and her face looked happy as if she were cheerful, but her heart was in anguish from fear. 6When she had gone through all the doors, she stood before the king. He was seated on the throne of his kingdom, clothed in the full array of his splendor, all covered with gold and precious stones. And he was most terrifying.

7 And when he raised his face inflamed with glory, he gazed at her in the full flush of anger. The queen staggered, her color turned pale from faintness, and she collapsed on the head of the attendant who went before her. 8Then God changed the spirit of the king to gentleness, and alarmed, he jumped from his throne and took her in his arms until she was quieted. He kept comforting her with soothing words 9and said to her, “What is it, Esther? I am your brother. Take heart! 10You shall not die, for our ordinance is only for the common person. 11Come here.”

12 Then he lifted the golden rod and placed it on her neck; he welcomed her and said, “Speak to me.” 13She said to him, “I saw you, Lord, like a divine angel, and my heart was shaken from fear of your glory. 14For you are marvelous, lord, and your face is full of grace.” 15And while she was speaking, she fell from faintness. 16Then the king and all his servants were troubled, and he reassured her.

5 And the king said to her, “What do you want, Esther? What is your request? Even up to half of my kingdom, and it shall be yours.” 4Then Esther said, “Today is my special day. If, therefore, it pleases the king, let both him and Haman come to the dinner that I will prepare today.” 5Then the king said, “Bring Haman quickly so that we may do what Esther has said.” So both came to the dinner that Esther had spoken about. 6During the drinking, the king said to Esther, “What is it, Queen Esther? And it shall be, whatever you ask.” 7Then she said, “This is my petition and request. 8If I have found favor before the king, let the king

OLD GREEK

position that is upon my head on days when I appear in public. I abhor it like a menstrual cloth, and I do not wear it on the days when I am in private. 28And your slave has not eaten at Haman’s table, and I have not honored the king’s banquet nor drunk the wine of libations. 29Your slave has not rejoiced since the day of my change until now, except in you, O Lord, God of Abraam. 30O God who has power over all things, hear the voice of those who despair, and save us from the hand of evildoers. And save me from my fear!”

D And it happened on the third day, as she ceased praying, she took off the garments of service and put on her glory. 2Then, when she had become majestic, after calling upon the all-seeing God and savior, she took along two of her attendants; 3on one she leaned gently for support, 4while the other followed, holding her train. 5She was radiant with the full flush of her beauty, and her face looked happy as if she were cheerful, but her heart was in anguish from fear. 6When she had gone through all the doors, she stood before the king. He was seated on the throne of his kingdom, clothed in the full array of his splendor, all covered with gold and precious stones. And he was most terrifying.

7 And when he raised his face inflamed with glory, he gazed at her in the full flush of anger. The queen staggered, her color turned pale from faintness, and she collapsed on the head of the attendant who went before her. 8Then God changed the spirit of the king to gentleness, and alarmed, he jumped from his throne and took her in his arms until she was quieted. He kept comforting her with soothing words 9and said to her, “What is it, Esther? I am your brother. Take heart! 10You shall not die, for our ordinance is only for the common person. 11Come here.”

12 Then he lifted the golden rod and placed it on her neck; he welcomed her and said, “Speak to me.” 13She said to him, “I saw you, Lord, like a divine angel, and my heart was shaken from fear of your glory. 14For you are marvelous, lord, and your face is full of grace.” 15And while she was speaking, she fell from faintness. 16Then the king and all his servants were troubled, and he reassured her.

5 3And the king said to her, “What do you want, Esther? What is your request? Even up to half of my kingdom, and it shall be yours.” 4Then Esther said, “Today is my special day. If, therefore, it pleases the king, let both him and Haman come to the dinner that I will prepare today.” 5Then the king said, “Bring Haman quickly so that we may do what Esther has said.” So both came to the dinner that Esther had spoken about. 6During the drinking, the king said to Esther, “What is it, Queen Esther? And it shall be, whatever you ask.” 7Then she said, “This is my petition and request. 8If I have found favor before the king, let the king

ESTHER C-5

position that is upon my head on days when I appear in public. I abhor it like a menstrual cloth, and I do not wear it on the days when I am in private. 28And your slave has not eaten at Haman’s table, and I have not honored the king’s banquet nor drunk the wine of libations. 29Your slave has not rejoiced since the day of my change until now, except in you, O Lord, God of Abraam. 30O God who has power over all things, hear the voice of those who despair, and save us from the hand of evildoers. And save me from my fear!”

D And it happened on the third day, as she ceased praying, she took off the garments of service and put on her glory. 2Then, when she had become majestic, after calling upon the all-seeing God and savior, she took along two of her attendants; 3on one she leaned gently for support, 4while the other followed, holding her train. 5She was radiant with the full flush of her beauty, and her face looked happy as if she were cheerful, but her heart was in anguish from fear. 6When she had gone through all the doors, she stood before the king. He was seated on the throne of his kingdom, clothed in the full array of his splendor, all covered with gold and precious stones. And he was most terrifying.

7 And when he raised his face inflamed with glory, he gazed at her in the full flush of anger. The queen staggered, her color turned pale from faintness, and she collapsed on the head of the attendant who went before her. 8Then God changed the spirit of the king to gentleness, and alarmed, he jumped from his throne and took her in his arms until she was quieted. He kept comforting her with soothing words 9and said to her, “What is it, Esther? I am your brother. Take heart! 10You shall not die, for our ordinance is only for the common person. 11Come here.”

12 Then he lifted the golden rod and placed it on her neck; he welcomed her and said, “Speak to me.” 13She said to him, “I saw you, Lord, like a divine angel, and my heart was shaken from fear of your glory. 14For you are marvelous, lord, and your face is full of grace.” 15And while she was speaking, she fell from faintness. 16Then the king and all his servants were troubled, and he reassured her.

5 And the king said to her, “What do you want, Esther? What is your request? Even up to half of my kingdom, and it shall be yours.” 4Then Esther said, “Today is my special day. If, therefore, it pleases the king, let both him and Haman come to the dinner that I will prepare today.” 5Then the king said, “Bring Haman quickly so that we may do what Esther has said.” So both came to the dinner that Esther had spoken about. 6During the drinking, the king said to Esther, “What is it, Queen Esther? And it shall be, whatever you ask.” 7Then she said, “This is my petition and request. 8If I have found favor before the king, let the king

5 3And the king said to her, “What do you want, Esther? What is your request? Even up to half of my kingdom, and it shall be yours.” 4Then Esther said, “Today is my special day. If, therefore, it pleases the king, let both him and Haman come to the dinner that I will prepare today.” 5Then the king said, “Bring Haman quickly so that we may do what Esther has said.” So both came to the dinner that Esther had spoken about. 6During the drinking, the king said to Esther, “What is it, Queen Esther? And it shall be, whatever you ask.” 7Then she said, “This is my petition and request. 8If I have found favor before the king, let the king
9 So Haman went out from the king very happy and rejoicing. But when Haman saw Mardochaios the Judean in the courtyard, he became very angry.

10 So he went home and called his friends and Zosara his wife, and he announced to them his riches and the glory that the king had bestowed on him and how he had made him to be first and to be leader of the kingdom. 11 Haman said, “The Queen has not summoned with the king anyone but me to the dinner. Tomorrow also I have been invited. 12 Yet all this does not please me when I see Mardochaios the Judean in the courtyard.”

13 Then his wife Zosara and his friends said to him, “Let a pole fifty cubits high be cut for you and early in the morning speak to the king and have Mardochaios hanged on it; then you, go to the dinner with the king, and celebrate.” This advice pleased Haman, and he had the pole prepared.

6 But the Lord kept sleep from the king that night, and he told his teacher to bring the written daily annals, to read to him. 2 And he found the entries written concerning Mardochaios, how he informed the king about two of the king’s eunuchs, while they were on guard and sought to lay hands on Artaxerxes. 3 Then the king said, “What honor or distinction have we bestowed on Mardochaios?” The king’s servants said, “You have done nothing for him. 4 While the king was inquiring about Mardochaios’ goodwill—Look! Haman was in the courtyard! The king said, “Who is outside?” And it was Haman. 7 Now Haman had just entered to speak to the king to hang Mardochaios on the pole that he had prepared for him. 5 So the king’s servants said, “Look! Haman is standing in the courtyard.” And the king said, “Call him.” 6 So the king said to Haman, “What should I do for the person whom I want to extol?” And Haman said to himself, “Whom would the king want to extol if not me?” 7 So he replied to the king, “For the person whom the king wants to extol, let the king’s servants bring a fine linen robe, which the king wears, and a horse upon which the king rides. 8 And let him give to him one of the king’s most noble Friends, and let him robe the person whom the king loves, and let him mount him on the horse and proclaim through the square of the city, saying: ‘So shall it be for every person whom the king extols.’” 9 Then the king said to Haman, “You have spoken well. So do to Mardochaios the Judean who serves in the court. And let not a word of what you have said be transgressed.” 10 So Haman took the robe and the horse and robed Mardochaios, and Haman came again tomorrow to the dinner that I will prepare for them, and tomorrow I will do these same things.”

6 But the Mighty One kept sleep from the king that night, and he stayed awake. 2 So the readers were called, and the court record was read to him. 3 And there was the record of the eunuchs and what good deed Mardochaios had done for the king. 4 And the king thought seriously on that matter, saying, “Mardochaios is a loyal man for protecting my life, for he has kept me alive even until now, and I am sitting on my throne today and have done nothing for him. I have not done right by him.” 5 So the king said to his servants, “What should we do for Mardochaios, the savior in these matters?” And after they thought about it, the young men were envious of him, for fear of Haman lay in their bowels. 6 And the king understood. And morning came. 4 The king asked, “Who is outside?” And it was Haman. 7 Now Haman had come early to speak to the king so that he might hang Mardochaios. 8 And the king said to bring him in. 9 So as he entered, the king said to him, “What should we do for the man who honors the king, whom the king wishes to extol?” 10 So Haman reasoned, saying, “Whom would the king wish to extol if not me?” 11 So Haman replied, “For the person whom the king wishes to extol, let a royal robe be brought, and a royal horse upon which the king rides. 12 And let one of the king’s most noble Friends take these things and clothe him, and let him mount him on the horse and go around the city before him proclaiming, ‘Thus shall be done for the one who honors the king, whom the king wishes to extol.’” 13 So the king said to Haman, “Run quickly, and take the horse and robe as you have said, and do so to

\[\text{i.e. over seventy feet} \quad \text{Or hung}\]
Mardochaios the Judean who sits in the gateway. And let not your word transgressed.”

13 Now when Haman realized that it was not he himself who would be extolled, but that it was Mardochaios, his heart was utterly broken, and his spirit became feeble.

14(11) And Haman took the robe and the horse, showing reverence to Mardochaios even on the very same day on which he intended to impale him. 15And he said to Mardochaios, “Tear off the sackcloth.” 16And Mardochaios was distressed as one dying, and with anguish he took off the sackcloth and put on the garments of glory. 17And Mardochaios thought he saw a sign, and his heart was toward the Lord, and he was mystified in silent fear. 18And Haman hastened to put him on horseback. 19And Haman led the horse outside and went before him proclaiming, “Thus shall it be done for the man who honors the king, whom the king wishes to extol.” 20(12)And so Haman went to his place downhearted, and Mardochaios went to his home. 21(13)Haman explained to his wife everything that had happened to him. 22His wife and his wise men said, “Ever since you spoke evil about him, evil things have been coming to you; be quiet, because God is among them.”

23(14) While they were still speaking, someone arrived hurrying him to the wine party. And so he was cheered up, and when he had covered the distance, he reclined with them on time.

7 So the king and Haman went in to drink with the queen. 2And the king said to Esther on the second day as they were drinking, “What is it, Queen Esther? What is your petition and what is your request? Let it be yours, up to the half of my kingdom.” 3Then she answered and said, “If I have found favor with the king, let my life be given at my petition, and my people at my request. 4For we have been sold, I and my people, to be destroyed, to be booty and to be enslaved—we and our children as male and female slaves—and I kept silent. For the slanderer is not worthy of the court of the king.” 5Then the king said, “Who is this who dared to do this deed?” 6So Esther said, “A man who is an enemy! Haman is this wicked one!” Then Haman was terrified because of the king and the queen.

7 The king rose from the banquet and went into the garden, but Haman was begging the queen, for he saw himself in deep trouble. 8Then the king returned from the garden. Now Haman had fallen on the couch, entreating the queen. And

7 (2)As the drinking advanced, the king said to Esther, “What is the danger, and what is your petition? Up to the half of my kingdom!” 2Esther struggled with her reply, because the adversary was before her eyes, and God gave her courage as she called upon him. 3And Esther said, “If it pleases the king and the decision is good in his heart, let my life be given at my petition. 4For we have been sold, I and my people, to be destroyed, to be booty and to be enslaved—we and our children as male and female slaves—and I kept silent. For the slanderer is not worthy of the court of the king.” 5Then the king said, “Who is this who dared to do this deed?” 6So Esther said, “A man who is an enemy! Haman is this wicked one!” Then Haman was terrified because of the king and the queen.
the king said, “So then, you even violate my wife
in my own house?” When Haman heard this, he
covered his face. 9Then Bougathan, one of the eu-
uchs attending the king, said, “Look! Haman has
even prepared a pole for Mardochaios, who spoke
up on behalf of the king, and a pole fifty cubits tall
has been erected at Haman’s.” And the king said,
“Let him be crucified upon it.” 10So they hanged
Haman on the pole that had been prepared for
Mardochaios. Then the king got over his anger.

8 On that very day King Artaxerxes granted to
Esther all that belonged to Haman the slander-
er, and Mardochaios was summoned by the
king, for Esther had revealed that he was related to
her. 2Then the king took the signet ring, which he
had taken from Haman, and gave it to Mar-
dochaios. So Esther appointed Mardochaios over
everything of Haman’s.

3 Then she spoke again to the king, and she fell
before his feet and pleaded that he revoke the evil
of Haman and what he had done to the Judeans.
4So the king held out the golden rod to Esther,
5and Esther rose and stood before the king. And
Esther said, “If it pleases you and if I have found
favor, let an order be dispatched to revoke the let-
ters sent by Haman, which were written to destroy
the Judeans who are in your kingdom. 6For how
can I bear to see the suffering of my people? And
how can I bear to be saved amidst the destruction
of my lineage?” 7Then the king said to Esther, “If
everything belonging to Haman I gave and turned
over to you, and him I hanged on the pole, be-
cause he plotted to lay hands on the Judeans, what
more do you seek? What do you want? I will do it for you.” And Mardochaios said, “That
you revoke Haman’s letter.” 17So the king entrusted
to him the affairs of the kingdom.

18 Then Esther said to the king on the next day,
“And I will punish my enemies with blood-
shed.” 19So Queen Esther appealed to the king
also against Haman’s children, that they too
should die with their father. And the king said,
“Let it be done.” 20So she struck the enemies in
great numbers. 21And in Susa the king made an
agreement with the queen to kill men, and he said,
“Behold, I give them to you to hang.” And so it was
done.

What is written below is a copy of the letter:
“The Great King Artaxerxes, to the rulers of the
lands from India to Ethiopia, to the one hundred
twenty-seven satrapies, and to those who are loyal
to our interests, greetings.

2 “Many people, who are frequently honored...
with the greatest kindness of their benefactors, become more ambitious and not only seek to harm those subject to us, but not being able to deal with prosperity, they even undertake to scheme against their own benefactors. They not only abolish gratitude from among people, but also, carried away by the boasts of those who are inexperienced in goodness, they even presume to escape the evil-hating divine justice, who always observes everything. Furthermore, many times encouragement has implicated many of those appointed to places of authority, those entrusted to administer the affairs of friends, making them partly responsible for the shedding of innocent blood, and has brought about irreparable calamities by the malicious lie of an evil disposition of people who misconstrue the sincere goodwill of their sovereigns.

7 And it is possible to see this not so much from the more ancient records as we handed them down, as it is right at your feet, when you examine things impiously perpetrated by the pestilent behavior of those who hold power unworthily. And it is possible to look out hereafter in order that we may render the kingdom quiet for all people, with peace, utilizing changes and always discerning what comes to our attention with a rather considerate response. For whereas Haman son of Hamadathos (a Macedonian who was in truth a foreigner to the blood of the Persians and quite devoid of our kindness), when he was entertained by us as our guest, obtained so fully the goodwill that we have for every nation to such an extent that he was publicly proclaimed our Father and was continually done obeisance to by all as the person second to the royal thrones. But, unable to restrain his arrogance, he undertook to divest us of our rule and our breath and by the crafty deceit of ruses asked to destroy Mardochaios, our savior and constant benefactor, and Esther, the innocent companion of our kingdom, together with their whole nation. For when by these methods he had caught us undefended he thought that he would transfer the power of the Persians to the Macedonians.

15 But we find that the Judeans, who were consigned to annihilation by this thrice-accursed man, are not criminals but are governed by most righteous laws and are children of the most high, most great, living God, who has directed the kingdom for us and for our ancestors in the most excellent order.

17 You will therefore do well not to carry out the letters sent by Haman son of Hamadathos, because he who did these things has been crucified at the gates of Susa with his whole household, since the God who prevails over all things has recompensed him quickly with the deserved judgment.

19 And by you will do well to post a copy of this letter publicly in every place and to allow the

---

a Or not of Persian descent  
b Lacking in Gk
Judeans to live in accordance with their own precepts and to join in helping them in order that they might defend themselves against those who attack in the time of oppression, on the thirteenth day of the twelfth month, Adar, on that same day. For God, who rules over all things, has made this day to be a joy for his chosen race instead of a day of destruction for them.

Therefore, you also shall celebrate this with all good cheer as a holiday among your commemorative feasts so that both now and hereafter it may be deliverance for us and for the well-disposed Persians, but for those who plot against us, a memorial of destruction.

"Every city and country, without exception, that does not do according to this by spear and fire shall be consumed with wrath. It shall be made not only impassable for people, but also most hostile to wild animals and birds for all time.

Now in the twelfth month, on the thirteenth day of the month that is Adar, the letter written by the king arrived. On that same day the opponents of the Judeans perished, for no one resisted, because they feared them. For the rulers of the satraps and the tyrants and the royal secretaries esteemed the Judeans, for the fear of Mardochaios weighed upon them. For it turned out that the king’s ordinance was referred to by name throughout all the kingdom. And in the city of Susa the Judeans killed five hundred men, including Pharsannestain, Delphon, Phasga and Phardatha as well as Pharsan and his brother and Pharnaizathouth. The ten sons of Haman son of Hamadathos, the Bougean, the enemy of the Judeans, and they plundered all they owned. The king authorized Mardochaios to write whatever he wished. So Mardochaios sent out letters and sealed them with the king’s signet ring, saying that his people should each remain in their own land and celebrate a feast to God. And the letter which Mardochaios sent contained these things: "Haman sent to you letters containing thus, ‘Hasten quickly to send the disobedient nation of the Judeans to me for destruction.’ But I, Mardochaios, inform you that the one who did this has been hung at the gates of Susa, and his household has been despatched. For this one wished to kill us on the thirteenth of the month that is Adar."

Then Mardochaios went out wearing the royal clothing and a diadem of purple linen, and when the people in Susa saw him they rejoiced. For the Judeans there was light and gladness; in every city and country wherever the ordinance was posted, wherever the proclamation was made, there was gladness and joy among the Judeans, a feast and mirth. And many of the nations were circumcised and became Judeans out of fear of the Judeans.

To the king of all the kingdoms on earth, the king himself and Mardochaios and Esther his wife, and the servants and military commanders and the satraps and the princes of Persia and Media, who are within the whole kingdom, you may read this message:

The copy of the decree was also posted in Susa. Then Mardochaios went out, wearing the royal robe, with a gold crown and a diadem of purple linen, and when the people in Susa saw him they rejoiced. For the Judeans there was light and gladness; in every city and country wherever the ordinance was posted, wherever the proclamation was made, there was gladness and joy among the Judeans, a feast and mirth. And many of the nations were circumcised and became Judeans out of fear of the Judeans.

Therefore, what more do you ask? It shall be a memorial of destruction for them.

And in Susa the Judeans killed seven hundred men, including Arouphaios and Arsaios and Zabouthaios, the ten sons of Haman son of Hamadathos, the Bougean, the enemy of the Judeans, and they plundered all they owned. The king said to Esther, "How have your people here and in the surrounding countryside fared?"

And Esther said, "Let it be granted to the Judeans to destroy and plunder whomever they choose in the city of Susa and the countryside how do you suppose they have fared? Therefore, what more do you ask? It shall be..."
And so Esther said to the king, “Let it be granted to the Judeans to do likewise tomorrow so that they may hang the ten sons of Haman.”

So he thus permitted it to be done and handed over to the Judeans of the city the bodies of Haman’s sons to hang. The Judeans in Susa gathered also on the fourteenth day of the month of Adar, and they killed three hundred men, but they did not plunder.

Now the rest of the Judeans who were in the kingdom also gathered and defended themselves and gained relief from their adversaries. For they killed fifteen thousand of them on the thirteenth of Adar, but they plundered nothing. And they rested on the fourteenth of the same month and celebrated it as a day of rest with joy and gladness.

But the Judeans in the city of Susa gathered together also on the fourteenth and did not rest. They celebrated also the fifteenth with joy and gladness. Therefore for this reason, the Judeans who are scattered in every land outside celebrate the fourteenth day of Adar as a holiday with gladness, each sending portions to those nearby. But those living in the large cities also celebrate the fifteenth of Adar as a joyful holiday, sending portions to those nearby.

Now Mardochaios recorded these things in a book and sent it to the Judeans—as many as were in the kingdom of Artaxerxes, to those near and far, to keep these days, the fourteenth and fifteenth of Adar— for on these days the Judeans gained relief from their enemies—and the whole month, which was Adar, in which matters had been turned for them from sorrow into joy and from mourning into a holiday, to celebrate it as days of feasting and gladness, sending portions to their friends and to the poor.

So the Judeans accepted just what Mardochaios had written to them—how Haman son of Hamadathos, the Macedonian, had warred against them, inasmuch as he had proclaimed a decision and had cast the lot to destroy them, and how he went in to the king, telling him to hang Mardochaios, but as much evil as he had devised to bring upon the Judeans came upon him, and he himself and his children were hanged. Because of this, these days are called Phourai, because of the words of this letter, and as much as they had suffered because of these things, and as much as had happened to them. He established them, and the Judeans accepted them for themselves and their descendants and all who had joined them and surely not to do otherwise. And these days are a memorial, kept from generation to generation, by city, family and country. These days of Phourai shall be celebrated for all time, and the commemoration of them shall never cease among their generations.

47(20) So Mardochaios recorded these things in a book and sent it to the Judeans who were in the kingdom of Assyeros—both far and near—to keep these days for hymns and rejoicing in the place of pain and grief, the fourteenth and fifteenth. And he sent portions to the poor, and they welcomed them. Because of this these days are called Phouraia, because of the lots that fell on these days as a memorial.
29 Then Esther the queen daughter of Ami-
nadab, along with Mardochaios, the Judean, wrote
what they had done, and the confirmation of
the letter about Phrourai. 30 And Mardochaios and
Esther the queen established these things for them-
selves on their own initiative, then also having es-
tablished them by their own well-being and coun-
sel. 31 And Esther established the matter by ordin-
ance forever, and it was written for a memo-
rial.

10 The king recorded during his rule over both
land and sea both his strength and brav-
ery, both the wealth and the glory of his kingdom;
note that they have been recorded in the book of
the kings of the Persians and the Medes as a me-
morial. 3And Mardochaios took over from King
Artaxerxes, and he was great in the kingdom and
extolled by the Judeans. And being loved, he spent
his life for his whole nation.

F And Mardochaios said, “From God these
things have come. 2For I remember about the
dream that I saw concerning these matters, for not
even a word of them has failed to be fulfilled.
3There was the little spring that became a river, and
there was light and sun and abundant water; Es-
ther is the river, whom the king married and made
queen. 4The two dragons are I myself and Haman.
5The nations are those that gathered to destroy the
name of the Judeans. 6And my nation, this is Isra-
el, who cried out to God and were saved. The Lord
has saved his people, and the Lord has rescued us
from all these evils, and God has done signs and
wonders that have not happened among the
nations. 7For this purpose he made two lots, one
for the people of God and one for all the nations,
8and these two lots came to the hour and the right
time and to the day of decision before God, and
for all the nations. 9And God remembered his
people and vindicated his inheritance.
10 “And these days in the month of Adar, on
the fourteenth and fifteenth of that same month,
will be observed by them with a gathering and joy
and rejoicing before God, from generation to gen-
eration forever among his people Israel.”
11 In the fourth year of the reign of Ptolemy
and Cleopatra, Dositheus, who said he was a priest
and a Leuite, and Ptolemy his son brought the
above letter about Phrourai, which they said ex-
isted, and Lysimachus son of Ptolemy, one of
those in Ierousalem, translated it.

50(1)The king recorded the dues of land
and sea and his strength, both the
riches and the glory of his kingdom. 51 And Mar-
dochaios extolled him and wrote in the books of
the Persians and Medes as a memorial. 52(3)And
Mardochaios took over from King Assyeros, and
he was great in the kingdom and loved by all the
Judeans. He led them and bestowed glory on his
whole nation.

53 And Mardochaios said, “From God these
things have come. 54(2)For he remembered
the dream that he saw.” And it was fulfilled, and he
said, (3)“The little spring is Esther, (4)and the two
dragons are I myself and Haman. (5)The river is the
nations that gathered together to destroy the
Judeans. The sun and light are the revelation of
God that appeared to the Judeans; this is the judg-
mement. 55(6)And God has done these signs and
wonders, which have not happened among the
nations. (7)And he made two lots, one for the people
of God and one for the nations 56(8)and these two
lots approached the hours at the right time and
day of the lordship of the everlasting one among
all the nations. 57(9)And God remembered his peo-
ple and vindicated his inheritance. 58And all the
people cried out in a loud voice and said ’Blessed
are you, Lord, who remembers the covenants
made with our fathers! Amen!’
59(10) “And these days in the month of Adar,
on the fourteenth and fifteenth of that same
month, will be observed by them with a gathering
and joy and gladness before God, from generation
to generation forever among his people Israel.”

aGk uncertain bPossibly succeeded cOr made righteous
dPossibly was authentic

Possibly succeeded bOr made righteous
EDITION OF THE GREEK TEXT
The NETS translation of the book of Ioudith is based on the edition of R. Hanhart (Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum VIII.4: Iudith [Göttingen: Vandenhoeck & Ruprecht, 1979]). While I have followed Hanhart’s critical text for the most part, there are a few instances in which, to my mind, the Greek manuscript evidence commends an alternative reading as representing the earliest form of the Greek text. These departures from Hanhart are duly noted as they arise. In three places (3.8; 4.9; and 6.6), I am convinced that a copying error must have crept into the text early in its history and that consequently the original reading has been obscured; in these passages, emendation was called for without the support of a Greek manuscript. In each case the reading I have followed does enjoy attestation by the Syriac text, which itself represents an early translation of the Greek.

PLACE OF IOUDITH WITHIN NETS
Although the book of Ioudith is demonstrably the translation of a Semitic work, most likely Hebrew, its parent text vanished sometime in late antiquity. Consequently, the present translation cannot serve the synoptic purpose of NETS with the NRSV. I have nevertheless endeavored to provide a translation which is faithful to the principles and aims of NETS.

TRANSLATION PROFILE OF THE GREEK

General Character
One of the aims of the NETS translator is to capture in English the constitutive character of the Septuagintal text. For much of the corpus, this means that the translator must squarely address the fact that the book he or she is rendering is itself a translation. In this respect, the book of Ioudith is no exception. From its language one can infer with some measure of confidence not only that the text represents the translation of a Hebrew parent, but that it represents a certain kind of translation, namely, one which has rendered its parent in a relatively metaphrastic fashion; this is to say that within the constraints of grammaticality, the Greek of the translation shows every indication of an isomorphic and quantitative fidelity to the language of its source. Implicit in the verbal texture of any translation is its relationship with another text in another language. In an interlinear translation, this relationship is characterized by a high degree of dependence: the Greek of Ioudith reads as it does in large measure because the Hebrew of its parent read as it did. The image NETS has adopted to capture this profile is that of interlinearity, the picture of one text following another, word-for-word, line-by-line. What this image conveys is the relative transparency of the Greek translation to the Semitic discourse it renders.

Semantics
Although upon reading Ioudith one is struck by the peculiar way in which familiar Greek words are used by the translator, it must nevertheless be stressed that idiosyncratic usage is the exception rather than the norm. Yet unconventional usage in Ioudith needs an explanation. In an interlinear translation the frame of reference within which a given word is deployed has been defined almost entirely by the task of translation itself, i.e., the need to provide lexical equivalents. A given word was chosen by the translator precisely because it was deemed an appropriate rendering of the corresponding word in the parent text. Its coherence with the larger verbal context of the target language was not a primary consideration, and so it is that we find Greek words which, at first blush, behave more or less like Semitic ones. This does not mean that they have somehow taken on Semitic meanings; on the contrary, it is upon Greek linguistic convention that the translator erects his interlinear edifice. Conventional Greek meanings had to be presumed if the Greek text was to discharge its constitutive function vis-à-vis its parent, i.e., as an extended series of glosses.

Under the paradigm of interlinearity one can identify various approaches to the task of selecting suitable lexical equivalents. Thus, while certain translations within the Septuagintal corpus exhibit a ten-
TO THE READER OF IOUITH

dency to stereotypical rendering, where one Greek word is assigned to a Semitic counterpart and then deployed consistently as its equivalent, others will show markedly less reliance on such one-to-one equations. As far as one can tell in the absence of its parent, the book of Ioudith can be characterized by its use of numerous Greek words to render a single Hebrew item, hence by semantic differentiation. Consequently, the book boasts a rich vocabulary. Such differentiation should not be seen to imply, however, that the translator’s usage is always felicitous. One senses at times that it is not the context that motivates his word choice so much as the principle of variety itself. Furthermore, he tends to negotiate the meaning of the parent text in an atomistic fashion, if not word-by-word then at least phrase-by-phrase. This follows directly from the premise of interlinearity. It gives rise to many isolate renderings, word choices which reflect the translator’s understanding of a corresponding Hebrew item but which have been made at the expense of conventional Greek usage. While the translator may thereby offer his reader considerable interpretive purchase on a small unit of the parent text, the price paid is often as not the overall coherence of the Greek prose.

Although I have noted semantic differentiation within the translation, further qualification is needed. For although the Greek translator employs a large vocabulary, he exhibits a tendency to use his words in accordance with the distribution of their Hebrew counterparts. Greek words are evidently assigned to items in the source language and then deployed according to this equivalency. Put simply, certain Greek words seem to tag along with the Hebrew words they render; this can be inferred from their distribution, which is often distinct from that found in Greek prose of this period. Not surprisingly, there is at times a certain tension between word and context. An example of this is provided by the Greek verb ποιεω (“to make”), the core meaning of which pertains to the production of things external to some agent. This verb was evidently assigned to Hebrew נגו (“to go out”), which in very many cases denotes agency without a view to production. The result is that the translator repeatedly deploys ποιεω in contexts which, while fully appropriate for the Hebrew item, would have undoubtedly occasioned the use of another verb in compositional Greek.

For certain items the translator relaxes his lexical bravado and chooses to convey the repetitive character of the parent text. While his usage may be consistent with contemporary Greek convention, the frequency with which a given word occurs will often arise directly from Hebrew literary style. So for example the translator’s use of the verb ἐξερχομαι (“to go out”), which likely rendered Hebrew יְהוֹעֵד (*), is a fitting equivalent, and the meaning of the Greek is never strained by its use. At the same time, the persistence with which this word occurs lends the translator’s prose an unmistakably Hebraic quality.

It is important to emphasize that on many occasions the translator’s choice of vocabulary is altogether apt. His penchant for variety even leads him to draw upon literary usage seldom found elsewhere in the translated corpus. At 14.9, for instance, rather than use εὐφράω (“cheerful”) to convey the cheerful response of the people to Ioudith’s account of her triumph, he supplies the much less common form εὐφράσως (see Esth 9.19), which carries poetic associations altogether fitting to the heightened atmosphere of the scene.

The translator’s use of the Greek language, while constrained by his translation technique, remains the product of one whose first language was likely to have been Greek. Coming as it does from the hand of one at home in Hellenistic culture, Ioudith is often best understood against this background. A striking example of this is to be found in Ioudith’s song (16.6) where she makes reference to both the ὤπει τιτάνωσιν and the γίγαντες. While the translator no doubt had a warrant in the parent text for both of these mytho-poetic figures, the מַגְּדַה (see Gen 14.5) and the מַגְּדַה (see Gen 6.4) respectively, instead of providing transliterations of the Hebrew names he chose to introduce comparable figures from Greek mythology.

In sum, if we view the work of the translation in terms of the solution of problems posed by the source language, we can speak of the transmission of such solutions from one translator to another.

**Syntax**

The most obvious syntactical feature of Ioudith is parataxis. While popular Greek composition of this period tolerated parataxis to a fair degree, the prose of Ioudith often amounts to a seemingly endless march of clauses beginning with the conjunction καὶ (“and”) followed by the finite verb. While in Hebrew such parataxis reflects the canons of classical composition, the interlinear rendering of these sequences in Greek, on the other hand, is decidedly at variance with the style of any period.

The jarring use of prepositions is also worthy of comment. Again, it is less a question of grammaticality than of convention. A preposition will at times be supplied which, while adequate to the translator’s purpose of representing the structure of the parent text, sits somewhat uneasily within its Greek context.
TO THE READER OF IOUDITH

In certain instances, it is not the construction itself but its sheer frequency that bespeaks its Semitic origin. One favorite usage of the translator is the so-called telic τις. A legitimate construction in Greek, it involves the construal of the preposition with a nominal item so as to carry the sense of purpose or reference. In the book of Ioudith it was evidently used in certain instances to render Hebrew constructions with יַעַבְרָה.

While he is not altogether rigid in his use of translation equivalencies, the translator of Ioudith is fairly consistent in his handling of the syntactical problems posed by the source language. This means that while, on the one hand, a limited range of Greek constructions appears with a certain regularity, others are conspicuous by their absence, as e.g., the genitive absolute. Participles are seldom construed as adverbials (i.e., circumstantials) but most often as adjectivals; conversely, infinitives tend not to be used as out and out substantives. In both cases, therefore, the Greek mimics the Hebrew. By and large, the translator makes minimal use of the resources available in Greek for subordination. The end result of such a selective use of the Greek syntactical repertoire is that the language of the translation reflects a profoundly Hebraic prose style: terse, direct, measured, stately.

Idiom

A particularly telling characteristic of Ioudith is its literal rendering of Hebrew idiomatic expressions. Most prevalent are those which trade on a figurative use of the word “face.” Hebrew נָרַג occurs in a number of thoroughly conventional prepositional constructions, e.g., נָרַג and נָרַג ה, marking relative spatial position. Here the lexeme נָרַג is semantically bleached, as it were, its function predominantly structural. In Greek, however, spatial position is not typically marked by expressions which involve the face (although it can be). Hence, the translator’s tendency to render נָרַג by πρόσωπον results in a proliferation of phrases that, while adequately conveying the prepositional force of their Hebrew counterparts, nevertheless carry some of the semantic content of the word “face” into the context. This lends the Greek prose a certain naïveté. The important point is that this quality does not arise from stylistic motivation; it is a function of interlinearity.

Fixed phrases abounded in the parent text of Ioudith, and their literal rendering contributes to the Hebraic tone of the translation. Two notable expressions not current in standard Greek are πάσα σάφει (“all flesh” 2.3) and λαλήσα εἰρήνη (“speak peace” 15.8). In the Greek, the corresponding expressions would have carried the sense “all people” and “to wish well” respectively. But occurring as they do in a Greek text, where they are by no means idiomatic, they cannot be so glossed. Other stock Hebrew phrases transferred to the Greek include: ὁν οὐκ ἦν ἄριθμος (2.17) “which were without number”; μήπω ἡμέραν (3.10) “a month of days”; and εἰς γενεάς γενεά�ν (8.32) “to generations of generations.”

At various points in the narrative, characters profess an oath using some variant on the formula μᾶλλον [τις] . . . δὲ [present indicative verb of the third person] (e.g., 2.12; 11.7; 12.4; 13.16), which, taking a certain amount of liberty with both the Greek and English, might be glossed, “as surely as [x] doth live, so surely will I perform [y].” The idiom is decidedly Hebraic, and, again, a special case of interlinearity.

THE NETS TRANSLATION OF IOUDITH

For its Greco-Jewish readership, Ioudith would thus have seemed at once strange and familiar. Strange because it flew in the face of Greek convention, both popular and literary, yet familiar owing to the fact that it took its place within a growing body of Greco-Jewish translation-literature. The challenge for the NETS translator is then both to convey the strangeness and the familiarity of the text, its beauty as well as its clumsiness. To this end, I have distinguished between source-oriented and target-oriented features of the Greek. Quite simply, a target-oriented feature is one consistent with the conventions of Greek prose; a source-oriented feature is one arising from the premise of interlinearity. On the whole I have rendered target-oriented features in idiomatic English, while allowing the source-oriented features of the prose to stand in tension, as indeed they do in the Greek. In this way I endeavor to convey the Semitic feel of the prose, while at the same time capturing its peculiar brand of literary complexity. My approach, however, remains informal; no hard and fast rules are possible here.

Many source-oriented features of the prose of Ioudith are not easily captured in English. In the case of inter-sentential relations, however, it is often possible to achieve the same effect in English fortuitously present in the Greek. And so I have throughout preserved its parataxis, attributable to the method and aims of the translator. Although parataxis is not entirely foreign to Greek prose style, by reproducing it in English I hope to convey the constitutive character of the translation.

It is axiomatic for NETS that translations are produced for a purpose and that the purpose of a translation will be reflected in its text-linguistic make-up. In the case of Ioudith, almost every verse bespeaks
the mandate of the translator to provide his community with an interlinear text. What we might call the literary style of Ioudith is thus to be accounted for on this premise. At the same time, the translator’s prose, while not by any stretch of the imagination adhering to contemporary Greek poetics, does carry a certain charm and resonance of its own. The repetition of certain verbal patterns is obviously a reflex from the Hebrew. Yet it is no less effective a literary feature for all that, investing the text with various sorts of verbal complexity. So too, there are times when the language of Ioudith echoes that of earlier Greco-Jewish translations. The fact that such intertextuality is often a reflex of shared translation technique does not diminish the added dimension of significance it has to offer the reader.

BIBLIOGRAPHICAL NOTE
Not unlike the Greco-Jewish translator of Ioudith, I have self-consciously undertaken my one word translation within the context of a literary tradition. For English letters, the Authorized Version is a wellspring from which one is well advised to drink deeply. I made a point of returning to its translation of Ioudith, not so much as a guide to the problems of translation, but rather as a literary departure point. After all, the language of the AV has certain features that invite comparison with the Greek of the Septuagint, not least of all its approximation of Hebrew prose style. Of the relevant secondary literature, I found the textual notes and commentary of Morton S. Enslin and Solomon Zeitlin’s The Book of Judith (Leiden: E.J. Brill, 1972) most useful. All English-speaking scholarship on Ioudith is in some manner indebted to A. E. Cowley’s “The Book of Judith” (in Charles 1:242–267), and in that respect I am no exception.

My greatest debt is that owed to my academic advisor, friend, and mentor, Albert Pietersma. To read a text with any measure of competence is to have served an apprenticeship of sorts, and here I was trained by one of the most able readers of the Septuagint today, whose considerable learning and astute insight have informed my work from start to finish.

Cameron Boyd-Taylor

1 It was the twelfth year of the reign of Nabouchodonosor, who ruled over the Assyrians from Nineue, the great city. It was in the days of Arphaxad, who ruled over the Medes from Ecbatana and who had built walls around Ecbatana from stones hewn to a breadth of three cubits and to a length of six cubits and made the height of the wall seventy cubits and its breadth fifty cubits and raised up its towers at its gates one hundred cubits and laid out their foundations to a breadth of sixty cubits and made its gates, gates rising to a height of seventy cubits and their width being forty cubits for the passage of his army of chief men and the ranks of his foot-soldiers. And it was in those days that King Nabouchodonosor made war against King Arphaxad in the Great Plain, that is, the plain on the frontier of Rhagau. And there rallied against him all the inhabitants of the highlands and all who dwelt by the Euphrates and the Tigris and the Hydaspes and in the plain of Arioch, king of the Elymeans. And a great many nations gathered for the battle of the sons of Cheleoud.

7 And Nabouchodonosor, king of the Assyrians, had sent to all those who inhabit Persia and to all the inhabitants of the west, the inhabitants of Cilicia and Damascus and Lebanon and Anti-Lebanon and all the inhabitants facing the coast and those among the nations of Carmel and Galaad and Upper Galilee and the great plain of Esdrelom and all those in Samaria and its cities and beyond the Jordan as far as Jerusalem and Batane and Cherous and Kades and the wadis of Egypt and Taphnas and Ramesse and all the land of Gesem, until one comes above Tanis and Memphis, and all the inhabitants of Egypt, until one comes to the region of the two seas.

12 And Nabouchodonosor became violently angry at all this land and swore by his throne and by his kingdom that he would punish the entire region of Cilicia and the Damasene and Syria and that he would dispatch with his sword all the inhabitants of the land of Moab and the sons of Ammon and all Judea and all those in Egypt, until one comes to the region of the two seas.

13 And in the seventeenth year, he took the field of battle before his army against King Arphaxad and prevailed in his war. And he turned back the entire army of Arphaxad, all his cavalry and all his chariots, and he seized his cities. And he came as far as Ecbatana and gained possession of the towers and looted its streets, and its honor he turned to its shame. And he overtook Arpha-
And in the eighteenth year, on the twenty-second day of the first month, there was word in the household of Nabouchodonosor, king of the Assyrians, that he would punish all the land, just as he had said. And he summoned together all his attendants and all his nobles and put before them the secret of his purpose. And from his mouth he recounted every vice of the land, and they decided to destroy all flesh, all who did not heed the word from his mouth.

And it came to pass, when he had completed his counsel, Nabouchodonosor, king of the Assyrians, called for Olophernes, the field marshal of his army, being second in command after him, and said to him: "This is what the Great King, Lord of all the earth, says: Behold, you shall go forth from my presence, and you shall take with you men who rely on their strength, as many as one hundred and twenty thousand and twelve thousand riders. And you shall go forth to meet all the land to the west, for they disdained the word of my mouth, and you shall instruct them to make ready dearth and water, for in my fury I will come upon them and cover all the face of the land to the west with their dead. And their slain shall fill their ravines, and every wadi and river overflowing shall be filled with their dead. And I will lead them captive to the ends of all the earth. Now when you go forth, you shall occupy in advance all their territory for me, and they shall surrender themselves to you, and you shall watch them closely for me until the day of their censure.

As for those who refuse to comply, your eye shall not spare to hand them over for slaughter and plunder in each of your lands. For as I live, and I will accomplish these things by my hand. You too shall not transgress even one of the words of your lord; rather, when you carry them out, you are to carry them out just as I have ordered you and not put off their doing."

And Olophernes set out from the presence of his lord and summoned all the lords and the generals and commanders of the army of Assour, and he numbered chosen men for battle, just as his lord had commanded him, as many as one hundred and twenty thousand and twelve thousand mounted archers, and he formed them up in the way troops are drawn up for war. And he took for their baggage camels and donkeys and mules, a vastly large number, and for their provision sheep and cattle and goats, which were countless, and for every man a store of provisions aplenty and ever so much gold and silver from the king's household.

And he set out on the march, he and all his army, to go before King Nabouchodonosor and cover all the face of the land to the west with their chariots and knights and picked infantry. Great also was the mongrel troop, which grasshopper-like accompanied them; indeed, they were as the sand of the ground, for they were countless owing to their sheer multitude.

And from Nineue they made a three-day march toward the face of the plain of Bektileth and encamped down from Bektileth near the mountain, which is toward the left of upper Cilicia.

And he took all his army, infantry and cavalry, and his chariots and departed from there into the highlands. And he broke through Phoud and Loud and plundered all the sons of Rassias and the sons of Ismael, those facing the wilderness toward the south of Cheleon. And he went along the Euphrates and through Mesopotamia and razed all the high cities along the wadi Abrion until one comes to the sea.

And he seized the region of Cilicia and cut down all those who resisted him, and he went as far as the frontier of Lapheth, which is toward the southwest facing Arabéa. And he encircled all the sons of Madiam and set alight their coverts and plundered their sheepsfolds. And he went down to the plain of Damascus in the days of the wheat harvest and set all their fields ablaze, and he handed over their flocks and herds for destruction and stripped their cities and ravaged their plains, and he struck down with the sword's edge all their young men.

And upon those inhabiting the coast, those in Sidon and in Tyre and those inhabiting Sour and Okina and all those inhabiting Iemnaan, there fell a fear and dread of him, and those inhabiting Azous and Ascalon feared him exceedingly.

And they sent envoys to him with a suit for peace, saying: "Behold, we the servants of Nabouchodonosor the Great King are at your disposal; treat us as is pleasing in your sight. Behold, our dwellings and all our buildings and every plain of wheat and the flocks and the herds and all the sheepsfolds of our tents are at your disposal; treat them as it pleases you. Behold, so too our cities and their inhabitants are your slaves; when you come, meet them as is good in your sight."

And the men arrived before Olophernes and reported to him according to these very words. And he descended upon the coast, he and his army, and garrisoned the high cities and conscripted select men for an auxiliary. And they and all their environs received him with garlands and dances and tambourines. And he razed all their temples and cut down their groves. Indeed, he had been appointed to root out all the gods of the land, that every nation and every tongue
should serve Nabouchodonosor and him alone and that their every tribe should invoke him as a god.

9 And he went along the face of Esdrelom near Dotaia, which is opposite the great ridge of Judea, 10 and he encamped between Gaibai and Scythopolis and spent a month of days there in order to assemble all the baggage of his army.

4 And all the sons of Israel who inhabit Judea heard everything that Olophernes, field marshal of Nabouchodonosor, king of the Assyrians, had done to the nations 2 and in what manner he had stripped all their sacred precincts and handed them over for destruction. 2 And they became most exceedingly frightened by his visage and distressed for Ierousalem and the shrine of the Lord their God, 3 for they had recently come up out of captivity, and all the people of Judea had just now been united, and the vessels and the altar and the house 4 purified of their desecration. 4 And they sent to all the territory of Samaria and to Kona and Baithoron and Belmain and Iericho and to Choba and Haisora and to the valley of Salem, 5 and they occupied in advance all the summits of the high mountains and fortified the villages in them, and they set aside stores for military provisions, for their plains had just recently been harvested.

6 And Ioakeim the great priest, who at that time was in Ierousalem, wrote to those inhabiting Baityloua and to Baitomesthaim, which is over against Esdrelom facing the plain near Dothaim, 7 bidding them hold the ascents of the hill country, since the entrance to Judea was through them, and it was easy to hinder those climbing up, the approach being narrow, wide enough for at most two men.

8 And the sons of Israel did as Ioakeim the great priest instructed them—and the senate of all the people of Israel, who were seated in Ierousalem. 9 And every man of Israel cried out most ardently to God and humbled their spirits with fastings 10 about their waists they wrapped sackcloth and all those who attend the Lord, priests and ministers of the Lord, their waists girt with sackcloth, offered the perpetual whole burnt offering and the vows and the voluntary gifts of the people. 12 And there were ashes upon their turbans, and with all their might they were calling upon the Lord to look after the entire house of Israel for good.

5 And it was reported to Olophernes, field marshal of the army of Assour, that the sons of Israel had prepared for war and that they had blocked the highland passages and fortified all the summits of the high mountains and had set traps in the plains. 2 And he grew violently angry with rage and summoned all the rulers of Moab and the generals of Ammon and all the satraps of the coast 3 and said to them: “Now tell me, sons of Chanaan, who is this people seated in the highlands, and what cities do they inhabit, and what is the number of their army, and in what does their power and strength lie, and who has arisen over them as king, leading their army, 4 and why have they, of all the inhabitants of the west, disdained to come and meet me?”

5 And Achior, leader of all the sons of Ammon, said to him: “Only suffer my lord to hear a word from the mouth of your slave, and I will tell you the truth concerning this people who inhabit these highlands next to where you are residing, and no falsehood shall be forthcoming from the mouth of your slave. 6 These people are descendants of the Chaldeans. 7 And in former times they sojourned in Mesopotamia, for they had no wish to follow the god they knew, a god they had come to acknowledge, 8 and their forebears had driven them from the sight of their gods, and they had fled into Mesopotamia and sojourned there for many days. 9 And their God told them to go forth from their sojourning and to go into the land of Chanaan, and they settled there and abounded in gold and silver and in exceedingly many cattle. 10 And they descended into Egypt, for famine covered the face of the land of Chanaan, and they sojourned there until they threw 12 and they cried out to their God, and he struck all the land of Egypt with plagues, from which there was no cure, and the Egyptians drove them from their presence.

11 And their God dried up the Red Sea before them 12 and led them toward the way of Sina and Kades Barne. And they drove out all the inhabitants of the wilderness 13 and dwelt in the land of the Amorrites, and with their strength they destroyed all the Hesebonites. And when they crossed the

---

1 I.e. foreign nations 2 I.e. temple 3 I.e. High Priest 4 most ardently = Ha 5 I.e. cast ashes upon their heads 6 I.e. daily
7 I.e. governors 8 Possibly the god they knew 9 Perhaps as long as they were sustained 10 I.e. the Egyptians 11 toil = Ha
Ioudith 5-7

And when the uproar of the men around the council had ceased, Olophernes, field marshal of the army of Assour, said to Achior and to all the sons of Moab before the entire commons of allo-

phyles:

2 "And who are you, Achior and the mercenaries of Ephraim, to prophesy amongst us as you have done today and to tell us not to wage war against the race of Israel, because their God will shield them? And who is god if not Nabou-
chodonsor? This very one will dispatch his might and wipe them from the face of the earth. And their God will not rescue them, but we his slaves shall strike them down as a single person, and they will not withstand the might of our horses, for with them we shall incinerate them. And their mountains will be drenched with their blood, and their plains filled with their dead, and not a trace of their feet will stand in our way, but they will perish amidst the devastation, says King Nabou-
chodonsor, lord of all the earth, for he has spoken; the words of his declaration will not be in vain.

5 "But you, Achior, mercenary of Ammon, who have spoken these words in the day of your injustice, from this day forth you shall not see my face again until I punish the race of those out of Egypt. And when I return, the blade of my army and the spears of my attendants shall then thrust through your sides, and you shall fall amongst their wounded. And now my slaves shall restore you to the highlands and place you in one of the cities of the ascents, and you shall not perish until such time as you are utterly destroyed with them. And if you are hoping in your heart that they will not be taken, don't let your face drop; I have spoken, and none of my words will fail."

10 And Olophernes ordered his slaves, who were standing by in his tent, to seize Achior and re-

store him to Baityloua and to give him into the hands of the sons of Israel. And his slaves seized him and led him outside of the camp into the plain, and they made their way from the middle of the flatlands into the high country and arrived at the springs, which were beneath Baityloua. And when the men of the city saw them in quest of the mountain's summit, they took up their arms and went off outside the city to the mountain's sum-

mit, and every man armed with a sling checked their ascent and kept pelting them with rocks. And having slipped away beneath the mountain, they bound Achior and left him flung against the foot of the mountain and were gone to their lord.

14 The sons of Israel, coming down from their city, approached him, and upon releasing him, they led him off to Baityloua and presented him to the rulers of their city, who in those days were Ozias, Micha's son from the tribe of Symeon, and Chabris, Gothoniel's son, and Charmis son of Melchiel. And they summoned together all the elders of the city, and all their youth and the women rushed together for the assembly, and they stood Achior in the middle of all their people, and Ozias questioned him as to what had happened. And in reply he reported the words of the coun-

cil of Olophernes to them, and all that he had said before the rulers of the sons of Assour, every word, and all that Olophernes had boasted regarding the house of Israel. And throwing themselves down, the people did obeisance to God and cried out, saying:

19 "Lord, God of heaven, behold their arrogance, and have pity on the lowliness of our race, and look this day upon the face of those who are dedicated to you."

20 And they sent for Achior and commended him heartily, and Ozias took him along from the assembly to his house and gave a drinking bout for the elders of the city, and all that night they called upon the God of Israel for help.

7 Now on the following day, Olophernes gave orders to all his army and his entire people, who were at hand for his alliance, to move off against Baityloua and to occupy in advance the as-

\[1\text{I.e. of Nabouchodonosor} \quad 2\text{wash away = Ha} \quad 3\text{Possibly he has said that} \quad 4\text{people = Ha}\]
cents of the highlands and to make war on the sons of Israel. And every chief man of their number moved off that day, and their army of warriors was one hundred and seventy thousand infantry and twelve thousand cavalry, not to mention the baggage and the men who were on foot with them, a vastly large number. And they encamped at the spring in the ravine near Baityloua and stretched out to a breadth over Dothaim as far as Belbaim and to a length from Baityloua as far as Bean-field, which is opposite Esdrelom.

4 Now when they saw their number, the sons of Israel were greatly alarmed, and each man said to the one next to him: "These ones will now lick up the face of all the land, and neither the high mountains nor the ravines nor the hills will withstand their weight." And each man, taking up their battle gear and lighting fires upon their towers, remained on guard all that night.

6 On the second day, Olophernes led out all his horse to face the sons of Israel, who were in Baityloua, and he surveyed the ascents of their city, and he inspected their springs of water and occupied them in advance and stationed detachments of warriors near them, and he himself departed for his people.

8 And all the rulers of the sons of Esau and all the leaders of the people of Moab and the generals of the coast, approaching him, said: "Do but let our master hear a word, that there be no fracture of the sons of Israel. And the sons of Esau and the Chaldeans and the Lachis and their horsemen, remained round about them for thirty-four days. And all their vessels of water failed all the inhabitants of Baityloua, and the cisterns were emptied out, and they were unable to drink their fill of water for a single day, for they were giving them to drink in measure. And their infants lost heart, and the women and the young men failed from thirst, and they were falling to the ground, and their tents and baggage were in a great mass, and they amounted to a vastly large number.

19 And the sons of Israel cried out to the Lord their God, for their spirit was fainthearted, for all their enemies encircled them, and there was no escape from their midst. And the entire assemblage of Assour, the infantry and the chariots and the horsemen of them, remained round about them for thirty-four days. And all their vessels of water failed all the inhabitants of Baityloua, and the cisterns were emptied out, and they were unable to drink their fill of water for a single day, for they were giving them to drink in measure. And their infants lost heart, and the women and the young men failed from thirst, and they were falling in the streets of the city and in the passages of the gates, and there was no longer strength in them.

23 And all the people had been gathered to Ozias and the rulers of the city, the young men and the women and the children, and they cried with a loud voice and said before all the elders: "May God judge between you and us, for you have done in our presence a great injustice not speaking peaceably with the sons of Assour. And now there is no helper for us, but God has sold us into their hands, to be laid low before them with thirst and great destruction. And now, call upon them and surrender the whole city to the people of Olophernes and to all his army for pillage. For it is better for us to become their plunder, for we shall become slaves, and our spirit will live, and we shall not see the death of our infants with our eyes, and our women and children quitting their spirits.

28 Against you we call to witness heaven and earth and our God and the Lord of our fathers, who punishes us according to our transgressions and according to the transgressions of our fathers, lest he act according to these words on this very day."

29 And in the midst of their assembly, a loud wailing arose with one accord from everyone, and they cried out to the Lord God with a loud voice. And Ozias said to them: "Take courage, brothers, let us hold out five days yet, within which our Lord God will turn his mercy towards us, for he will not forsake us completely, but if they should pass and help not come upon us, I shall do according to your words."

32 And he dispersed the people each one to his detachment, and they went off to the walls and the towers of their city, and they sent the women and children to their homes, and in the city they were in a very low state.

And in those days Ioudith heard, the daughter of Merari son of OX son of Joseph son of Oziel son of Helkia son of Hananias son of Gedeon son

---

\(^a\)Om = Ha
\(^b\)I.e. southeast
\(^c\)I.e. God
of Raphain son of Akitho son of Elias son of Chelkias son of Eliab son of Nathanael son of Salamiel son of Sarasadai son of Israel. And her husband was Manasses of her tribe and of her clan. And he had died in the days of the barley harvest; 3for he had been in charge of the ones binding sheaves in the plain, and the burning heat had been upon his head, and he had fallen upon his bed and come to an end in Baityloua his city, and they had buried him with his fathers in the field which is between Dothaim and Balamon. 4And Ioudith had lived in her house as a widow for three years and four months. 5And she had made herself a tent upon the roof of her house and placed sackcloth about her waist, and upon her were the garments of her widowhood. 6And she had been fastings all the days of her widowhood, apart from pre-sabbaths and sabbaths and pre-new moons and new moons and feasts and rejoicings of the house of Israel. 7And she was beautiful in appearance and quite lovely to see. And Manasses her husband had left her gold and silver and male and female servants and cattle and fields, and she remained over them. 8And there was no one who brought a malicious word against her, for she feared God exceedingly.

9 And she heard the malicious words of the people against the ruler, because they were faint-hearted due to the lack of water, and Ioudith heard all the words which Ozias had said to them, how he swore to them that after five days he would give the city over to the Assyrians. 10And sending her favorite slave, the one in charge of all her possessions, she summonedChabris and Charmis, the elders of her city, 11and they came to her, and she said to them: "Now listen to me, rulers of the inhabitants of Baityloua, for your word, which you have spoken in the presence of the people in this day, is not right, and you have placed this oath, which you have spoken with a true heart, and there is no one who will oppose your words; 12for your wisdom is evident not just today, but all the people have known of your sagacity from the beginning of your days, because what is shaped by your heart is good. 13But the people thirst exceedingly, and they have compelled us to act in accordance with what we said to them and have urged an oath upon us, which we will not transgress. 14For you will not fathom the depth of man's heart, nor will you encompass the matter of his thought. How indeed will you seek out God, who made all these things? How will you come to discern his mind, and how will you understand his reasoning? On no account, brothers, are you to continue provoking the Lord, our God, to anger. 15For unless he be willing to come to our aid within the five days, he has the power, within the course of the days he wishes, either to shield or destroy us before the eyes of our enemies. 16As for you, do not hold to account the purposes of the Lord, our God, for God is not to be threatened like a man, nor is he to be put upon like a son of man. 17For this reason, while we are awaiting deliverance from him, let us call upon him for our rescue, and if it please him, he will listen to our cry.

18 "For there has not appeared among our generations, nor is there in this day, either a tribe or a clan or a district or a city from among us, who do obeisance to handmade gods, as happened in former days, on account of which our fathers were handed over for the sword and for plunder and suffered a great fall before our enemies. We however have known no other God except him, for which reason we hope that he will not disregard us nor any of our race. 21For in the event that we be taken, also all Judea will fall, and our holy precincts will be plundered, and he will require its desecration by our bloods, and among the nations he will bring upon our head the murder of our brothers and the captivity of the land and the waste of our inheritance, where, if there we be enslaved, we shall also become an offense and a disgrace before our owners. 23For our bondage will not be directed to favor, but rather the Lord, our God, will reckon it for dishonor.

24 "And now, brothers, let us prove to our brothers that their life hangs upon us and that the holy precincts and the house and the altar rest upon us. 25On account of all these things, let us give thanks to the Lord, our God, who tries us, just as our fathers also. 26Remember all that he accomplished with Abraam and how much he tried Isaak and all that happened to Jakob in Mesopotamia of Syria, while he was tending the sheep of Laban his mother's brother. 27For just as he did not try them by fire for a test of their heart, he also has not punished us, but the Lord whips those who draw near to him for a warning."

28 And Ozias said to her: "Everything, all that you have said, you have spoken with a true heart, and there is no one who will oppose your words: 29for your wisdom is evident not just today, but all the people have known of your sagacity from the beginning of your days, because what is shaped by your heart is good. 30The people thirst exceedingly, and they have compelled us to act in accordance with what we said to them and have urged an oath upon us, which we will not transgress. 31And now, plead for us, for you are a pious woman, and the Lord will send rain for the filling of our cisterns, and we shall not fail yet."

32 And Ioudith said to them: "Listen to me, and I will accomplish a deed which shall reach generations of generations amongst sons of our race. 33Stand upon the gate this night, and I will set forth with my favorite slave, and within the days after which you said you would surrender the city to our enemies, the Lord will look after Israel by my hand, 34but you shall not inquire after my deed, for I will not tell you until the things which I shall do are accomplished." 35And Ozias said to her and the rulers: "Go in peace, and the Lord God
Ioudith 8–10

before you for the vengeance of our enemies.”

9 Now Ioudith fell face down, and she placed ashes upon her head and stripped off the sackcloth that she wore, and just then in Jerousalem the incensea for that evening was being carried into the house of God, and with a loud voice Ioudith cried out to the Lord and said:

2 “O Lord, God of my father Symeon, to whom you gave a sword in hand for vengeance on aliens, the sons loved by you, who also were zealous in captivity and all their spoils for division among their wives for pillage and their daughters for blood, and called upon you as helper. O God, my zeal for you and detested the defilement of their blood and called upon you as helper. O God, my God, also listen to me, the widow.

5 “For you accomplished the things previous and those at hand and those thereafter and at present, and those of the future you contemplated, and what you conceived of came to pass, and what you had resolved stood by and said: ‘Behold, we are here.’ For all your ways are prepared, and your judgment is with foreknowledge.

7 “For behold, the Assyrians were increased in their power; they were exalted by horse and rider; they took pride in the arm of infantry; they put their hope in shield and javelin and bow and sling and did not realize that you are the Lord who crushes wars; the Lord is your name. Dash down their might with your power, and bring down their strength with your fury, for they have resolved to pollute your holy precincts, to defile the covert of your strength with your fury, for they have resolved to pollute your holy precincts, to defile the covert of your holy precincts, to pollute your holy precincts, to defile the covert of your holy precincts.

9 Look upon their arrogance; dispatch your anger for their heads; place in the hand of me, the widow, the strength that I have contemplated. By the lips of my deceitb strike down the slave with the ruler and the ruler with his attendant; shatter their stature by the hand of a female.

10 And you for your strength is not in numbers, nor is your dominion in those who are fit, but you are a God of the lowly; you are the helper of the inferior, the supporter of the weak, the shelterer of the desperate, the savior of the hopeless. Yes, yes, God of my father and God of the inheritance of Israel, master of the heavens and earth, creator of the waters, king of all your creation, hear you my entreaty, and grant ‘my word and deceit’ for your wound and welt, who have resolved hard things against your covenant and your hallowed house and the summit of Sion and the house of your sons’ possession. And among every nation and every tribe bring about the knowledge to realize that you are God, Godc of all power and strength, and that there is no one other than you shielding the race of Israel.”

And it came to pass, when she had ceased crying out to the God of Israel and had finished all these words, and she rose from falling and summoned her favorite slave and went down into the house, wherein she remained in the days of the sabbaths and in her feasts, and removed the sackcloth which she wore and stripped off the clothing of her widowhood, and she washed herself, all around the body, with water and anointed herself with thick ointment and fixedc the hair of her head and placed a turban upon it and put on the clothing of her merriment with which she was accustomed to dress in the days of the life of her husband Manasses, and she took sandals for her feet and put on the anklets and the bracelets and the rings and the earrings and her every ornament, and she made herself up provocatively for the enjoyment of the eyes of men, all who would cast eyes upon her. And she gave her favorite slave a skin of wine and crust of oil, and she filled a bag with barley meal and fig cake and pure bread, and she packed all her vessels and placed them upon her.

6 And they set forth for the gate of the city of Baityloua, and they found Oziass standing at it and the elders of the city, Chabris and Charmis; now when they saw her and her face was altered and her dress changed, they were then completely and utterly astounded by her beauty and said to her: “May the God of our fathers give you as a favor, and may you accomplish your mission, for the pride of the sons of Israel and the exaltation of Jerousalem.” And she did obeisance to God.

9 And she said to them: “Give orders to open the gate of the city for me, and I shall go forth for the accomplishment of the words which you have spoken to me.” And they instructed the young men to open it for her as she said. And Ioudith set forth, she and her slave girl with her. The men of the city continued watching her until she went down the mountain, until she passed through the ravine and they no longer saw her.

11 And they continued going straight ahead in the ravine, and the advance guard of the Assyrians met her. And they seized her and asked: “Of whom! are you, and where do you come from, and where are you going?” And she said: “I am a daughter of the Hebrews, and I am running away from their presence, for they are about to be handed over to you for fodder, and I am entering into the presence of Olophernes field marshal of your force in order to relate words of truth, and before his presence I will point out the path on which he

---

4 incense offering
5 by the deceit of my lips
6 my deceitful word
7 to your entire nation and all the tribes
8 put in order
9 I.e. make you a cause for gratitude
10 they = Ha
11 I.e. which nation
shall go and seize all the highlands, and of his men not a single body or breath of life shall be lost.”

14 Now when the men heard her words and considered her face, and before them it was wonderful beyond measure in beauty, they also said to her: 15 “Hastening to come down to face our lord, you have saved your life. And now, approach his tent, and some of us will escort you until they pass you into his hands. 16 Now if you should stand before him, do not be afraid in your heart, but rather report according to your words, and he will treat you well.”

17 And they chose a hundred men from among them and set them alongside her and her favorite slave, and they led them to the tent of Olophernes. 18 And a surging throng arose in all the encampment, for her arrival in the coverts was the talk of all, and they came and were wheeling around her, while she stood outside the tent of Olophernes, until they brought news to him concerning her. 19 And they remained awestruck by her beauty, and in awe of the sons of Israel on account of her, and each said to the one near him: “Who will despise this people, who keep such women to themselves? For it is not good that a single man be left surviving from their number, who upon their release will be able to outwit all the earth.”

20 And they came out, those who slept beside Olophernes, and all his attendants, and they led her into the tent. 21 And Olophernes was resting on his bed in the mosquito netting, which was of purple and gold and emerald and costly stones interwoven. 22 And they reported to him concerning her, and he came out to the anteroom, and silver torches were leading his way. 23 Now when Judith came before the face of him and of his attendants, they were all awestruck by the beauty of her face, and falling face forward, she did obeisance to him, and his slaves raised her up.

11 And Olophernes said to her: “Take courage, woman; do not be afraid in your heart, for I have not hurt any person who has chosen to be subject to the king of all the earth, Nabuchodonosor. 2 And now, as for your people who inhabit the highlands, if they had not shown me contempt, I would not have taken up my spear against them, but they have done these things to themselves. 3 And now, tell me why you ran away from them and came to us, for you have come to safety. 4 Be of courage; you shall live in this night and the future; 5 for there is no one who will harm you, but rather will treat you well, as is done with the slaves of my lord, King Nabuchodonosor.”

5 And Judith said to him: “Accept the words of your slave, and let your girl speak to your face, and I will not report falsehood to my lord in this night. 6 And should you follow the words of your girl, God will see the matter through with you entirely, and my lord will not fail in his mission. 7 For Nabuchodonosor, king of all the earth, lives, and his might lives, he who sent you for the correction of every soul; not only will all people be subject to him on account of you, but also through your strength the beasts of the field and the cattle and the birds of the sky will live for Nabuchodonosor and all his house. 8 For we have heard tell of your wisdom and of the cunning ways of your spirit, and it has been reported before all the land that in all the kingdom you alone are noble and pre-eminent in experience and prodigious in the campaigns of war.

9 “And now, as for the word which Achior spoke in your council, we have heard his words, for the men of Baitylua saved him, and he reported to them everything that he had said before you. 10 For which reason, O lord and master, do not disregard his word but rather lay it up in your heart, for it is true, for he does not punish our race, nor does a sword prevail against them, unless they sin against their God.

11 “And now, lest my lord be spent and idle, death will also fall upon their face, and transgression has overcome them by which they will provoke their God to anger, at such time as they are guilty of deviance. 12 When their foodstuffs had failed them and all water become scarce, they resolved to set upon their livestock, and they elected to use up everything, all that God in his laws enjoined them not to eat. 13 And the first fruits of grain and the tithes of wine and of oil, which they preserved, consecrating them for the priests who stand in the presence of our God in Jerusalem, which it is not proper for any of the common people to touch with their hands, they have decided to consume entirely. 14 And to Jerusalem, for there too the inhabitants did these things, they have sent envoys to convey dispensation to them from the senate. 15 And it shall be that as soon as they report to them and they go ahead, they will be given to you for destruction in that day.

16 “Therefore, having witnessed all these things, I your slave ran away from their presence, and God sent me to accomplish with you deeds at which all the earth will be amazed, all who hear them. 17 For your slave is devout and serving the God of heaven night and day, and now I shall remain with you, my lord, and your slave will set forth into the ravine each night, and I shall pray to God, and he will tell me when they have committed their transgressions. 18 And when I come I shall bring back to you, and you will march forth with all your army, and there is not one of them who will withstand you. 19 And I shall lead you through the midst of Judea until you come before Jerusalem, and I shall set your seat in its midst, and you will lead them as sheep for whom there is no shepherd, and no dog will grumble against you with his tongue, for these things were spoken to me according to my foreknowledge, and they were related to me, and I was sent to announce them to you.”

20 And her words were pleasing before Olophernes and before all his attendants, and they
were awestruck by her wisdom and said: 21 “In beauty of face and sagacity of words there is not such a woman from one end of the earth to the other.” 22 And Olophernes said to her: “God did well sending you before the people, that might should be in our hands, but destruction amongst those who showed contempt to my lord. 23 And now, you are charming in your appearance and virtuous in your words, for, if you do as you have said, your God shall be my God, and you shall be seated in the house of King Nabouchodonosor, and you shall be famous more than the entire earth.”

12 And he ordered to lead her in to where his silver service was being set, and he instructed to spread for her some of his finest foods and some of his wine to drink. 2 And Ioudith said: “I shall not eat from them, lest there be offense, but it will be supplied from the things which have accompanied me.” 3 And Olophernes said to her: “But should the things being with you fail, from where shall we produce things like them to give you? For there is none from your race with us.” 4 And Ioudith said to him: “Your spirit lives, my lord, that your slave will not exhaust the things with me until the lord has accomplished by my hand what he has resolved.”

5 And the attendants of Olophernes led her into the tent. And she slept until it was the middle of the night and arose toward the morning watch. 6 And she sent to Olophernes, saying: “Let my lord now give the order to permit your slave to set forth for prayer.” 7 And Olophernes ordered the bodyguards not to hinder her. And she remained in the camp for three days, and she went out each night into the ravine of Baityloa and bathed at the spring of water. 8 And when she came up, she would plead the Lord, God of Israel, to direct her path for the grandeur of the sons of his people. 9 And entering clean, she would remain in the tent until she took her food toward evening.

10 And it came to pass, Olophernes gave a drinking bout on the fourth day for his slaves alone and did not summon the invitation any of those engaged in duties. 11 And he said to Bagoas, the eunuch who was in charge of all his things: “Go now, and persuade the Hebrew woman who is with you to come to us and eat and drink with us. 12 For behold, if we allow such a woman to pass by without having intercourse with her, it will be a source of shame for our face, for if we fail to gain this one, she will mock us.”

13 And Olophernes set forth from the presence of Olophernes, and he went in to her and said: “Do not let this beautiful girl hesitate now to come to my lord and be honored before his presence and to drink wine with us for Merriment and to become in this day like a daughter of the sons of Assour, who attend in the house of Nabouchodonosor.” 14 And Ioudith said to him: “Who indeed am I to speak against my lord? For I shall hurry and do everything which will be pleasing in his eyes, and this will be a joy to me until the day of my death.” 15 And standing up, she was furnished with raiment and every feminine adornment. And her slave girl approached and on the ground before Olophernes spread out the fleece for her, which they had taken from Bagoas for her daily use so that she might eat reclining upon it.

16 And Ioudith entered and reeled, and Olophernes’ heart was beside itself for her, and his spirit reeled, and he was filled with a violent lust to lie with her. And he had been watching for a time to seduce her from the day he saw her. 17 And Olophernes said to her: “Now drink, and be merry with us.” 18 And Ioudith said: “I shall drink now, my lord, for today my life has been exalted within me beyond all the days of my birth.” 19 And she took, and she ate and drank before him what her slave had prepared. 20 And Olophernes was delighted by her and drank a vast amount of wine, more than he had ever before drunk in a single day from the time he was born.

13 Now when it was evening, his slaves were eager to depart. And Bagoas shut the tent from the outside and dismissed the attendants from the presence of his lord, and they departed for their beds, for they were all tired, as the drinking bout had lasted so long. 2 And Ioudith was left alone in the tent—and Olophernes, having collapsed upon his bed, for the wine had overcome him.

3 And Ioudith had told her slave girl to stand outside of her bedchamber and watch out for her departure, just as each day, for she said she would be setting forth for her prayer, and she had spoken to Bagoas according to these words. 4 And everyone departed from sight, and no one was left behind in the bedchamber from small to great, and standing by his bed, Ioudith said within her heart: “Lord, God of all power, in this hour look upon the works of my hands for the exaltation of Jerusalem; for now is the time to defend your inheritance and to accomplish my mission for the wreck of the enemies who rose up against us.”

6 And approaching the bedpost that was near Olophernes’ head, she took down his scimitar from it, and drawing near to the bed she took hold of the hair of his head and said: “Strengthen me, Lord, God of Israel, in this day.” 8 And she struck at his neck twice with her strength and took his head from him. 9 And she rolled his body from the mattress and took the mosquito netting from the posts. And she set forth shortly afterward and handed the head of Olophernes over to her favorite slave, and she threw it into her bag of provisions.

And the two went forth together as was their custom for prayer, and passing through the camp they circled that ravine and climbed the mountain
of Baityloua and came to its gates. 11 And from afar loudith said to the guards on the gates: “Open, open the gate immediately! God, our God, is with us to rouse again strength in Israel and power against the enemies, just as also he did today.”

12 And it came to pass, when the men of her city heard her voice, they were eager to get down to the gate of their city and called together the elders of the city. 13 And they all ran together, from the small to the great for it was remarkable to them that she had come, and they opened the gate and welcomed them, and lighting a fire for light they formed a circle about them. 14 She then said to them in a loud voice: “Praise God, give praise! Praise God, who did not withdraw his mercy from the house of Israel, but who in this night shattered our enemies through my hand.”

15 And producing the head from the bag, she displayed it and said to them: “Behold, the head of Olophernes, field marshal of the army of Assour, and behold, the mosquito netting in which he was lying in his drunkenness, and the Lord struck him and gave a rousing cry in their city. 16 And the Lord lives, who preserved me in my way in which I went, that my face deceived him for his destruction and that he caused no transgression with me for defilement and shame.”

17 And all the people were utterly amazed, and bending forwards they did obeisance to God and said with one accord: “Blessed are you, our God who in this very day showed contempt for the enemies of your people.”

18 And Ozias said to her: “Blessed are you, daughter, to God Most High, above all women upon the earth, and blessed is the Lord God, who created the heavens and the earth, who guided you for a wound to the head of our enemies’ commander; 19 for your hope will never desert the heart of people who remember divine strength. 20 And may God do these things to you as a perpetual exaltation, so to visit you with blessings, since you did not spare your life on account of the lowliness of our race but proceeded against our fallen state traveling straight before our God.” And all the people said: “So be it, so be it!”

14 And loudith said to them: “Now hear me, brothers, and take this head, and hang it upon the battlement of your wall. 2 And it shall be, when daybreak dawns and the sun sets forth over the land, you are to take up your battle gear, each one of you, and march forth out of the city, every able man, and you shall set a leader over them, for going down to the plain to the advance guard of the sons of Assour. And you shall not go down. 3 And taking up their armor they will go into their camp and rouse the generals of the army of Assour, and they will run together to the tent of Olophernes and will not find him, and fear will fall upon them, and they will flee from your presence. 4 And taking pursuit you are to lay them low in their path, you and all the inhabitants of the entire territory of Israel. 5 But before doing these things, summon Achior the Ammanite to me so that seeing he might identify the one who despised the house of Israel and sent him to us, as unto death.”

6 And they summoned Achior from the house of Ozias, but when he came and saw the head of Olophernes in the hand of one man in the assembly of the people, he fell face down, and his breathing failed. 7 When they had revived him, he fell at the feet of loudith and did obeisance to her face and said: “You are praised in every covert of loudas and in every nation; whosoever hears your name will be distressed. 8 And now, report to me all that you have done in these days.”

And loudith related everything to him in the midst of the people, all that she had done from the day on which she had gone forth until she was speaking to them. 9 Now when she had stopped speaking, the people shouted with a loud voice and gave a rousing cry in their city. 10 Now seeing everything, all that the God of Israel had accomplished, Achior came to believe utterly in God and had the flesh of his foreskin circumcised, and he has been added to the house of Israel until this day.

11 Now when the dawn rose, then they hung the head of Olophernes from the wall, and every man took up his arms and went forth by groups to the mountain passes. 12 Now the sons of Assour, when they saw them, sent off for their leaders; they went to the generals and officers of thousands and to their every ruler. 13 And they came to the tent of Olophernes and said to the one who was in charge of all his things: “Awaken our lord immediately, for the slaves have dared to come down upon us for battle, so that they might be completely and utterly destroyed.”

14 And Bagoas went in and knocked on the curtain of the tent, for he supposed him to be sleeping with loudith. 15 But when no one paid heed, he drew them apart and went into the chamber and found him thrown dead upon the footstool, and his head had been severed from him. 16 And he cried out in a loud voice with wailing and groaning and with a mighty cry, and he tore his clothes. 17 And he went into the tent, where loudith was staying, and he did not find her, and he leaped out to the people and shouted: “The slaves have broken faith; one woman of the Hebrews has brought about disgrace for the house of King Nabouchodonosor, for behold, Olophernes is on the ground, and his head is not upon him.”

19 Now when the rulers of the army of Assour heard these words, they tore their tunics, and their spirit was extremely distressed, and there arose from them screaming and an extremely loud cry in the midst of the camp.

15 And when those who were in their coverts heard, they were shocked at what had happened, and fear and trembling fell upon them,
and there was not a person still remaining to face his neighbor, but rushing out they proceeded to flee with one accord for every path of the plain and the highlands. And those encamped in the highlands around Baityloua also turned to flight. And then the sons of Israel, every warrior of them, rushed upon them. And to Baithomasthaim and Beba and Chobai and Kola and to all the territories of Israel Ozias dispatched ones carrying reports about the things which had unfolded, and in order that all should rush against the enemies for their annihilation. Now when the sons of Israel heard, they all with one accord fell upon them and beat them back as far as Choba. And just as those from Jerusalem were present, so too were those from all the highlands, for they had reported to them what had happened to the camp of their enemies. And those in Galilee and those in Galilee outflanked them in a great defeat, until they came to Damascus and its territory. But the remaining inhabitants of Baityloua fell upon the camp of Assour, and they looted them and became enormously rich. Now when they returned from the slaughter, the sons of Israel seized the rest, and the villages and hamlets of the highlands and the plain laid hold of much plunder, for there was an enormously large mass.

8 And Ioakeim the great priest and the senate of the sons of Israel, those residing in Jerusalem, came in order to view the good things which the Lord had accomplished for Israel and to see Ioudith and to speak peace with her. Now when they came to her, they all blessed her with one accord, and they said to her: “You are the exaltation of Jerusalem; you are the great pride of Israel; you are the great boast of our race. You accomplished all these things by your hand; you accomplished good things with Israel, and God was pleased on account of these things by your hand; you accomplished good things, and the Lord set them aside for all time.” And all the people said: “So be it.”

11 And all the people looted the camp for thirty days, and they gave Ioudith the tent of Olopneros and all the silver service and the couches and the basins and all his furniture, and she took and placed them upon her mule, and she hitched her carts and heaped them upon them.

12 And every woman of Israel rushed together so as to see her, and they blessed her, and some of them performed a choral dance for her, and she took wands in her hands and gave them to the women who were with her. And they crowned themselves with olive, and the Medes were alarmed at her beauty captivated his soul; and her beauty seduced him. And they raised their cry and turned to flight.

Ioudith began this confession in the midst of all Israel, and all the people were singing out this praise.

Adapt a tune and a song of praise for him; exalt and invoke his name.

For the Lord is a God who crushes wars; for into his camps, in the midst of the people, he plucked me from the hand of those in pursuit of me.

Assour came out of the mountains from the north; he came in the multitudes of his army, of whom their multitude clogged wadis and their horse covered hills.

He said he would set my territory ablaze and dispatch my young men with the sword and put my sucklings to the ground and hand my infants over for pillage and plunder my young women.

The omnipotent Lord set them aside with the hand of a female.

For their mighty one did not capitulate to young men, nor did sons of the Titans strike him, nor did towering Giants set upon him, but Ioudith the daughter of Merari undid him with the beauty of her face.

For she stripped off the dress of her widowhood for the eminence of those who are weary in Israel.

She daubed her face with an anointing, and she put up her hair in a turban, and she took a linen stole for the admission of him.

Her sandal caught his eye, and her beauty seduced his soul; the scimitar passed through his throat.

The Persians shuddered at her daring, and the Medes were alarmed at her boldness.

Then my lowly ones raised the war cry, and my weak ones shouted. And they were terrified; they raised their cry and turned to flight.

Sons of girls pierced them through and, like children of deserters, continued to wound them. They vanished from the battle line of my Lord.

I will sing to my God a new hymn: O Lord, you are great and glorious, prodigious in strength, unsurpassable.

Let your entire creation be subject to you; for you spoke, and they came into being.

You sent your spirit, and it built them up, and there is no one who will withstand your voice.

And Ioudith said:

Address my God with tambourines; sing to the Lord with cymbals.
For the mountains will be shaken from their foundations together with the waters, while the rocks will melt away like wax from your presence. But yet to those who fear you, you will be most gracious to them.

For every offering is a little thing for an odor of fragrance, and all suet is insignificant for a whole burnt offering to you, but the one fearing the Lord is great forever.

Woe to the nations who plot against my race; the omnipotent Lord will punish them in the day of judgment, to send fire and worms for their flesh, and they will wail in full consciousness forever.

When they came into Jerusalem, they did obeisance to God, and when the people were purified, they offered up their whole burnt offerings and their voluntary offerings and the gifts. And Ioudith dedicated all the baggage of Olophernes, all that the people had given her, and the mosquito netting, which she herself had taken from his bedroom, she gave to God as a dedication. And the people continued celebrating in Jerusalem in front of the holy precincts for three months, and Ioudith remained there with them.

After these days each returned to his inheritance, and Ioudith departed for Baityloa and remained there on her property, and in her time she was renowned in all the land. And many desired her, and no man knew her in all the days of her life since the day Manasses her husband had died and was added to his people. And she kept increasing in stature, and she grew old in the house of her husband, one hundred and five years. And she set free her favorite slave. And she died in Baityloa, and they buried her in the cave of her husband, Manasses, and the house of Israel mourned her for seven days. And before she died she divided her possessions among all the nearest of Manasses her husband and the nearest of her race. And there was not again one who terrified the sons of Israel in the days of Ioudith and for many days after she had died.

\(a\) for = Ha  
\(b\) i.e. had sexual relations with her
OXFORD UNIVERSITY PRESS

Oxford University Press, Inc. publishes works that further Oxford University’s objective of excellence in research, scholarship, and education.

Oxford New York
Auckland Cape Town Dar es Salaam Hong Kong Karachi
Kuala Lumpur Madrid Melbourne Mexico City Nairobi
New Delhi Shanghai Taipei Toronto

With offices in
Argentina Austria Brazil Chile Czech Republic France Greece
Guatemala Hungary Italy Japan Poland Portugal Singapore
South Korea Switzerland Thailand Turkey Ukraine Vietnam

Published by Oxford University Press, Inc.
198 Madison Avenue, New York, New York 10016
www.oup.com

Oxford is a registered trademark of Oxford University Press.

A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. All rights reserved.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Oxford University Press.

The text of A New English Translation of the Septuagint (NETS) may be quoted in any form (written, visual, electronic, or audio) up to and inclusive of 250 verses without written permission from Oxford University Press, provided that the verses quoted do not account for more than 20% of the work in which they are quoted and provided that a complete book of NETS is not quoted. When NETS is quoted in this way, one of the following credit lines must appear on the copyright page of the work:

Quotations marked NETS are taken from A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

Quotations are taken from A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

Unless otherwise indicated, quotations are taken from A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

A New English Translation of the Septuagint may be quoted in nonsalable media (such as church bulletins, orders of service, liturgies, newsletters, etc.) without inclusion of a complete copyright notice, but the abbreviation NETS must appear at the end of each quotation.

All other uses of NETS (including but not limited to the following: quotation in excess of 250 verses or 20% of the work, publication of any commentary or reference work that uses NETS) require written permission from Oxford University Press.

The title A New English Translation of the Septuagint, the abbreviation NETS, and the NETS logo are trademarks of the International Organization for Septuagint and Cognate Studies, Inc. and may not be used without written permission from Oxford University Press.


Interior design and typesetting by Blue Heron Bookcraft, Battle Ground, WA.

Printed in the United States
EDITION OF THE GREEK TEXTS
The present translations have been based on the critical edition of Robert Hanhart (Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum VIII.5: Tobit [Gottingen: Vandenhoeck & Ruprecht, 1983]). In my translations I have differed from the readings in Hanhart’s edition in only a few cases (and only in GII [see below]) and have adopted another reading on the basis of Greek manuscript evidence. See, for example, 1.2, where I omit Hanhart’s reading “road” (ὀδοῦ), because Codex Sinaiticus does not contain it. In 2.6, I retain “ways” (ὀδοῖ), the reading of Sinaiticus; Hanhart (following the conjecture of Rahlfs and Fritzsche) adopts the reading “songs” (ὠδαί) and refers to Amos 8.10. In 6.11, I follow MS 319, a reading supported also in 4QpapTobit,1 “he has a beautiful (καλή) daughter whose name is Sarra”; Hanhart omits “beautiful.”

THE TWO GREEK VERSIONS
Attestation
There are two complete versions of the book of Tobit in Greek. Robert Hanhart, the editor, calls these versions Greek I (= G I), the shorter text form, and Greek II (= G II), the longer form (by about 1700 words). Almost all major manuscripts—Vaticanus, Alexandrinus, Venetus, Papyrus Oxyrhynchus 1594 (= Rahlfs 990) and most cursive manuscripts—contain G I of Tobit, which Hanhart prints at the top of the page of his Gottingen edition with its apparatus underneath.

Unfortunately, G II is found relatively intact only in Codex Sinaiticus and partially (from 3.6 to the word τῶν in 6.16) in cursive manuscript 319, which, however, gives G I from 1.1 to 3.5 and from 6.16 τοῖς to 14.15. Sinaiticus contains many copyist’s errors and has two significant lacunae (4.7–18 and 13.7–9). A tiny portion of GI is preserved also in sixth-century Papyrus Oxyrhynchus 10763 (= Rahlfs 910), containing 2.2–5, 8. Hanhart prints G I at the bottom of the page with an apparatus, which includes readings from 319 and 910 as well as the critically important Old Latin manuscripts (= La). The Old Latin, which contains the entire book of Tobit, is important, for it was translated from a text-form very close to the version found in Sinaiticus.

Priority
Curiously, in the introduction to his critical edition, Hanhart notes in passing that up to his day the question of the priority between GI and GII could not be answered with certainty.4 In his later study of the text and textual history of Tobit, however, Hanhart is more nuanced; while noting that a case could be made for the priority of either GI or GII, he favors the judgment that GI is a reworking of GII.5 Since earlier scholars up to the nineteenth century preferred GI to GII, the King James Version (1611) and Revised Standard Version (1957) were translated from GI. In the opinion of the vast majority of scholars today, however, GII with its highly Semitic coloring represents more accurately the original form of the book. In fact, the Cave IV fragmentary texts of Tobit from Qumran (four in Aramaic, 4QToba–d ar, and one in Hebrew, 4QTobe) “agree in general with the long version of the book found in the fourth-century Greek text of Codex Sinaiticus.”6

TOBIT
TO THE READER

3 Ibid., 6–9.
4 Hanhart, Tobit, 33.
6 Fitzmyer, “Tobit,” 2. Fitzmyer (“The Aramaic and Hebrew Fragments of Tobit from Qumran Cave 4,” CBQ 57 [1995] 675) writes that the Qumran fragments preserve “perhaps not more than a fifth of the original Semitic texts,” and then he adds that “there is little in [these fragments] that is radically new, or different from the form of the story in either [Sinaiticus] or the VL.” He dates (Ibid., 655–657) the copies of these fragments from roughly 100 BCE to CE 50.
Thus, the priority of GII seems beyond question. Accordingly, the most recent translations of Tobit are based on GII: Jerusalem Bible (1966), New American Bible (1970), New English Bible (1970), Good News Bible, also known as Today’s English Version (1979), New Jerusalem Bible (1985), Revised English Bible (1989), New Revised Standard Version (1989), and the translation by Carey A. Moore in the Anchor Bible.7 Oddly enough, however, despite the evidence of Qumran, Paul Deselaers8 and Heinrich Gross9 continue to defend the priority of GI over GII.

Internal evidence also favors GII as the basis of GI; see, for example, 2.3 where one would be hard put to imagine how the fourteen Greek words of GI (“And he came and said, 'Father, one of our race has been strangled and thrown into the marketplace.'”) could possibly have been the source of the thirty-nine Greek words found in GII (“So Tobias went to seek some poor person of our kindred. And on his return he said, 'Father!' And I said, 'Here I am, my child.' Then in reply he said, 'Father, behold, one of our people has been murdered and thrown into the marketplace and now lies strangled there.'”). One can readily see how the translator of GI has condensed the narrative and the dialogue between Tobias and Tobit.

In contrast, GII provides the expected Semitic narrative framework as well as the back and forth dialogue of son and father.

A more dramatic example is 5.10 where GI has only eight Greek words: “Then he called him, and he went in, and they greeted each other.” It is extremely unlikely that these eight words could have been the origin of the 149 words in GII in which in detailed (typically biblical) fashion Tobit tells the angel Raphael (in disguise as a relative, Azarias) the anguish he experiences because of his blindness and the need he has for a reliable guide to accompany his son Tobias into Media: “Then Tobias went out and called him and said to him, ‘Young man, my father is calling you.’ So he went in to him, and Tobith greeted him first. And he said to him, ‘Many joyful greetings to you!’ But in reply Tobith said to him, ‘What is there for me still to be joyful about? Now I am a man with no power in my eyes, and I do not see the light of heaven, but I lie in darkness like the dead who no longer look at the light. Living, I am among the dead. I hear the voice of people, but I do not see them.’ So he said to him, ‘Take courage; the time is near for God to heal you; take courage.’ Then Tobith said to him, ‘Tobias my son wishes to go into Media. Can you go along with him and lead him? And I will give to you your wages, brother.’ And he said to him, ‘I can go with him; indeed, I know all the roads. Also I went into Media many times, and I crossed all its plains, and I know its mountains and all its roads.’”

A close examination of chapter 9 in GI and GII provides further convincing evidence that the former is condensed from the latter. The text of GI, which omits many narrative elements, fails to convey the drama and tension found in the much more detailed form of the story in GII.

By reading the translations of GI and GII synoptically, the reader will see many other instances where GI condenses GII or omits the GII repetitions that are a hallmark of biblical narrative. Perhaps the translator of GI was writing for a more sophisticated Greek-speaking audience for whom the Semitic-type repetitions and extended dialogues could seem otiose or stylistically less elegant.

A Third Version

A third version exists in cursive manuscripts 106–107 (= d) that Hanhart calls Greek III (= GIII); it preserves the text of only 6.9–12.22. Hanhart describes GIII as a secondary text-form fundamentally related to GII;10 accordingly, he includes its variants in the apparatus of GII. It should be noted that 106–107 give the GI form of the text from 1.1 to 6.8 and again from 13.1 to 14.15.

APPROACH TO THE GREEK TEXT

Synoptic Rendering

In accord with the general principles of NETS concerning books that have two Greek forms, I have rendered the exact synoptic parallels between the two versions of Tobit in the same way. These synoptic parallels within their contexts provide a further opportunity for the reader to see how GI was indeed based upon GII and not the other way around. In any case, I hope that the reader will be able to follow more easily, with the aid of my translations, the two Greek forms of the book as we now have them. Since these

---

10 Hanhart, Tobit, 33.
Greek forms are themselves translations of a Semitic original, in my translations I have attempted to reproduce in English the flavor of these two Greek forms.

Recent Translations
The recent translations of the book of Tobit are based, as I mentioned above, on G II, and these make a serious effort to reconstruct or correct the defective text of Sinaiticus on the basis of Greek witnesses, whenever possible, and also on the basis of the critically essential Old Latin witnesses. See, for example, the critical footnotes the translators of Tobit supplied in the New Revised Standard Version, and especially the extensive critical notes I provided for my translation of Tobit in the New American Bible. The forthcoming revision of Tobit in the New American Bible, revised edition, by Joseph A. Fitzmyer who, as noted above, edited the Qumran fragments of Tobit, also will contain readings from these fragments.

The NETS Translations of Tobit
My translation of G II, however, is different from any of these other translations. What I give is a translation of G II alone, warts and all. In those places where Codex Sinaiticus has lacunae, as noted above, Hanhart does not supply a text, but only an apparatus. These lacunae, therefore, are represented also in my translation; to see what essentially would have been in these lacunae the reader should look to the translation of G I. In rare cases when a passage of G II is awkward, I render it into English without attempting to improve on the Greek. In 11.11–13, for instance, I give the following translation: "Then he lay the medicine on him, and ait worked. And he scaled it off with both his hands from the corners of his eyes." Note a then states: "Gk uncertain." Thus, readers can see for themselves what the Greek text says. I followed the same procedure in my translation of G I.

If the translation of a Greek expression needs clarification, I have appended a note. The translation of 1.2 in G I, for example, states, "Thisbe which is to the right of Kydios . . . above Asserb to the west, left of Phogor." My note a reads: "Aram/Heb = south," and note c reads "Aram/Heb = north."

The Names of the Protagonist(s)
In the Qumran Aramaic and Hebrew fragments the father's name appears as הָרוֹב, a Hebrew name meaning "my good," but this form is clearly an abbreviation of the son's name דָּרוֹב, a Hebrew name meaning "Yah[weh] is my good," which recurs also in Ezra 2.60; Neh 2.10, 19; 3.35; 4.1; 6.1, 12, 14, 17, 19; 7.62; 13.4, 7, 8. The father's name in the Greek forms of the book is spelled in different ways: Θαβίτ in G I and Θαβίθ in G II (twenty-two times) in G II; the final consonant in each of these forms was added to the final vowel of the Greek transliteration to make the name indeclinable. In G II a second form, Θαβίς, is found eight times and is inflected: nominative (11.10; 12.4), dative Θαβί (7.2) and accusative Θαβί (3.17; 7.4; 9.6; 10.8; 11.18). The son's name recurs as Θαβίος in G I as well as in G II, a name that also can be inflected; this Greek name represents the transliteration of Hebrew סֵדֹב. In the LXX of Ezra 2.60 and most of the Nehemiah texts, the name occurs as indeclinable Θαβίος. But in Neh 3.35; 6.12, 19, the name is given as Θαβίος while in 6.17 the name occurs in the first of two instances in the accusative case.

Alexander A. Di Lella

---

12 See Moore, Tobit, 99–100.
13 Similar cases are the personal name Sirach, a transliteration of Hebrew סֵדֹב (Sir 50.27), and the place name אַסְכֶּדֹב (Acts 1.19).
The book of the words of Tobit son of Tobiel son of Hananiel son of Adouel son of Gabaal son of Raphael son of Ragouel of the descendants of Asiel, of the tribe of Nephthaleim, who in the days of Enemessaros, the king of the Assyrians, was taken into captivity from Thisbe which is to the right of Kydios Nephthaleim in Upper Galilee, above Aser to the west, left of Phogor.

1 Now when I was taken captive into Nineue, I was young. 2And when I was in my own country, in the land of Israel, while I was a young man, all the tribe of Nephthaleim my ancestor withdrew from the house of David my ancestor and from Ierusalem, the city chosen from all the tribes of Israel to offer sacrifice for all the tribes of Israel, and the shrine of God's covert had been consecrated and established in it for all the generations of the age.

3 All my kindred and the house of Nephthaleim my ancestor sacrificed to the calf which Ierotheam, the king of Israel, had made in Dan on all the mountains of Galilee. 4But I alone went frequently into Hierosolyma for the feasts, as it is written in all Israel in an everlasting ordinance. Taking the first fruits and the first products and the tithes of the cattle and the first shearings of the sheep, I would hurry off to Hierosolyma. 5And I gave these to the priests, the sons of Aaron, at the altar, and the tenth of the grain and the wine and olive oil and pomegranates and the figs and the rest of the fruits to the sons of Leui who ministered in Ierusalem. Also I tithed the second tenth in silver for six years and would go and spend these things in Hierosolyma each year.

6 Then the Most High gave me favor and good standing with Enemessaros, and I bought for him there until he died. And I placed in trust bags of silver, ten talents worth, with Gabaelos, the brother of Gabri in the country of Media. 7And I gave these things to the orphans and the widows and guests who had attached themselves to the sons of Israel. I brought and gave these things to them in the third year, and we would eat them according to the decree that had been decreed concerning them in the law of Moyses and according to the commands which Debbora, the mother of Hananiel our father, had commanded, for my father had left me an orphan and died. 8And when I became a man, I took Hanna as wife, one of our own family, and by her I became the father of Tobias.

9 Now when I was taken captive to the Assyrians and when I was taken captive, I went into Nineue. And all of my kindred and my race ate the food of the nations, but I kept myself from eating the bread of the nations. 10And when I was mindful of my God with my whole soul, the Most High gave me favor and good standing with Enemessaros, and I bought everything he needed. So I would go into Media and buy for him there until he died. And I placed in trust bags of silver, ten talents worth, with Gabaelos the brother of Gabri in the country of Media. But I performed many acts of charity for my kindred and my people who had gone with me in exile into the land of the Assyrians, into Nineue.

12 And when I was mindful of God with my whole soul, I performed many acts of charity for my kindred and people who had accompanied me into the land of the Assyrians, into Nineue. And when I was in my own country, in the land of Israel, while I was a young man, all the tribe of Nephthaleim my ancestor withdrew from the house of Ierusalem, which had been chosen from all the tribes of Israel for all the tribes to offer sacrifice, and the shrine of the Most High's covert had been consecrated and established for all the generations of the age.

13 Then the Most High gave me favor and good standing with Enemessaros, and I was his buyer of provisions. So I went into Media, and I placed in trust ten talents of silver with Gabaelos, the brother of Gabri, at Rhaga in Media. But when Enemessaros died, Sennachereim his son became king in his place, and his roads became unstable, and I could no longer go into Media.

14 So I went into Media, and I placed in trust ten talents of silver with Gabaelos, the brother of Gabri, at Rhaga in Media. 15 But when Enemessaros died, Sennachereim his son became king in his place, and his roads became unstable, and I could no longer go into Media.
when Enemassar died and Sennachereim his son became king in his place, then the roads to Media became unfit, and I could no longer go into Media.

16 In the days of Enemessaros I performed many acts of charity for my kindred, those of my race. 17 I would give my bread to the hungry and clothing to the naked, and if I saw anyone of my people dead and cast out behind the wall of Nineue, I would bury him. 18 And if Sennachereim killed anyone, when he came fleeing from Judea in the days of judgment which the king of heaven executed upon him because of the blasphemies which he blasphemed, I buried him. 19 Then a certain one of the people of Nineue went and informed the king about me, that I bury them; so I hid myself. But when I discovered that the king knew about me and that I was being sought out to be put to death, I was afraid and ran away. 20 Then everything that belonged to me was seized, and nothing was left to me except Hanna my wife and Tobias my son.

21 But forty days did not pass before two of his sons killed him, and they fled into the mountains of Ararat. Then Sacherdonos his son became king after him. And he appointed Achicharos son of Hanael my brother over all the accounts of his kingdom, and he had authority over all the administration. 22 Then Achicharos interceded for me, and I returned into Nineue. For Achicharos was chief cupbearer and keeper of the signet and in charge of administration and accounts under Sennachereim, the king of the Assyrians, and Sacherdonos appointed him second to himself. Now he was my nephew and from my kinsfolk.

2 When I returned home and Hanna my wife and Tobias my son were given back to me at the feast of Pentecost, which is the holy feast of seven weeks, there was a good dinner for me, and I reclined to eat. 2 And I saw many foods, so I said to my son, "Go, and bring whatever poor person of our kindred you may find among the Nineuite exiles, who is mindful with his whole heart, and he will eat together with me. And see, I shall wait for you, my child, until you come." 3 So Tobias went to seek some poor person of our kindred and on his return he said, "Father!" And I said, "Here I am, my child." Then in reply he said, "Father, behold, one of our people has been murdered and thrown into the marketplace and now lies strangled there." 4 So I sprang up, left the dinner before even tasting it and removed him from the square and put him into one of the rooms until the sun set and I would bury him. 5 So returning, I washed myself and ate the bread with
mourn. 6 Then I remembered the saying of the prophet, those things that Amos spoke against Baithel, saying, “Your feasts shall be turned into mourning, and all your merriments into lamentation.” And I wept.

7 And when the sun had set, I went and dug a grave and buried him. 8 And my neighbors were laughing, saying, “Is he still not afraid? For he was already sought out to be murdered for this thing, and he ran away. And again, behold, he is burying the dead!” 9 Then the same night I washed myself and went into my courtyard and slept by the wall of the courtyard, and my face was uncovered because of the heat. 10 And I did not know that there were sparrows in the wall above me, and their warm excrement settled into my eyes and brought about white films. So I went to the physicians to be healed, but the more they anointed me with the medicines so much the more were my eyes blinded by the white films until I became completely blind. And I was powerless with my eyes four years. Now all my kindred grieved for me, but Achiacharos supported me two years before he went to Elymais.

11 And at that time Hanna my wife earned money in women’s works. 12 Then she would send what she made to their owners, and they would give her the wages. Now, on the seventh of Dystros, she cut off a piece of weaving and sent it to the owners, and they gave her all the wages and also gave her for the family a kid from the goats. 13 And when it came in toward me, the kid began to bleat. So I called her and said, “Where is this kid from? It is not stolen, is it? Give it back to its owners, for we have no authority to eat anything stolen.” 14 But she said to me, “It was given to me as a gift in addition to the wages.” But I did not believe her and told her to give it back to the owners. And because of this I flushed with anger against her. Then in reply she said to me, “Now where are your acts of charity? Where are your righteous deeds? See, these things are known about you!”

Then being grief-stricken in spirit and groaning, I wept, and I began to pray with sighs:

2 “You are righteous, O Lord, and all your deeds are righteous, and all your ways are mercy and truth; you judge the age.

3 And now you, O Lord, remember me, and look down. And do not punish me for my sins and for my unwitting offenses and those of my ancestors; they sinned before you, and they disobeyed your commandments. And you gave us over to plunder and exile and death.

songs = Ha

And now you, O Lord, remember me, and look down. And do not punish me for my sins and for my unwitting offenses and those of my ancestors; they sinned before you, and they disobeyed your commandments. And you gave us over to plunder and exile and death.

Then in grief I wept, and I prayed with anguish, saying,

2 “You are righteous, O Lord, and all your deeds and all your ways are mercy and truth, and with true and righteous judgment you judge forever.

3 Remember me, and look down upon me; do not punish me for my sins and for my unwitting offenses and those of my ancestors who sinned before you.

4 For they disobeyed your commandments, and you gave us over to plunder and exile and death, and for an illustration of reproach to all the nations.
and for an illustration and byword and reproach among all the nations among which you have scattered us.

5 And now your many judgments are true in doing with me concerning my sins and those of my ancestors, because we did not keep your commandments.

6 So now, according to what is pleasing before you, command my spirit to be taken up, that I may be set free and become earth. For it is better for me to die than to live, because I have heard false reproaches, and grief is great in me. Command that I be now set free from this distress to go to the everlasting place; do not turn your face away from me.”

7 On that day, it happened to Sarra daughter of Ragouel at Ecbatana in Media that she also heard reproaches from one of her father’s maids. 8 For she had been given to seven husbands, and Asmodaios the wicked demon had killed them before they had been with her as is prescribed for wives. So the maid said to her, “You are the one who kills your husbands! Behold, already you have been given to seven husbands, and you have not borne the name of one of them. 9 Why do you beat us concerning your husbands? Because they are dead? Go with them! May we never see a son or a daughter of yours!”

10 On that day she was grieved in spirit and wept. And going up into the upper room of her father, she wished to hang herself. But she thought again and said, “I am my father’s only one; if I do this, it will be a disgrace to him, and I shall bring down his old age with sorrow into Hades.” 11 So she prayed toward the window and said, “Blessed are you, O Lord my God! And blessed is your holy and honored name forever. Let all your works praise you forever. And now, O Lord, I have turned my eyes and my face toward you. Command that I be set free from the earth and hear reproaches no more. You know, O Lord, that I am pure from all sin with a man and that I did not defile my name among which we have been scattered.

14 And now your many judgments are true in doing with me concerning my sins and those of my ancestors, because we did not keep your commandments.

15 For we did not walk in truth before you. So now, according to what is pleasing before you, do with me; command my spirit to be taken up, that I may be set free and become earth. For it is better for me to die than to live, because I have heard false reproaches, and grief is great in me. Command that I be now set free from this distress to go to the everlasting place; do not turn your face away from me.”
that I should keep myself as wife for him.
Seven of mine have already died.
Why should I live?
But if it does not please you to kill me,
command that some regard be shown to
me
and mercy be given to me
and that I hear reproach no more."

16 Now the prayer of both was heard in the
presence of the glory of the great Raphael. 17And
he was sent to heal the two: to scale away the white
films of Tobit and to give Sarra daughter of
Ragouel to Tobias son of Tobit as wife and to bind
Asmodaus the wicked demon, because Tobias had
the right to inherit her. At that very moment Tobit
returned and entered into his house, and Sarra
daughter of Ragouel came down from her upper
room.

4 On that day Tobit remembered about the sil-
ver, which he had placed in trust with Gabae-
los at Rhaga in Media, and he said in himself, "Be-
hold, I have asked for death. Why do I not call To-
bias my son so that I may inform him before I die?" 3Then he called Tobias his son, and he
came to him. And he said, "Bury me properly. And
honor your mother and do not abandon her all
the days of her life. And do what is pleasing before
her, and do not grieve her spirit in anything. 4Re-
member her, my child, because she experienced
many dangers for you in her womb. And when she
dies, bury her beside me in one grave.

5 "And all your days, my child, remember the
Lord, and do not desire to sin or to transgress his
commandments. Do righteous acts all the days of
your life, and do not walk in the ways of injustice. 6For those who keep to the truth will succeed in
all their deeds. And to all those who do righ-
teousness, . . .

16 At that very moment, the prayer of both was
heard in the presence of the glory of God. 17And
Raphael was sent to heal the two: Tobis, by remov-
ing the white films from his eyes so that he might
see with his eyes the light of God, and Sarra daugh-
ter of Ragouel, by giving her to Tobias son of To-
bith as wife and by freeing Asmodaios the wicked
demon from her, because Tobias had the right to
inherit her before all others who desired to have
her. At that moment Tobith returned from the
courtyard into his house, and Sarra daughter of
Ragouel also came down herself from the upper
room.

4 On that day Tobit remembered the silver,
which he had placed in trust with Gabaelos at
Rhaga in Media, 2and he said in his heart, "Be-
hold, I have asked for death. Why do I not call To-
bias my son and inform him about this silver be-
fore I die?" 3Then he called Tobias his son, and he
came to him. And he said, "Bury me properly. And
honor your mother and do not abandon her all
the days of her life. And do what is pleasing before
her, and do not grieve her spirit in anything. 4Re-
member her, my child, because she experienced
many dangers for you in her womb. And when she
dies, bury her beside me in one grave.

5 "And all your days, my child, remember the
Lord, and do not desire to sin or to transgress his
commandments. Do righteous acts all the days of
your life, and do not walk in the ways of injustice. 6For those who keep to the truth will succeed in
all their deeds. And to all those who do righ-
teousness, . . .
the Lord will give to them good counsel. And if the Lord wishes, he casts down to deepest Hades. So now, my child, remember these commandments, and do not let them be erased from your heart.

20 "And now, my child, I will inform you that I placed ten talents of silver in trust with Gabaelos son of Gabri at Rhaga in Media. 21 So do not be afraid, my child, because we have become poor. You will have many good things if you fear God and flee from every sin and do what is good in the sight of the Lord, your God."

Then in reply Tobias said to Tobith his father, "Everything that you have commanded me I shall do, father. 2But how can I get it from him; indeed, he does not know me, nor do I know him? What sign shall I give him, so he will recognize me and give me the silver? Also, I do not know the roads into Media in order to go there." 3Then in reply Tobith said to Tobias his son, "He gave me his bond, and I gave him my bond. And I divided it into two, and we each took one part, and I put it in with the silver. And now behold, it is twenty years since I placed this silver in trust. So now, my child, seek for yourself a trustworthy man who will go with you, and we will give him wages until you come. But get this silver from him."

4 So Tobias went out to seek a man who would go with him into Media, who was acquainted with the road. And he went out and found Raphael the angel standing in front of him, but he did not know that he was an angel of God. 5 And he said to him, "Where are you from, young man?" And he said to him, "From the sons of Israel, your kin-
bias said to him, "Wait for me, and I shall tell my father." 8And he said to him, "Go, but do not delay."

9 So he went in and said to his father, "Behold, I have found some one who will go along with me." Then he said, "Call him to me so that I may find out to what tribe he belongs and if he is trustworthy to go with you."

10 Then he called him, and he went in, and they greeted each other.

11 Then Tobit said to him, "Brother, of what tribe and what family are you? Tell me." 12And he said, "Why, do you need a tribe?" And he said to him, "I want to know the truth about whose son you are, brother, and what your name is." 13So he said to him, "I am Azarias son of Hananias the great, one of your relatives." 14Then he said to him, "Come in, brother, in good health and safety! And do not be bitter toward me, brother, because I wanted to know the truth about your family also. Now you happen to be a relative, and you are of a noble and good lineage. I knew Hananias and Nathan, the two sons of Semelias the great, and they would go with me into Jerusalem and do obeisance with me there, and they did not err. Your relatives are good people; you are of good stock. So come in with joy!" 15Then he said to him, "I will give you a drachma a day as wages, and what is needed for you as well as for my son. So go with my son. 16I will also add more to your wages." And he said to him, "I shall go with him; so do not fear. We shall go away in good health, and we shall return to you in good health, because
the road is safe." 17So he said to him, "Blessing be upon you, brother."

Then he called his son and said to him, "My child, prepare the things for the journey, and go out with your brother. And may God in heaven bring you safely there and restore you back to me in good health, and may his angel journey along with you in safety, my child." And he went out to go on his journey, and he kissed his father and mother. Then Tobith said to him, "Go in good health."

18 But his mother wept and said to Tobith, "Why is it that you have sent my child away? Is he not the rod of our hand as he goes in and goes out before us? 19Do not add silver to silver, but let it be a ransom for our child. 20For as it has been given to us to live by the Lord, that is enough." 21And he said to her, "Do not worry; our child will go in good health and come back to us in good health. And your eyes will see him on the day when he comes back to you in good health. Do not worry! Do not fear for them, my sister. 22For a good angel will accompany him, and his journey will be successful, and he will come back in good health."

6 So she stopped weeping.
2 Then the child went out, and the angel with him, and the dog went out with him and walked with them. And they both walked, and the first night came upon them, and they camped by the Tigris River. 3Then the child went down to wash himself. And a fish leaped up from the river and wanted to swallow the young man. 4But the angel said to him, "Take hold of the fish!" So the child seized the fish and carried it up onto the land. 5Then the angel said to him, "Rip open the fish, and take out its gall and heart and liver, and put them aside with you, but the entrails throw away. For its gall and heart and liver are useful as medicine." 6So cutting open the fish, the young man gathered together the gall and heart and liver; then he roasted and ate some of the fish and kept some of it salted.

And the two walked together until they drew near to Media. 7And then the young man asked the angel and said to him, "Brother Azarias, what is the medicine in the fish’s heart and liver and in the gall?" 8And he said to him, "As for the fish’s heart and liver, burn them to smoke in the presence of a man or woman afflicted by a demon or evil spirit, and every affliction will flee away from him and will not remain with him any longer. 9And as for the gall, anoint a person’s eyes on which white films have come up; blow upon them, upon the white films, and they will be healed." 10And when he went into Media and already drew near to Ecbatana, 11Raphael said to the young man, "Brother Tobias." And he said to him, "Here I am." Then he said to him, "This night we must

And they both journeyed until they drew near to Ecbatana. 12And the young man asked to the angel, "Brother Azarias, of what use is the fish’s liver and heart and gall?" 13And he said to him, "As for the heart and liver, if a demon or evil spirit troubles somebody, one must burn these things to smoke before a man or woman, and he will never be troubled again. 14But as for the gall, anoint a person who has white films in his eyes, and he will be cured."

15 Then he said to Tobias, "Get ready for the journey, and may you be successful." So his son prepared the things for the journey. And his father said to him, "Go with the man, and God who dwells in heaven will make your journey successful, and may his angel go along with you." So they both went out to go away, and the young man’s dog with them.

6 So she stopped weeping.
2 Now as they walked on the road they came at evening to the Tigris River and camped there. 3Then the young man went down to wash himself. And a fish leaped up from the river and wanted to swallow the young man. 4But the angel said to him, "Take hold of the fish!" So the child seized the fish and threw it up onto the land. 5Then the angel said to him, "Cut open the fish, and take the heart and liver and gall, and put them away safely." 6So the young man did as the angel had told him. Then, roasting the fish, they ate.
7 Now when they entered into Ecbatana, he said to him, "Brother Azarias, lead me straight to Ragouel our brother." So he led him into the house of Ragouel. Sarra then met them and greeted them, and they her. And she brought them into the house. 2Then Ragouel said to Edna his wife, "How much the young man resembles one of her kindred. And the girl is beautiful and sensible. 13So now listen to me, and I shall speak to her father. And when we return from Rhaga, we shall celebrate the wedding feast. For I know that Ragouel cannot give her to another man, according to the law of Moyses, or else he will be liable to death, because it is right for you to receive the inheritance before any other man."

GI

19-Tob-NETS-4.qxd  11/10/2009  10:30 PM  Page 467

7 And they went into Ecbatana and arrived at the house of Ragouel. Sarra then met them and greeted them, and they her. And she brought them into the house. 2Then Ragouel said to Edna his wife, "How much the young man resembles one of her kindred. And the girl is beautiful and sensible. 13So now listen to me, and I shall speak to her father. And when we return from Rhaga, we shall celebrate the wedding feast. For I know that Ragouel cannot give her to another man, according to the law of Moyses, or else he will be liable to death, because it is right for you to receive the inheritance before any other man."
house of Ragouelos, and they found him sitting beside the door of the courtyard. And they greeted him first, and he said to them, “Many joyful greetings, brothers, and welcome in good health!” Then he led them into his house. And he said to Edna his wife, “How much this young man resembles Tobis my kinsman!” Then Edna asked them and said to them, “Where are you from, brothers?” And they said to her, “We belong to the children of Nephthaleim, who were taken captive in Nineue.”

So she said to them, “Do you know Tobis our kinsman?” And they said to her, “We do know him.” Then she said to them, “Is he in good health?” And they said, “He is both alive and in good health.” And Tobias said, “He is my father!” Then Ragouel jumped up and kissed him and wept. And he spoke and said to him, “Blessings on you, my child, son of a noble and good father! O most miserable of calamities that a righteous man who also gives alms has become blind!” Then he fell on the neck of Tobias his kinsman and wept. Also Edna his wife wept for him, and Sarra their daughter likewise wept. Then he slaughtered a ram from the flock and welcomed them very warmly.

Now when they had bathed and washed themselves and had reclined to have dinner, Tobias said to Raphael, “Brother Azarias, speak of those things which you talked about on the journey, and let the matter be settled.” So he communicated the word to Ragouel. And Ragouel said to Tobias, “Eat, and drink, and be merry for it is your right to take my child. But let me explain the truth to you. I have given my child to seven husbands, and when they came in toward her, they died during the night. But for now be merry.” Then Tobias said, “I will taste nothing here until you stand firm and are confirmed in my regard.” So Ragouel said, “Take her from now on, according to the decree. And you are her brother, and she is yours. Now may the merciful God prosper you both with the best.” Then he called Sarra his daughter, and taking her hand, he gave her over to Tobias as wife, and he said, “Behold, according to the law of Moyses take her, and lead her away to your father.” And he blessed them. Then he called Edna his wife, and taking a scroll, he wrote out a contract, and they set their seals to it. And they began to eat.
15 Then Ragouel called Edna his wife and said to her, “My sister, prepare the other room, and lead her in there.” 16 So she went and made the bed in the room as he had told her, and she led her there. And she wept for her. Then she wiped away the tears and said to her, 17 “Take courage, my daughter; may the Lord of heaven grant you joy in place of your sorrow. Take courage, my daughter.” Then she went out.

8 When they had finished eating and drinking, they wanted to go to sleep; so they led the young man out and led him into the room. 2 Then Tobias remembered the words of Raphael, and he took the fish’s liver and heart out of the bag where he had them and put them on the embers of the incense. 3 And the odor of the fish became a hindrance, and the demon fled a into the upper parts a of Egypt. But Raphael went and bound him there hand and foot and tied him up at once. 4 Then they went out and shut the door of the room. And Tobias got up from the bed and said to her, “Sister, get up, let us pray and implore our Lord that he grant us mercy and safety.” 5 So she got up, and they began to pray and implore that safety may be theirs. And he began to say, “Blessed are you, O God of our ancestors, and blessed be your holy and glorious name for all the ages forever.

Let the heavens and all your creation bless you for all the ages.

6 You made Adam, and you made for him a helper, a support—his wife Heua. And from the two of them the human race has come. And you said, ‘It is not good for the man to be alone; let us make for him a helper like himself.’ 7 And now, O Lord, not because of lust am I taking this kinswoman of mine, but with sincerity. Grant that I and she may have mercy and that we may grow old together.” 8 And they said with each other, “Amen, Amen.” 9 Then they went to sleep for the night.

But Ragouel got up and called his servants to him, and they went and dug a grave. 10 For he said, “Perhaps he may die, and we may become an object of ridicule and derision.” 11 And when they had finished digging the grave, Ragouel went into the house and called his wife, 12 and he said, “Send one of the maids, and have her go in to see if he is alive. But if he is dead, let us bury him so that no one may know.” 13 So they sent the maid and lit the lamp and opened the door, and she went in and found them lying there fast asleep together. 14 And the maid went out and told them that he was alive and that nothing was wrong. 15 So they blessed the God of heaven, and they said,

3 upward into the parts = Ha
"Blessed are you, O God, with every pure blessing, and may they bless you forever and ever.

And blessed are you because you have made me glad, and it did not turn out as I expected, but according to your great mercy you have dealt with us.

And blessed are you because you had mercy on two only children. Have mercy on them, O Master, and keep them safe, and bring their life to fulfillment with gladness and mercy."

Then he told his domestics to fill in the grave before it became dawn.

And he gave them a wedding feast for fourteen days. And before the days of the wedding feast were over, Ragouel said with an oath that he should not leave until the fourteen days of the wedding feast were ended and that he should take half of his property and go with health to his father, and the rest, "when I die and my wife."

Then Tobias called Raphael and said to him, "Brother Azarias, take with you four domestics and two camels, and go to Rhagai. And go to the house of Gabaelos, and give him the bond, and get the silver, and then bring him back with you to the wedding feast. For fourteen days you shall not move from here but shall stay here eating and drinking with me, and you shall make my daughter's spirit glad which has been depressed. Then take at once half of what I own and return in good health to your father, and the other half will be yours when I die, and my wife as well. Take courage, my child. I am your father, and Edna is your mother, and we belong to you and to your kinswoman now and forever. Take courage, my child."

And Tobias called Raphael and said to him, "Brother Azarias, take with you a servant and two camels, and go to Gabael's house at Rhaga in Media, and get the silver for me, and bring him to the wedding feast. For Ragouel has sworn that I should not leave. But my father is counting the days, and if I delay long, he will be greatly distressed." So Raphael went and stayed with Gabael. Then he gave him the bond, and he brought out the money bags with the seals and gave them to him. And they both got up early in the morning and went to the wedding feast. And he blessed Tobias and his wife.
10 Now day by day Tobith was counting the days on which Tobias would need for going and for coming back. And when the days had been completed and his son did not appear, 2 he said, "Perhaps he has been detained there? Or perhaps Gabael has died, and no one is giving him the silver?" 3 And he began to grieve. 4 Then Hanna his wife said, "My child has perished and is no longer among the living." And she began to weep and mourn for her son, and she said, 5 "Woe to me, my child, the light of my eyes, that I let you go!" 6 But Tobith said to her, "Be quiet, and do not worry, my sister; he is in good health. And they probably had a distraction there. Also the man who went with him is trustworthy and is one of our own kindred. Do not grieve for him, my sister; he will soon be here." 7 Then she said to him, "Be quiet; away from me! And stop deceiving me! My child has perished." And she would rush out every day and watch the road on which her son had gone, and she would not believe anyone. And when the sun had set she would go in and mourn and weep the whole night and get no sleep.

11 Then Tobias came to him and said, "Send me back, for I know that my father and mother do not believe that they will see me again. So now I beg you, father, that you send me away and that I may go to my father. I have already explained to you how I left him." 8 But Ragouel said to Tobias, "Stay, my child, stay with me, and I shall send messengers to Tobis your father, and they will inform him about you." 9 But he said to him, "By no means! I beg you that you send me back from here to my father." 10 So Ragouel got up and gave Tobias Sarra his wife and half of all his property—male and female slaves, oxen and sheep, asses and camels, clothing and silver and utensils. 11 Then he sent them away in good health, and he embraced him and said to him, "Good health, my child; go away in good health. The Lord of heaven prosper you and Sarra your wife, and may I see your children before I die." 12 Then he said to Sarra his daughter, "My daughter, honor your father-in-law and your mother-in-law, for from now on they are as much your parents as those who gave you birth. Go in peace, my daughter; may I hear a good report about you as long as I live." And he took leave of them and let them go. Then Edna said to Tobias, "My child and dear brother, may the Lord of heaven bring you back safely and grant that I may see your children by Sarra my daughter so that I may rejoice before the Lord. And behold, I entrust my daughter to you as a pledge; do not grieve her all the days of your life. My child, peace. From now on I am your mother, and Sarra is your sister. May we all prosper together all the days of our life." Then she kissed them both and sent them away in good health.

13 Then Tobias went away from Ragouel in good health and rejoicing and blessing the Lord of

\[\text{Go to your father-in-law} = \text{Ha}\]
When they came near to Kaserein, which is opposite Nineue, 2Raphael said, “You know how we left your father. 3Let us run on ahead of your wife and prepare the house while they are on the way.” 4So the two of them went together, and he said to him, “Take the gall with your hands.” And the dog came along behind them.

5 Now Hanna sat looking intently at the road for her son. 6And she caught sight of him coming, and she said to his father, “Behold, your son is coming, and the man who went with him!”

7 Then Raphael said to Tobias, before he had approached his father, “I know that his eyes will be opened. 8Sprinkle the gall of the fish on his eyes, and the medicine will make the white films contract and peel off from his eyes, and your father will look up and see the light.”

9 Then running out, Hanna fell on the neck of her son and said to him, “I see you, my child; from now on I am ready to die.” And they both wept. 10Then Tobit got up and stumbled on his feet and went out the door of the courtyard. And Tobias went up to him. 11Now the gall of the fish was in his hand, and he blew into his eyes and held him and said, “Take courage, father.” Then he lay the medicine on him, 12and it worked. 13And he scaled it off with both his hands from the corners of his eyes. Then he fell on his neck, 14and he wept and said, “I see you, my child, the light of my eyes!” Then he said, “Blessed be God, and blessed be your name forever, and blessed are all your holy angels. May his great name be upon us, and may all the angels be blessed throughout all the ages.

15 For he afflicted me, but behold, I see Tobias my son!” And Tobias went in rejoicing and blessing God with full voice. Then Tobit told his father that his journey had been successful and that he had brought the silver and that he had taken Sara daughter of Raguel as wife and that behold, she is arriving and is near the gate of Nineue.

16 Then Tobith went out to the gate of Nineue to meet his daughter-in-law, rejoicing and blessing God. Now the people of Nineue, seeing him walking and moving along in all his strength and with no one leading him, were amazed. 17And Tobith acknowledged before them that God had been merciful to him and that he had opened his eyes. Then Tobith approached Sarra, the wife of Tobias his son, and he blessed her and said to her, “Come in, in good health, daughter, and blessed be your God, who has brought you to us, daughter. And blessed be your father and your mother, and...”

---

So he went on until they came near to Nineue. 2Then Raphael said to Tobias, “Do you not know, brother, how you left your father? 3Let us run on ahead before your wife and prepare the house. 4Now take in your hand the gall of the fish.” So they went on, and the dog came along behind them.

5 Now Hanna sat looking intently down the road for her boy. 6And she caught sight of him coming, and she said to his father, “Behold, your son is coming, and the man who went with him!”

7 Then Raphael said, “I know, Tobias, that your father will open his eyes. 8You, therefore, anoint his eyes with the gall, and when he feels the sting, he will rub them and will cast off the white films, and he will see you.”

9 Then running out, Hanna fell on the neck of her son and said to him, “I see you, my child; from now on I am ready to die.” And they both wept. 10Then Tobit went out toward the door, and he stumbled. But the son ran out to him 11and took hold of his father, and he sprinkled the gall on his father’s eyes, saying, “Take courage, father.” 12And when they stung he rubbed them, 13and the white films scaled off from the corners of his eyes. Then seeing his son he fell on his neck, 14and he wept and said,

“Blessed are you, O God, and blessed is your name forever, and blessed are all your holy angels.

15 For you have afflicted me, but you have had mercy upon me; behold, I see Tobias my son!” And his son went in rejoicing, and he announced to his father the great things that had happened to him in Media.

16 Then Tobit went out to the gate of Nineue to meet his daughter-in-law, rejoicing and blessing God. Now those who saw him walking were amazed because he could see. 17And Tobit acknowledged before them that God had been merciful to him. Now when Tobit approached Sarra his daughter-in-law, he blessed her, saying, “Come, in good health, daughter! Blessed be God, who has brought you to us, and blessed be your father and your mother.” And there was joy among all his relatives in Nineue. 18Also Achiacharos and Nasbas his nephew came. 19Then the wedding feast of Tobias was held with rejoicing for seven days.
blessed be Tobias my son, and blessed be you, daughter. Come into your house in good health, with blessing and joy. Come in, daughter." On that day there was joy among all the Judeans who were in Nineue. 18 And Achikar and Nabad his nephews came rejoicing to Tobis.

12 Now when the wedding feast was ended, Tobit called Tobias his son and said to him, "My child, see that you give the wages to the man who went with you, even add to his wages." 2 So he said to him, "Father, how much shall I give him as his wages? It would do me no harm to give him half of the possessions he brought back with me. 3 He has led me back in good health and cured my wife and brought the silver with me, and he healed you. How much shall I still give him as wages?" 4 Then Tobis said to him, "It is his right, my child, to take half of all that he came back with." 5 So he called him and said, "Take half of all that you came back with for your wages, and go away in good health."

5 Then he called the two in secret and said to them, "Bless God, and before all the living acknowledge him for the good things he has done for you. Bless, and sing praise to his name. The words of God declare with honor to all people. And do not hesitate to acknowledge him. 7 It is good to conceal the secret of a king, but to reveal and acknowledge honorably the works of God. Do what is good, and evil will not overtake you. 8 Prayer is good with fasting 4, but almsgiving with righteousness is more than wealth with injustice. It is better to give alms rather than to store up gold. 9 Almsgiving delivers from death, and it purges away every sin. Those who give alms will enjoy life to the full. 10 Those who commit sin and injustice are enemies of their own self.

11 "I shall declare the whole truth to you, and I will not conceal any word from you. Already I declared to you and said, 'It is good to conceal the secret of a king, but to reveal gloriously the works of God.' 12 So now when you and Sarra prayed, I brought the memorial of your prayer before the glory of the Lord and did likewise when you would bury the dead. 13 And when you did not hesitate to get up and leave your dinner and when you went and buried the dead. 14 Then I was sent to you to test you. And at the same time God sent me to heal you and Sarra your daughter-in-law. 15 I am Raphael, one of the seven angels who approach and enter before the glory of the Lord."

16 Then they were both troubled, and they fell on their face, and they were afraid. 17 But he said to them, "Do not be afraid; peace be with you. Bless God forevermore. 18 As for me, when I was with you, not by my grace was I with you, but by the will of God. Bless him each and every day; sing his praises."

473
praises. 19 Now you were watching me; I did not eat anything, but a vision was being seen by you. 20 So bless the Lord on the earth and acknowledge God. Behold, I am ascending to him who sent me. Write down all these things that have happened to you." And he ascended. 21 Then they stood up, and they could see him no longer. 22 And they blessed and sang praises to God, and they acknowledged God for these marvelous deeds of his, when an angel of God had appeared to them.

Then he said:

"Blessed be God who lives forever, and blessed be his kingdom. 2 For he afflicts, and he shows mercy; he leads down to Hades in the lowest part of the earth, and he brings up from the great destruction, and there is nothing that will escape his hand. 3 Acknowledge him, O sons of Israel, before the nations, for he has scattered you among them. 4 Even there he has shown you his greatness; so exalt him in the presence of all the living, because he is our Lord and he is our God, and he is our Father and he is God for all the ages. 5 He will afflict you for your injustices, and he will show mercy on all of you from all the nations among whom you have been scattered. 6 When you turn back to him with all your heart and with all your soul, to do what is true before him, then he will turn back to you and will no longer hide his face from you. And now see what he has done with you, and acknowledge him with full voice. And bless the Lord of righteousness, and exalt the king of the ages . . ."

Then Tobit wrote a prayer of rejoicing and said:

"Blessed be God who lives forever, and blessed be his kingdom. 2 For he afflicts, and he shows mercy; he leads down to Hades and brings up, and there is no one who will escape his hand. 3 Acknowledge him, O sons of Israel, before the nations, for he has scattered us among them. 4 There show forth his greatness; exalt him in the presence of all the living, because he is our Lord and God; he is our Father for all the ages. 5 And he will afflict us for our injustices, and again he will show mercy, and he will gather us from all the nations among whom you have been scattered. 6 If you turn back to him with all your heart and with all your soul, to do what is true before him, then he will turn back to you and will not hide his face from you. And see what he will do with you, and acknowledge him with full voice. And bless the Lord of righteousness, and exalt the king of the ages. In the land of my captivity I acknowledge him, and I show his power and majesty to a nation of sinners. Turn back, you sinners, and do what is just before him; who knows if he will take delight in you and grant mercy to you?

I exalt my God, and my soul exalts the king of heaven, and it will rejoice in his majesty. 8 Let all speak and acknowledge him in Hierosolyma. 9 O Hierosolyma, holy city, he will afflict you for the works of your sons, but again he will show mercy to the sons of the righteous.
10 Acknowledge the Lord well, and bless the king of the ages that again his tent may be built in you with joy. And may he gladden within you all those who are captives and love within you all those who are distressed, for all the generations of the age.

11 A bright light will shine to all the ends of the earth; many nations from far away will come to you, the inhabitants of all the remote parts of the earth to your holy name, also bearing their gifts in their hands for the king of heaven. Generations of generations will give joyful worship in you, and the name of the chosen one will last for the generations of the world.

12 Cursed are all who speak a harsh word; cursed will be all who cast you down and pull down your walls and all who overthrow your towers and set your homes on fire. But blessed forever will be those who fear you.

13 Then go, and rejoice before the sons of the righteous, for they all will be gathered together and will bless the Lord of the age.

14 Happy are those who love you, and happy are those who will rejoice in your peace, and happy are all the people who will grieve over you, over all your afflictions, for they will rejoice over you and see all your joy forever.

15 a My soul blesses the Lord, the great king.

16 For Jerusalem will be built as a city, as his house for all the ages. Happy shall I be if a remnant of my seed should be present to see your glory and to acknowledge the king of heaven. And the gates of Jerusalem will be built with lapis lazuli and emerald, and all your walls with precious stone. The towers of Jerusalem will be built with gold, and their battlements with pure gold.

17 The streets of Jerusalem will be paved with ruby and stone of Souphir.

18 And the gates of Jerusalem will say hymns of joy, and all her houses will say, ‘Hallelouia! Blessed be the God of Israel!’ And the blessed will bless his holy name forever and ever.”

a Or O my soul, bless = Ha
14 Then the words of Tobith’s praise were completed.

And he died in peace at one hundred twelve years, and he was buried with honor in Nineue.

Now he was sixty-two years old when he became maimed in his eyes, and after he saw again he lived in prosperity and gave alms. And he still continued to bless God and to acknowledge the majesty of God.

3 Now when he was about to die, he called Tobias his son and commanded him, saying: “My child, take your children, and hurry off into Media, for I believe the word of God about Nineue, the things Naoum spoke, that all these things will come about and happen to Athetaur and Nineue. Also everything that the prophets of Israel spoke, those whom God sent, will happen. And not one of all their words will fail, but all will come true at their appointed times. So in Media there will be safety rather than among the Assyrians or in Babylon. For I know and believe that all things that God said will be fulfilled and will come to pass, and no utterance of his words shall fail. And our kindred, who live in the land of Israel, all will be scattered and taken as captives from the good land, and the whole land of Israel will be desolate, even Samaria and Jerusalem will be desolate. And the house of God will be in grief and will be burned down for a time.

5 “But again God will have mercy on them, and God will bring them back into the land of Israel, and again they will build the house, but not like the first one, until the time when the time of the appointed times will be completed. Then after this they all will return from their captivity, and they will build Jerusalem honorably. And the house of God will be built in it, just as the prophets of Israel said concerning it. Then all the nations in the whole world will turn back and truly fear God. And all will abandon their idols, which deceitfully have made them err in their error. And they will bless the God of the ages in righteousness. All the sons of Israel who are saved in those days, mindful of God and bless his name at every moment in truth and with all their strength.

8-9 “So now, my children, I command you, serve God in truth, and do what is pleasing before him. Also your children are to be commanded to practice righteousness and almsgiving and to be mindful of God and bless his name at every moment in truth and with all their strength.

5 “But again God will have mercy on them, and he will bring them back into the land, and they will build the house, not like the former one, until the appointed times of the age will be completed. Then after this they will return from their captivity, and they will build Jerusalem honorably. And the house of God will be built in it as a glorious building for all the generations of the age, just as the prophets said concerning it. Then all the nations will turn back truly to fear the Lord God, and they will bury their idols. And all the nations will bless the Lord, and his people will acknowledge God, and the Lord will exalt his people. And all who love the Lord God in truth and righteousness will rejoice, showing mercy to our kindred.

8 “So now, my child, go away from Nineue, because what the prophet Ionas said will surely happen. But you, keep the law and the ordinances, and be merciful and just so that it may go well with you. And bury me properly, and your mother with me. And no longer spend the night in Nineue. My child, see what Haman did to Achiacharos who had reared him, how he brought him from the light into the darkness and with what he repaid him. Yet Achiacharos was saved, but that other one received his requital; indeed he himself went down into the darkness. Manasses gave alms and was saved from the death trap that they had
had reared him. Was he not, while still alive, brought down into the earth? And God repaid the dishonor to his face. Now Achikaros came out into the light, but Nadab went into the everlasting darkness, because he sought to kill Achikaros. Because he gave alms, he came out of the death trap that Nadab had set for him, but Nadab fell into the death trap himself, and it destroyed him. 11 So now, my children, see what almsgiving does and what injustice does: it kills! But behold, my soul is about to leave." Then they laid him on the bed, and he died, and he was buried honorably.

12 And when Hanna died, Tobias buried her with his father. Then he and his wife went away to Media and dwelled in Ecbatana with Ragouelos his father-in-law. 13 He tended to them respectfully in their old age, and he buried them at Ecbatana in Media. Then he inherited the house of Ragouelos and that of Tobit his father.

14 Then he died honorably at the age of one hundred seventeen years. 15 And before he died he saw and heard of the destruction of Nineue, and he saw its captivity being led into Media, which Achiacharos, the king of Media, had taken captive. And he blessed God for all the things that he had done to the sons of Nineue and Athouria; before he died he rejoiced over Nineue, and he blessed the Lord God forever and ever. Amen.\(^a\)

\(^a\)Om = Ha
1 MAKKABEES

TO THE READER

EDITION OF THE GREEK TEXT
The NETS translation of the book of 1 Makkabees is based upon the critical edition of the Greek text published by W. Kappler (Septuaginta: Vetus Testamentum Graecum Auctoritate Societatis Literarum Göttingensis editum IX: Maccabaeorum liber I [Göttingen: Vandenhoeck & Ruprecht, 2nd rev. ed., 1967]). Kappler’s text has been adjusted at 10.49 where there is confusion among the manuscripts between the names Alexander (Balas) and Demetrius. Although the context suggests that Alexander defeated Demetrius in battle then pursued and killed him, the Kappler text follows the readings of those manuscripts that name Demetrius as the winner, even though he was killed in this battle. The variant readings in Kappler’s critical apparatus, which support the historical fact that Alexander emerged victorious, have been preferred in this case.1

TRANSLATION PROFILE OF THE GREEK
Already in antiquity the existence of an original Semitic—probably Hebrew—Vorlage of 1 Makkabees was documented by early writers.2 The first-century Jewish historian Josephus may have had occasion to consult the original Hebrew text as he paraphrased substantial parts of its Greek translation in his Jewish Antiquities.3 But it is more certain that the Christian Bible scholars Origen (third century) and Jerome (late fourth/early fifth centuries) knew of the existence of the Hebrew text of 1 Makkabees. Origen is quoted by the fourth-century Church historian Eusebius as referring to a “Makkabean History” outside of the twenty-two book Hebrew scriptural canon; Origen identifies this book by its Hebrew title “Sarbethsabanael.”4 Jerome also, in his preface to the books of Samuel and Kings, clearly distinguishes the “Hebrew First Book of Makkabees” from the “Second Greek Book,” which ostensibly was 2 Makkabees.5

Modern scholars generally confirm the ancient viewpoint that our Greek text of 1 Makkabees is a translation of a long lost Hebrew Vorlage.6 The Semitic character of the original work is readily apparent in the extant Greek translation.7 Parataxis—a distinctive linguistic characteristic of Hebrew—is ubiquitous in 1 Makkabees except for the speeches and hymns scattered throughout the book. What has been said with regard to the LXX in general applies most especially to 1 Makkabees: “. . . there is no syntax, only parataxis. The whole is one great scheme of clauses connected by καί, and we have to trust the sense to tell us which is to be so emphasized as to make it into the apodosis.”8 Other literary characteristics of 1 Makkabees identified by scholars as indicating a Hebrew Vorlage are: 1) the occurrence of traditional

---

1 See J. A. Goldstein’s discussion and arguments in support of Kappler’s reading of this passage, 1 Maccabees (AB 41; Garden City, New York: Doubleday & Company, 1976) 414–415.
2 J. R. Bartlett, 1 Maccabees (Sheffield: Sheffield Academic Press, 1998) 17–18; Pfeiffer, History, 483; Goldstein, 1 Maccabees, 14–16.
3 Bartlett, 1 Maccabees, 16–17.
4 Historia Ecclesiastica, 6.25.2. Though slightly corrupt the Hebrew is thought to mean “Book of the Dynasty of God’s Resisters,” Goldstein, 1 Maccabees, 16; Bartlett, 1 Maccabees, 17–18; Pfeiffer, History, 484.
biblical phrases such as “and it came to pass” and “in those days”; 2) the presence of many expressions that appear to have been copied from biblical texts; 3) the direct transliteration of certain proper names from their original forms (e.g., Ramathaim, 11.34; Imalkoue 11.39; Chaphenatha, 12.37; Asaramel, 14.27); 4) the use of Jewish names for the months (e.g., Chaseleu, 1.54; 4.52, 59; Adar, 7.43, 49; Eloul, 14.27; Sabat, 16.14); 5) the presence of archaic terminology, pious addresses, and poems; 6) the large number and variety of Semitic idioms; 7) the incorporation of official documents; and 8) the fact that some difficulties in the Greek text can be explained as misunderstandings of the original Hebrew.9

The author of the original version of 1 Makkabees has been praised for having written in an elegant Hebrew style that was modeled purposely after the historical books of the Bible—Judges, Samuel, Kings and Chronicles.10 The faithfulness of 1 Makkabees to traditional biblical historiography implies that the writer may have considered his work to be a continuation of the Chronicler’s history.11 The Greek translation of 1 Makkabees also seems to have been crafted by someone who shared the same conservative perspective as the original author. Scholars extol the careful, extremely literal Jewish-Greek translational style of 1 Makkabees and even consider it to be a deliberate choice on the part of the translator, whose exceptional vocabulary betrays a considerable facility with the Greek language.12 The translator may have been making a political statement by choosing to follow traditional Jewish parataxis, as opposed to more correct Greek syntax. Continuing in the tradition of the original author, and of the Makkabees themselves, our translator deliberately rejected “Hellenism” in order to support the traditional linguistic style of his own Jewish cultural heritage.

THE NETS TRANSLATION OF 1 MAKKABEES

The strategy followed in the present translation has been dictated by the special circumstances surrounding the preservation of the text of 1 Makkabees: 1) there is general agreement that the extant Greek text is a translation from a Semitic Vorlage; 2) no fragments of the Vorlage are known to have survived, even among the Dead Sea Scrolls; and 3) the Greek translation of 1 Makkabees is our only link to the vanished original, given that all the other ancient versions of this book ultimately derive from the Greek.13 Though in books extant in both Hebrew (Aramaic) and Greek, the NRSV functions as base text for NETS, as a matter of principle, in 1 Maccabees such a role has been accorded the NRSV purely for the sake of convenience. The difference between NETS and NRSV typically reflects a difference in translation philosophy. Throughout the NETS translation an effort has been put forth to represent Greek words consistently with the same corresponding English terms. Exception has been made for recurring Greek words that require a different meaning within a specific context. For example, the plural of the word for “force,” δύναμεις, was rendered as “forces” throughout with the exception of 12.49. The word “infantry” was used in this case to distinguish these forces from the “cavalry” referred in the same verse. “Forces and cavalry” would seem redundant in English, since cavalry could also be described as forces.

Special care has been taken in the NETS translation to distinguish different Greek words of similar meaning by rendering them consistently with the same English terms. The most pertinent examples are a variety of words that denote holy things and places generically, and temples and liturgical items more specifically. Attention to these terms was necessitated by their tendency to appear in clusters, as in 4.36–58 where references to “holy” places and things are interspersed. The following chart delineates the occurrence of these words throughout 1 Makkabees:

- ἱερόν as temple: 6.2; 10.43, 84; 11.4; 13.52; 15.9; 16.20
- τίτλοιον as house for an idol: 1.47; 10.83
- ναός as shrine: 1.22; 2.8; 4.49, 50, 57; 7.36
- ὁγιασμός as holy precinct: 1.21, 36, 37 (2x), 39, 45, 46
- τέμενος as sacred precinct: 1.47; 5.43, 44
- τὰ οὔγια:
  - as holy things: 2.12; 3.43, 58; 7.42; 10.39 (2x), 44; 13.3, 6; 14.29, 31, 42, 43
  - as holy places: 3.51; 4.36, 41, 43, 48; 6.18, 54; 7.33; 9.54; 14.15 (2x), 36, 48, 15.7

9 Abel and Starcky, Livres, 15; Goldstein, 1 Maccabees, 14; Bartlett, 1 Maccabees, 18–19; Ettelson, “Integrity,” 308–314, 317–320; Pfeiffer, History, 484–485.
11 Bartlett, 1 Maccabees, 19; Delcor, “apocrypha,” 461; Pfeiffer, History, 485–486.
12 Goldstein, 1 Maccabees, 14.
13 Bartlett, 1 Maccabees, 14–16; Goldstein, 1 Maccabees, 176.
And it happened after the triumph of Alexander the Macedonian, who came out of the land of Chettim and defeated Darius, king of the Persians and Medes, and became king in his place, formerly being king of Greece—

And he penetrated to the ends of the earth and took the spoils of a multitude of nations. And the earth became quiet before him, and he was exalted, and his heart was uplifted.

And he gathered a very powerful force and ruled over countries, nations and tyrants, and they became tributary to him.

And after this he fell upon his bed and knew that he was dying.

And he called his distinguished servants, who had been raised with him from their youth, and divided his kingdom among them while he was still living.

And Alexander ruled for twelve years and died.

And his servants took control, each in his own place. And they all put on crowns after he died, as did their sons after them for many years, and they multiplied evils on the earth.

And out of them arose a sinful root, Antiochus Epiphanes son of Antiochus the king, who had been a hostage in Rome and became king in the one hundred thirty-seventh year of the kingdom of the Greeks.

In those days out of Israel came sons, transgressors of the law, and persuaded many, saying, "Let us go and make a covenant with the nations around us, because from the time we separated ourselves from them many evils have found us."

And the proposition seemed good in their eyes;

so some of the people took courage and went to the king, and he gave them the authority to follow the statutes of the nations.

And they built a gymnasium in Hierosolyma according to the precepts of the nations, and they fashioned foreskins for themselves and apostatized from the holy covenant and joined themselves to the nations and sold themselves to do evil.

And the kingdom was ready in the sight of Antiochus, and he undertook to become king of the land of Egypt so that he might rule over the two kingdoms.

And he invaded Egypt with a heavily armed host, with chariots and elephants and a large fleet.

And he made war against Ptolemy, king of Egypt, and Ptolemy turned from before him and fled, and many fell wounded.

And they seized the fortified cities in the land of Egypt, and he took the spoils of the land of Egypt.

And Antiochus returned after conquering Egypt in the one hundred forty-third year and went up against Israel and went up against Hierosolyma with a heavily armed host.

And he entered the holy precinct with arrogance and took the golden altar and the lamp stand for the light and all its utensils and the table of presentation and the libation bowls and the saucers and the golden censers and the veil and the crowns, and he stripped off all the gold ornamentation on the façade of the shrine.

And he took the silver and the gold and the precious vessels, and he took the hidden treasures, which he found.

And taking everything, he left for his own land and carried out murder and spoke with great arrogance.

And there was great mourning in Israel, in every place of theirs.

And rulers and elders groaned, virgins and young men weakened, and the beauty of the women was deformed.

Every bridegroom took up lamentation; she who sat in the bridal chamber was in mourning.

And the land quaked for those dwelling in it, and all the house of Iakob was clothed with shame.
29 Two years later the king sent a chief revenue
agent to the cities of Iouda, and he came to Je-
rousalem with a heavily-armed host. 30And he
spoke peaceful words to them with deceit, and
they trusted him. But he fell upon the city sudden-
ly and struck it a great blow, and he destroyed
many people from Israel. 31And he took the spoils
doing the city and burned it with fire and tore down
its houses and the walls around it. 32And they took
the women and the children captive and took pos-
session of the livestock. 33And they reconstructed
the city of Dauid with a large and fortified wall
with fortified towers, and it became a citadel for
them. 34And they stationed a sinful nation there,
lawless men, and they became strong in it. 35And
they stockpiled weapons and food, and gathering
the plunder of Jerousalem, they stored it there and
became a great threat.

36 It became an ambush for the holy precinct
and an evil enemy to Israel continuously.

37 And they poured out innocent blood
around the holy precinct
and defiled the sanctuary.

38 And the residents of Jerousalem left because
of them,
and it became a residence for foreigners
and became foreign to those born of her,
and her children abandoned her.

39 Her holy precinct became deserted as a
wilderness;
her feasts were turned to mourning,
her sabbaths to disgrace,
hers honor to scorn.

40 Her dishonor was multiplied to equal her
former glory,
and her exaltation was turned to
mourning.

41 And the king wrote to all his kingdom for all
to be as one people 42 and for each to abandon his
own precepts; all the nations complied with the
dictum of the king. 43 And many also from Israel
approved of his service and sacrificed to idols and
profaned the sabbath. 44 And the king sent docu-
ments carried by the hand of messengers to Jerou-
usalem and the cities of Iouda for them to follow
precepts foreign to the land 45 and to withhold
whole burnt offerings and sacrifice and libation
from the holy precinct and to profane sabbaths and feasts 46 and to defile holy precinct and holy
ones, 47 to build altars and sacred precincts and
houses to idols and to sacrifice swine and com-
mon animals 48 and to leave their sons uncircum-
cised, to make their souls abominable in every un-
clean and profane thing, 49 so as to forget the law
and to change all the statutes. 50 And whoever
would not abide by the command of the king
would die.

51 According to all these words he wrote to all
his kingdom and appointed supervisors over all
the people and commanded all the cities of Iouda
to sacrifice city by city.

52 And many of the people joined them, everyone who abandoned the law,
and they did evil in the land. 53 And they forced Is-
rael into hiding places, into every one of their
places of refuge.

54 And on the fifteenth day of Chasdeu in the
one hundred and forty-fifth year, he constructed
an abomination of desolation on the altar,
and in the cities around Iouda they built altars 55 and
burned incense at the doors of the houses and in
the city squares. 56 And the books of the law which
they found they tore up and burned with fire.

57 And wherever there was found in someone’s
possession a book of the covenant, or if someone
was conforming to the law, the judgment of the
king put them to death. 58 And they were using
their power on those who were found in Israel
month by month in the cities.

59 On the twen-
fifth of the month they were sacrificing on the al-
tar that was on top of the sacrificial altar. 60 And
the women who had circumcised their children
they put to death according to the ordinance,
and they hung the babies from their necks and
put to death their families and those who circum-
cised them.

62 But many in Israel remained strong and for-
tified themselves not to eat common things. 63 And
they preferred to die so as not to be contaminated
by food and not to defile the holy covenant, and
they died. 64 And there was a very great wrath upon
Israel.

In those days Mattathias son of Ioannes son of
Symeon, a priest of the sons of Ioarib, left Je-
rousalem and settled in Modein. 2 And he had five
sons, Ioannes, who was called Gaddi, 3 Simon,
who was called Thassi, 4 Ioudas, who was called
Makkabaios, 5 Eleazaros, who was called Auaran,
Ionathes, who was called Apphous. 6 And he saw
the blasphemies occurring in Iouda and in Jerou-
salem 7 and said,

“Woe to me, why was I born to see this,
the destruction of my people and the
destruction of the holy city?
And they lived there when it was delivered
into the hands of enemies,
the holy precinct into the hands of
foreigners.

8 And her shrine became as a man without
honor.

9 The vessels of her glory were taken
captive.
Her infants were killed in her city squares,
her young people by the sword of an
enemy.

10 What nation did not possess her in its
kingdom
nor seize her spoils?

11 All her adornment was removed;
from being free she became a slave.

12 And look, our holy places; our beauty
and our glory were devastated.
And the nations defiled them.

13 Why is there still life in us?”
14 And Mattathias and his sons tore their garments and put on sackcloth and mourned intensely.
15 And the agents of the king, who were enforcing the apostasy, came to the city of Modein to sacrifice. 16And many from Israel came to them, and Mattathias and his sons gathered together.
17And the agents of the king answered and said to Mattathias, saying, "You are a ruler, both glorious and great in this city, and supported by sons and brothers. 18Now you come forward first and execute the ordinance of the king, as have done all the nations and the men of Louda and those remaining in Jerusalem. And you and your sons will be among the Friends of the king, and you and your sons will be glorified with silver and gold and much compensation."
19 And Mattathias answered and said with a loud voice, "If all the nations which are in the realm of the king obey him so as to apostatize, each one from the religion of their fathers, and adopt his commandments, 20both I and my sons and my brothers will walk in the covenant of our fathers. 21God help us if we abandon the law and my brothers will walk in the covenant of our religion to the right or to the left."
22 And as he finished speaking these words, a Judean came within sight of all to sacrifice on the altar in Modein in accordance with the ordinance of the king. 23And Mattathias saw this, and he became zealous, and his kidneys became stirred up. And his anger arose in judgment. And running, he slaughtered him on the altar 24and killed the agent of the king, who was forcing them to sacrifice at that time, and tore down the altar. 25And he became zealous in the law as Phinees had done.
26And he became zealous in the law as Phinees had done and killed the agent of the king, who was forcing them to sacrifice at that time, and tore down the altar. 27And Mattathias cried out in the city with a loud voice, saying, "Let everyone who is zealous in the law and is upholding the covenant follow me." 28And he and his sons fled to the mountains and abandoned everything they had in the city.
29 At that time many who were seeking righteousness and judgment descended to the wilderness to live there, 30they, their sons, their wives and their livestock, because evils worsened upon them.
31And it was announced to the king's men and to his forces that were in Jerusalem, the city of David, that the men who had spurned the commandment of the king went into hiding in the wilderness. 32And many chased after them and overtaking them, marshaled against them and engaged them in battle on the day of the sabbaths. 33And they said to them, "Enough! Come out, and do according to the dictum of the king, and you will live." 34And they said, "We will not come out. Nor will we execute the dictum of the king to defile the day of the sabbaths." 35And they increased the battle against them. 36But they neither answered them nor threw a stone against them nor even secured their hiding places, 37saying, "Let us all die in our simplicity. Heaven and earth bear witness to us that you destroy us unjustly." 38And they fell upon them in battle on the sabbaths, and they and their wives and their children and their livestock died, as many as one thousand human souls.
39 And Mattathias and his friends learned of this, and they mourned over them greatly. 40And they said, a man to his neighbor, "If we all do as our brothers did and do not fight against the nations for our lives and for our statutes, now quickly they will annihilate us from the land." 41And they decided on that day saying, "Every person who comes against us in battle on the day of the sabbaths, let us fight against them, and we will not all die as our brothers died in the hiding places."
42 At that time a gathering of Hasideans joined together with them, strong in power, from Israel, every one of them volunteering for the law. 43And all the fugitives from the evils were added to them and became a support for them. 44And they assembled a force and struck down sinners in their wrath and lawless men in their anger, and the rest fled to the nations to be saved. 45And Mattathias and his friends went around and tore down the altars and circumcised by force all the uncircumcised boys they found within the borders of Israel. 46And they persecuted the children of insolence, and their mission was successful by their hand. 47And they reclaimed the law out of the hands of the nations and out of the hands of the kings, and they gave no support to the sinner.
48 And the days drew near for Mattathias to die, and he said to his sons, "Now arrogance and reproach have been established, a time of destruction and fierce wrath. 49 Now, children, be zealous in the law, and give your lives for the covenant of our fathers.
50 "Remember the works of our fathers, which they did in their generations, and receive great glory and an everlasting name. 51Was not Abraam found faithful in temptation, and it was accounted to him as righteousness? 52Joseph in the time of his affliction observed the commandment and became lord of Egypt. 53Phinees our father, by becoming zealous with zeal, received a covenant of everlasting priesthood. 54Ioseph our father, by becoming zealous with zeal, received a covenant of everlasting priesthood. 55Iesous, by fulfilling the command, became a judge in Israel. 56Chaleb, by bearing witness in the assembly, received an inheritance of land. 57David, by his mercy, inherited the throne of a kingdom forever. 58Elias, by becoming greatly zealous for the law, was taken up into heaven. 59Hananias, Azarias and Misael, because of their faith, were saved from fire. 60Daniel, by his simplicity, was rescued from the mouth of lions.
61 "Therefore, keep in mind from generation to generation that all who hope in him will not weaken. 62And do not fear on account of the words of a sinner, because their glory will become dung and worms. 63Today they will be elevated, but tomorrow they will not be found, because they will have returned to their dust and their counsels will be

---

a Gk = ὄμοσ b i.e. the enemy
Ioudas found out, and he gathered a force and an assembly of troops loyal to him who were going out with him to battle. 14 And he said, “I will make a name for myself and will be glorified in the kingdom. And I will make war on Ioudas and those with him who disregard the dictum of the king.” 15 And there was added a powerful company of impious men, and it went up with him to help him take revenge on the descendants of Israel.

16 And he drew near to the ascent of Baithoron, and Ioudas went out to meet him with few companions. 17 But as they saw the company coming to meet them, they said to Ioudas, “How will we, being so few, be able to fight against such a powerful multitude? And we are weak, having eaten nothing today.” 18 And Ioudas said, “It is easy for many to be ensnared by the hands of a few. And it makes no difference before heaven to save by many or by a few. 19 For victory in war is not in the multitude of force, but rather, power is from heaven. 20 They come against us with great arrogance and lawlessness, to eliminate us and our wives and our children, to despoil us. 21 But we fight for our lives and our precepts, 22 and he himself will smash them before us. You, therefore, do not be afraid of them.”

23 When he had finished speaking, he drove upon them suddenly. And Seron and his company were smashed before him. 24 And they pursued him on the descent of Baithoron down to the plain. And eight hundred men of them fell, and the rest fled to the land of Phylistiim. 25 Thus began the fear of Ioudas and his brothers, and dread fell upon the nations all around them. 26 And his name reached the king himself, and every nation was discussing the battles of Ioudas.

27 But when Antiochus heard these words, he raged in anger and sent for and gathered together all the forces of his kingdom, a very powerful company. 28 And he opened his treasury and gave rations to his forces for a year. And he commanded them to be prepared for every service. 29 But he saw that the money from the treasuries had given out, and the taxes of the country were few because of the dissension and affliction that he had brought upon the land by revoking the precepts, which existed from the first days. 30 And he was concerned that he might not have as much as he usually had for his expenditures and for the gifts, which he used to give before with a liberal hand when he exceeded the kings preceding him. 31 And he was greatly frustrated in his soul and decided to go to Persia and to take the taxes from those countries and to gather much money.

32 And he left Lysias, a distinguished man of the royal family, over the affairs of the king from the Euphrates river to the borders of Egypt and to raise Antiochus his son until he returned. 33 And he gave to him half of his forces and the elephants and commanded him concerning everything he was considering and concerning the inhabitants of Judea and Ierousalem, 34 to send a force against them to wipe out and to destroy the strength of Israel and the remnant of Ierousalem and to remove the memory of them from the place and to settle
alien sons in all their regions and to parcel out their land by lot. 37 And the king took the half of the forces that remained and departed from Antioch, from the city of his kingdom in the one hundred and forty-seventh year. And he crossed over the Euphrates river and went through the upper countries.

38 And Lysias selected Ptolemy son of Dorymenes and Nicanor and Gorgias, powerful men from the Friends of the king. 39 and sent with them forty thousand men and seven thousand cavalry to go into the land of Lousa and to devastate it according to the dictum of the king. 40 And he departed together with their whole force, and they came and camped near Ammaous in the flatland. 41 And the merchants of the land heard their name, and they took silver and very much gold and shackles and came to the camp to take the sons of Israel as servants. And there were added to them a force from Syria and from the land of the allophyles.

42 And Lousas and his brothers saw that the evils were multiplied and that the forces were camped within their borders and learned of the orders of the king, which he had commanded to do to the people for destruction and annihilation, 43 and they said, each to his neighbor, "Let us raise up the ruination of our people and make war for our people and the holy places." 44 And the congregation gathered together to be ready for battle and to pray and to request mercy and compassion. 45 And Jerusalem was uninhabited like a wilderness.

There was no one going in or going out of those born of her. And the holy precinct was downtrodden, and sons of aliens were in the citadel, a dwelling-place for the nations. And enjoyment was taken away from Jacob, and flutes and cymbals ceased.

46 And they gathered together and came to Massepha across from Jerusalem, for there was a place of prayer formerly in Massepha for Israel. 47 And they fasted on that day and wrapped themselves in sackcloth and ashes on their head and tore their clothes. 48 And they spread out the book of the law, seeking that concerning which the nations inquire of the images of their idols. 49 And they said, each to his neighbor, "Let us raise up the ruination of our people and make war for our people and the holy places." 50 And they distributed the first products and the tithes, and they aroused the Nazirites who had fulfilled their days. 51 And they cried out loudly to heaven saying,

"What shall we do to these, and where shall we carry them?"

And your holy places have been downtrodden and defiled, and your priests are in mourning and humiliation.

52 And look, the nations have gathered together against us to annihilate us. You know what they are contemplating against us.

53 How will we be able to withstand them face to face, if you do not help us?"

54 And they trumpeted with the trumpets and cried out with a great shout. 55 And after this, Lousas established leaders of the people, officers of thousands and officers of hundreds and officers of fifties and officers of tens. 56 And he said to those who were building houses and were betrothed to women and were planting vineyards and were cowards to return each one to his home according to the law. 57 And the company departed and camped to the south of Ammaous.

58 And Lousas said, "Gird yourselves, and become strong sons. And be ready in the morning to do battle with these nations, which have gathered together against us to annihilate us and our holy places. 59 For it is better for us to die in battle than to look upon the evils of our nation and of our holy places. 60 But as is the will of heaven, thus shall he do."

4 And Gorgias took five thousand men and one thousand select cavalry. And the company departed by night in order to fall upon the camp of the Judeans and strike them suddenly. And the sons of the citadel were his guides. 3 And Lousas learned this, and he and his strongest men went out to defeat the force of the king, which was at Ammaous, while the forces were still scattered from the camp. 5 And Gorgias arrived at the camp of Lousas at night and found no one, and he sought them in the mountains, because he said, "These men are fleeing from us."

6 And at daybreak Lousas was seen in the plain with three thousand men, except that they had no coverings and dagger as they wanted. 7 And they saw the camp of the nations, strong, heavily-defended and with cavalry encircling it, and these were instructed for war. 8 And Lousas said to the men who were with him, "Do not fear their multitude, and do not be cowardly at their charge. Remember how our fathers were saved in the Red Sea when Pharaoh was pursuing them in force. 9 And now let us cry out to heaven, if he will desire us and will remember the covenant of our fathers and will smash this company in front of us today. 11 And all the nations will know that there is one who redeems and saves Israel."

12 And the allophyles lifted up their eyes and saw them coming from the opposite side, and they came out of the camp to battle. And those who were with Lousas trumpeted and joined battle with them. And the nations were smashed and fled to the plain. 15 But all the hindmost fell by the sword. And they pursued them as far as Gazer and as far as the flatlands of Idumea, Azotos and Jamnia, and of them three thousand men fell. 16 And Lousas and his force returned from chasing after them. 17 And he said to the people, "Do not desire plunder, for the battle is before us."

And Gorgias and the force in the mountain are
near us. But now, stand against our enemies, and do battle against them, and after that take the plunder freely."

19 Just as Loudas was concluding these things, a certain detachment was seen peering out of the mountain. 20 And they saw that they had been routed, and they were burning the camp, for the smoke that was being seen made apparent what had happened. 21 Now when they comprehended these things, they became very frightened. And perceiving also the army of Ioudas in the plain ready to live or die bravely, Lysias departed to Ancheleu, of the one hundred and forty-eighth year, to consult with the council concerning the boldness of Ioudas and how they were developing rout of his own formation but the nations would not return and trample them down as they did before. 22 And in the following year he mustered sixty thousand select men and five thousand cavalry in order to make war on them. 23 And they came into Idumea and camped at Baithsoura, and Loudas met them with ten thousand men.

30 And he saw the powerful army, and he prayed and said, "Blessed are you, the savior of Israel, who smashed the attack of the powerful one by the hand of your slave David and delivered the camp of the allophyles into the hands of Ionathes son of Saul and of the bearer of his armor. 31 Entrap this camp in the hand of your people Israel, and let them be put to shame in their army and their cavalry. 32 Give them cowardice, and melt the boldness of their strength, and let them be shaken in their ruination. 33 Subdue them by the sword of those who love you, and let all those who know your name praise you with hymns." 34 And they joined battle with each other, and from the army of Lysias fell five thousand men, and they fell from before them. 35 And seeing the developing rout of his own formation but the complete boldness of Loudas and how they were ready to live or die bravely, Lysias departed to Antioch and was enlisting foreign troops, and became numerous again in order to return to Judea.

36 But Loudas and his brothers said, "Look, our enemies have been smashed. Let us go up to purify and rededicate the holy places. 37 And the whole company gathered together and went up to Mount Sion. 38 And they saw the holy precinct desolate and the altar defiled and the doors burned and plants growing in the courts as in a thicket or as in one of the mountains and the chambers of the priests demolished. 39 And they tore their garments and mourned with great mourning. And they spread ashes on themselves and fell on their faces on the ground. And they trumpeted with the signal trumpets and cried out to heaven.

41 Then Loudas ordered men to fight those in the citadel until he could purify the holy places. 42 And he selected uncorrupted priests, devotees of the law, and they purified the holy places and took the stones of pollution to an unclean place. 43 And they took counsel concerning the altar of whole burnt offering, which had been defiled, as to what they should do with it. 44 And there fell to them a good counsel, to tear it down so that it would not become a reproach to them, because the nations defiled it. And they tore down the altar and put away the stones on the mount of the house in a suitable place until a prophet would come to give an answer concerning these things. 45 And they took whole stones according to the law and built a new altar like the former one. 46 And they built the holy places and the inner areas of the house and sanctified the courts. 47 And they made new holy vessels and brought the lamp stand and the altar of incense and the table into the shrine. 48 And they burned incense on the altar and lit the lamps, which were on the lamp stand, and they gave light in the shrine. 49 And they placed loaves on the table and spread out the veils and finished all the works which they made.

52 And they arose on the morning of the twenty-fifth of the ninth month, this being the month Chaseleu, of the one hundred and forty-eighth year, and they offered sacrifice according to the law on the new altar of whole burnt offerings that they made. 53 During the same time and on the same day on which the nations defiled it, on that day it was rededicated with songs and lyres and cymbals. 54 And all the people fell on their face and did obeisance and blessed toward heaven, which made them successful. 55 And they accomplished the rededication of the altar in eight days and offered whole burnt offerings with gladness. And they offered a sacrifice of salvation and praise. 56 And they decorated the façade of the shrine with gold crowns and small shields and renewed the gates and priest’s chambers and furnished them with doors. 57 And very great gladness came upon the people, and their disgrace before the nations was removed.

59 And Loudas, his brothers and the whole assembly of Israel established that the days of the rededication of the altar would be commemorated in their times, year by year, eight days from the twenty-fifth of the month Chaseleu, with gladness and joy.

60 And they constructed at that time all around Mount Sion high walls and fortified towers so that the nations would not return and trample them down as they did before. 61 And he stationed a force there to defend it, and he fortified it to defend Baithsoura so that the people would have a fortress facing Idumea.

---

1 i.e. the Judeans 2 i.e. temple 3 = Heb kinnor = lyre 4 i.e. Loudas
And it happened, when the surrounding nations heard that the altar had been built and the holy precinct had been rededicated as before, and they were greatly angered and decided to annihilate the race of Jakob who were in their midst. And they began to kill among the people and to drive them out. 2And Ioudas made war against the sons of Esau in Idumea, against Akrobatene, because they were besieging Israel. And he struck them a mighty blow and reduced them and took their spoils. 3And he remembered the evil of the sons of Baian, who were to the people as a snare and as a trap by ambushing them on the roads. 4And he crossed over against the sons of Ammon and found a strong band and many people with Timothy their leader. 5And he engaged in many battles against them, and they were smashed before him, and he defeated them. 6And he occupied Iazer and its daughters and returned to Judea.

And the nations in Galdaad gathered together against the Israelites who were within their borders, to eliminate them, but they fled to the fortress of Dathema. 7And he engaged in many battles against them, and they were smashed before him, and he defeated them. 8And he occupied Iazer and its daughters and returned to Judea.

And the nations in Galdaad gathered together against the Israelites who were within their borders, to eliminate them, but they fled to the fortress of Dathema. 9And they sent letters to Ioudas and his brothers, saying, "The nations around us are gathered together against us to annihilate us." 10And they are preparing to come and occupy the fortress in which we have taken refuge, and Timothy is the leader of their force. 11Now then come, and deliver us from their hand for a multitude of us has fallen. 12And all our brothers who are in the area of Toubia have been killed, and they have captured their wives and their children and belongings and destroyed about a thousand men there." 13While the letters were being read, look, other messengers were arriving from Galilee, having torn their garments, giving a report similar to these words, saying that there was gathered against them, from Ptolemais and Tyre and Sidon and "even all the Galilee of the allophyles, to annihilate us." 14Now when Ioudas and the people heard these words, a great assembly was gathered together to decide what they should do for their kindred who were in affliction and were embattled by them. 15And Ioudas said to Simon his brother, "Select men for yourself, and go, and rescue your kindred who are in Galilee. And I and Jonathan my brother will go to Galaadidit." 16And he left Josephos the son of Zacharias, and Azarias, a leader of the people, with the remainder of the force in Judea for defense. 17And he commanded them saying, "Protect this people, and do not join battle against the nations until we return." 18And three thousand men were allotted to Simon to go to Galilee, and to Ioudas eight thousand men for Galaadidit.

21 And Simon went to Galilee and conducted many battles against the nations, and the nations were smashed from before him. 22And he pursued them as far as the gate of Ptolemais, and from the nations up to three thousand men fell, and he took their spoils. 23And he took those from Galilee and in Arbatta with the women and children and everything that was theirs and led them to Judea with great gladness.

24 And Ioudas Makkabaios and Ionathan his brother crossed over the Jordan and went three days' journey in the wilderness. 25And they came upon the Nabateans and met with them peacefully. And they related to them everything that had happened to their kindred in Galaadidit 26and that many of them were captive in Bosora and Bosor, in Alema, Chaspho, Maked and Karnain. "All these cities are fortified and great. 27And in the remaining cities of Galaadidit also there are captives. They are marshalling troops, to assault the fortresses tomorrow and to take them and to annihilate all these people in one day."

28 And Ioudas and his army turned away by the road into the wilderness toward Bosora suddenly and took the city. And he killed every male by the edge of the sword and took all their spoils and burned it with fire. 29And he departed from there by night, and they went as far as the fortress. 30And it happened in the morning, they lifted up their eyes, look, a large crowd of people, which was innumerable, carrying ladders and siege engines to take the fortress, and they were battling them. 31And Ioudas saw that the battle had begun, and the screaming of the city went up as far as heaven with trumpeting and great screaming. 32And he said to the men of his force, "Fight today for our kindred." 33And he went out in three divisions from behind them, and they trumpeted with the trumpets and cried out in prayer. 34And the army of Timothy recognized that it was Makkabaios, and they fled from before him, but he struck them a heavy blow, and up to eight thousand of their men fell on that day.

35 And he turned aside to Maapha and made war on it and took it. And he killed every male in it and took its spoils and burned it with fire. 36From there he departed and occupied Chaspho, Maked and Bosor and the remaining cities of Galaadidit.

37 After these developments Timothy gathered another army and camped before Raphon on the other side of the wadi. 38And Ioudas sent agents to spy out the camp, and they reported to him saying, "There are gathered together to him all the nations surrounding us, a very great force. 39And he has even hired Arabs to help them, and they are camped on the other side of the wadi ready to come against you in battle." And Ioudas went out to meet them.

40 And Timothy said to the commanders of his force as Ioudas and his army came near to the wadi of water, "If he crosses over towards us first, we will not be able to withstand him for he is powerful enough to prevail against us. 41But if he becomes cowardly and camps on the other side of the river,
we will cross over towards him and will prevail against him." 42But when Ioudas came near to the stream of water, he set the scribes of the people at the stream and commanded them, saying, "Do not allow any person to camp, but let them all come into the battle." 43And he crossed over against them first, and all the people were behind him. And the nations were smashed from before him, and they threw down their weapons and fled to the sacred precinct in Karnain. 44And they occupied the city and burned the sacred precinct with fire together with all who were in it. And Karnain was vanquished, and they were no longer able to stand before loudas.

45 And Ioudas gathered together all of Israel who were in Galaaditis from the small to the great and their wives and their children and belongings, a very great company, to come to the land of louda. 46And they came as far as Ephron. And this was a great city on the road, very well fortified, and it was not possible to go around it to the right or to the left, but only to go through the middle of it. 47But the people who were from the city closed them out and blocked the gates with stones.

48 And Ioudas sent a message to them with peaceful words, saying, "We will pass through your land to return to our land, and no one will do you harm; we will only pass by on foot." But they did not want to open to him. 49And Ioudas gave the order to announce to the army for each to camp in the place where they were. 50And the men of the force camped, and he made war on the city all that day and all night, and the city was delivered into his hand. 51And he destroyed every male by the sword. And he demolished it and took the spoils of the cities and returned to Iouda.

6 And King Antiochus was going through the upper lands and heard that Elymais is a city in Persia distinguished for its wealth in silver and gold. 2And the temple that is in it is very wealthy, and there are golden coverings and breastplate and weapons, which Alexander left there, the son of Philip, the king, the Macedonian, who first became king over the Greeks. 3And he came and sought to take the city and to plunder it, and he was not able, because word of it became known to people from the city, 4and they stood up against him in battle. And he fled and departed from there with great sorrow to return to Babylon.

And everyone came to him in Persia reporting that the armies that were going to Judea had been routed and that Lysias went initially with a powerful force but was turned back from before them, and they were strengthened by the weapons and power and much plunder that they took from the armies that they had cut down and that they tore down the abomination that he had built on the altar in Jerusalem and encircled the holy precinct with high walls as it had been before, and also Baithsoura, his city.

And it happened, when the king heard these words, he was astonished and greatly shaken, and he fell upon his bed and fell into illness from grief, because things did not happen for him as he desired. 9And he remained there rather many days, because things did not happen for him as he desired. 10And he called Philip, one of his Friends, and he called all his Friends and said to them, "Sleep eludes my eyes, and I am disheartened from worry. 11And I said in my heart, 'To what affliction have I come, and how great is the cataclysm in which I am now?' For I was kind and beloved in my authority. 12But now I remember the evils which I did in Jerusalem. And I took all the silver and gold vessels that were in it, and I sent men to annihilate the inhabitants of Judea with iniquity. 13I know that, because of these things, these evils have found me, and now look, I am perishing with great grief in a foreign land." 14And he called Philip, one of his Friends, and

---

\(a\) I.e. the city  \(b\) I.e. dependent villages  \(c\) Gk = bômos  \(d\) Possibly shields  \(e\) I.e. the Judeans
established him over his whole kingdom. 15 And he gave him his crown and robe and the seal ring to be king. 16 And Antiochus the king died there in the one hundred forty-ninth year. 17 And Lysias found out that the king had died, and he established Antiochus his son to be king in his place, whom he had raised as a youth, and he called his name Eupator.

18 And the men from the citadel had shut Israel in around the “holy places” and were seeking to do harm by every means and to support the nations. 19 And loudas determined to eliminate them and summoned all the people together to besiege them. 20 And they gathered together and besieged them in the one hundred fiftieth year. And he built siege towers and engines. 21 But a group of them broke out of the siege and some of the impious of Israel joined themselves to them. 22 And they went to the king and said, “How long will you not do justice and avenge our kindred?” 23 We were pleased to be subject to your father and to go by the things he said and to follow his ordinances. 24 But the sons of our people besieged it because of this and because they were alienated from us; furthermore, as many of us as were found were put to death, and our inheritances were seized. 25 And not only upon us did they lay hands, but also upon all things along their borders. 26 And look, today they are camped against the citadel in Jerusalem to take it, and they have fortified the holy precinct and Baithsoura. 27 And if you do not forestall them with haste, they will do more than these things, and you will not be able to restrain them.”

28 And the king became angry when he heard this and gathered together all his Friends, commanders of his army and those over the cavalry. 29 And from other kingdoms and from the islands of the seas mercenary forces came to him. 30 And the number of his forces was one hundred thousand foot soldiers and twenty thousand cavalry and thirty-two elephants trained in war. 31 And they came through Idumea and camped at Baithsoura. And they fought for many days and built siege engines, but they came out and burned them and fought bravely.

32 And Ioudas departed from the citadel and camped at Baithzacharia, opposite the camp of the king. 33 And the king arose early in the morning and led the army in haste down the road to Baithzacharia. And the forces prepared for battle and trumpeted with the trumpets. 34 And they showed the elephants juice of grapes and black berries to incite them to war. 35 And they divided the beasts among the phalanxes and positioned with each elephant a thousand men with chain mail breastplates and copper helmets on their heads, and there were also five hundred select cavalry assigned to each beast. 36 These ahead of time were wherever the beast was and went with it wherever it went. They would never separate from it. 37 And there were wooden towers on them, on each beast, sturdy, covered, tied on it with devices, and on each one were four men of strength, who fought upon them, and its Indian handler. 38 And he stationed the rest of the cavalry on the sides at both flanks of the army as raiders and as guards for the phalanxes. 39 Now as the sun shone on the gold and copper shields, the mountains glittered with them and glowed as lamps of fire.

40 And a certain part of the army of the king spread out on the high mountains and some of the lower ones, and they were advancing securely and in order. 41 And everyone trembled who heard the sound made by the multitude of them and by the marching of the multitude and the clashing of the weapons, for the army was very great and mighty. 42 And Ioudas and his army drew near to do battle, and six hundred men of the army of the king fell. 43 And Eleazaros Auaran saw one of the beasts placed with royal armor, and it stood above all the other beasts, and he thought that the king was on it. 44 And he gave himself up to save his people and to secure for himself an everlasting name. 45 And he ran at him boldly, into the middle of the phalanx, and was killing to the right and to the left, and they separated before him on each side. 46 And he got down under the elephant and stabbed it underneath and killed it, but it fell to the ground on top of him, and he died there. 47 And they saw the might of the kingdom and the charge of the forces, and they turned back from them.

48 But the men from the army of the king went up to meet them in Jerusalem, and the king camped in Judea and at Mount Sion. 49 And he made peace with the people of Baithsoura, and they came out of the city, because there was no food for them there to be shut in it, because it was the seventh year, and those who had been rescued from the nations into Judea consumed the remainder of the stores. 50 And few men remained in the “holy places,” because the famine prevailed over them, and they were scattered, each one to his own place.

51 And Lysias heard that Philip, whom King Antiochus, while he was still living, had appointed to raise Antiochus his son to be king, 52 had returned from Persia and Media, and the forces that had gone with the king were with him, and that he was seeking to gain control of the government. 53 And he hurried and assented to withdraw and said to the king and to the leaders of the force and to the men, “We are dying out every day, and our food is limited, and the place we are besieging is strong, and the business of the kingdom is pressing upon us.” 54 And let us now offer terms to these peo-

\[\text{i.e. temple} \quad \text{i.e. the citadel} \quad \text{i.e. the Judeans}\]
people, and let us make peace with them and with every nation of them. And let us permit them to live in accordance with their precepts as before, for on account of those precepts, which we dispersed, they became angered and did all these things.

And the speech was satisfactory to the king and to the rulers, and he proposed to them to make peace, and they accepted. And the king and the rulers swore an oath to them, and on this basis they came out of the fortress. And the king entered into Mount Sion and saw the fortification of the place, but he set aside the oath which he swore and commanded and tore down the surrounding wall. And he departed quickly and returned to Antioch, and he found Philip governing the city. And he made war upon him and took the city by force.

In the one hundred fifty-first year, Demetrius son of Seleucus left Rome and ascended with a few men to a seaside city and became king there. And it happened as he was going into the royal palace of his fathers, his forces apprehended Antiochus and Lysias to lead them to him. But when this action became known to him, he said, “Do not show me their faces.” And the forces killed them, and Demetrius sat on the throne of his kingdom.

And the lawless and impious men of Israel came to him, and Alcimus, who wanted to be a priest, led them. And they denounced the people to the king, saying, “Ioudas and his brothers destroyed all your Friends and scattered us out of our land. Now then, send a man whom you trust, and let him go to see all the destruction which he has done to us and to the country of the king, and let him punish them and everyone who gave assistance to them.”

And the king selected Bacchides from the Friends of the king, who governed the area beyond the river and was a great man in the kingdom and to the rulers, and he proposed to them a treaty to make peace, and they accepted. And he sent him and the rulers swore an oath to them, and on this basis they came out of the fortress. And the king and the rulers swore an oath to them, and on this basis they came out of the fortress.

And Alcimus struggled to gain the high priesthood, and all those who were stirring up their people joined together with him. And they prevailed over the land of Iouda and did great harm in Israel. And Ioudas saw all the evil that Alcimus and those with him had done to the sons of Israel, which was more than the nations had done. And he went out into all the regions all around Judea and executed vengeance on the men who had deserted, and they were prevented from going out into the country. But when Alcimus saw that Ioudas and those with him had strengthened, he also knew that he would not be able to resist them, and he returned to the king and denounced their misdeeds.

And the king sent Nicanor, one of his distinguished commanders, who hated and was hostile to Israel, and he commanded him to annihilate the people. And Nicanor came to Jerusalem with a large force and sent a message to Ioudas and his brothers with peaceful words with deceit, saying, “Let there be no warfare between me and you. I will come with a few men in order to see you personally with peace.”

And he came to Ioudas, and they greeted each other peacefully, but the enemies were ready to seize Ioudas. Word of this became known to Ioudas, and he was terrified of him and did not want to see his face again. Nicanor learned that his plan had been revealed, and he came out to meet Ioudas in battle near Chapharsalama. Around five hundred men of those with Nicanor fell, and they fled to the city of Daulad.

After these developments Nicanor went up to Mount Sion, and some of the priests from the holy places and some of the elders from the people came out to greet him peacefully and to show him the whole burnt offering that was being offered in behalf of the king. But he mocked them and ridiculed them and defiled them and spoke arrogantly. And he was enraged with anger, saying, “If Ioudas and his army do not surrender themselves into my hands now, in the future, if I return in peace, I will burn down this house.” And he went out with great anger. And the priests went in and stood in front of the altar and the shrine and wept and said,
37 “You have selected this house for your name to be invoked in it, to be a house of prayer and supplication for your people. Remember their blasphemies, and do not allow them to endure.”

39 And Nicanor went out of Jerusalem and camped in Baithoron, and the Syrian force met him. And Ioudas prayed and said, 41 “When the men from the king blasphemed, your angel came out and killed one hundred eighty-five thousand of them. In the same manner smash this army before us today, and let the rest know that he spoke wickedly against your holy places, and judge him according to his wickedness.”

43 And the armies engaged in battle on the thirteenth of the month Adar. And the army of Nicander was smashed, and he fell first in battle.

44 And as his army saw that Nicanor fell, they threw down their weapons and fled. 45 And they pursued them one day’s distance from Adasa until they came to Gazera, and they trumpeted with the signal trumpets behind them. 46 And people came out of all the surrounding villages of Judea and outflanked them, and they turned back against each other. And all of them fell by the sword, and not even one of them was left. 47 And they took the plunder and the spoils and cut off the head of Nicander and his right hand, which he had stretched out arrogantly, and they brought them and exhibited them in Jerusalem. 48 And the people rejoiced greatly, and they observed that day as a day of great gladness. 49 And they established the observation of that day every year on the thirteenth of Adar. 50 And the land of Iouda became quiet for a few days.

8 And Ioudas heard the name of the Romans, that they were powerful in strength and were pleased with all those who allied themselves with them, that they would establish friendship with all those who come to them 2 and that they are powerful in strength. And they recounted to him their wars and the heroic actions which they were doing with the Galatians and that they prevailed over them and made them subject to tribute 3 and all they did in the land of Spain to gain control over the metals, the silver and the gold which was there 4 and how they prevailed over the whole place by their strategy and patience, and the place was very far distant from them, and the kings came against them from the ends of the earth until they smashed them and struck them a great blow, while the rest give them tribute every year, 5 and Philip and Perseus, the king of Kitians, and those who came up against them, they smashed them in war and prevailed over them, 6 and Antiochus the Great, king of Asia, who came against them in war having one hundred twenty elephants and cavalry and chariots and a very large force, and was smashed by them, 7 and they took him alive and established that he and those who would rule after him would give them a large tribute and would give hostages and territorial cession, 8 the country of India and Media and Lydia, among the most beautiful of their countries, and taking them from him, they gave them to Eumenes the king, 9 and that men from Greece wanted to come and annihilate them, 10 but word of this became known to them, and they sent one general against them, and they battled against them, and many of them fell wounded, and they captured their wives and their children and plundered them and took control of their land and tore down their fortresses and enslaved them to this day. 11 And the rest of the kingdoms and the islands, as many as ever resisted them, they devastated and enslaved them, 12 but with their friends and those who were supported by them they maintained friendship, and they got control of kings both near and far, and whoever heard their name feared them. 13 And those whom they wanted to help and to be king, they 4 are king, and those whom they want, they remove. And they have been exalted greatly. 14 And in all this not even one of them has put on a crown nor have they wrapped themselves in purple so as to show their power by it. 15 And they built for themselves a council chamber, and every day three hundred twenty senators deliberate continuously about the multitude so that they might live in an orderly way. 16 And they trust one man to rule them each year and to govern all their land, and they all obey the one, and there is no jealousy or envy among them.

17 And Ioudas selected Eupolemus son of Ioannes of Akkos and Jason son of Eleazaros and Ioannes the son of Jason and Jason son of Eleazaros, and they sent them to Rome to establish friendship and an alliance 18 and to lift the yoke from them, for they saw the kingdom of the Greeks enslaving Israel in servitude. 19 And they went to Rome, and the distance was very long, and they entered into the council chamber and answered and said, 20 “Ioudas, who is also called Makkabaios, and his brothers and the multitude of the Judeans sent us to you to establish with you an alliance and peace and to enroll us as allies and friends of yours.” 21 And the speech was pleasing to them. 22 And this is a copy of the letter which they copied onto brass tablets and sent to Jerusalem to be with them there as a memorial of peace and alliance:

23 “May it be well with the Romans and with the nation of the Judeans on the sea and on land forever, and may sword and enemy be removed far from them. 24 But if war should come to Rome first or to any of their allies in all their dominion, 25 the nation of the Judeans will be their ally with their whole heart as the time may indicate to them. 26 And they will not give to the enemies, neither will they supply wheat, weapons, silver, ships, as it seemed good to Rome, but they will keep their commitments, receiving nothing in return. 27 In the same manner, if

37 i.e. temple 38 i.e. the Judeans 39 i.e. Macedonians 40 i.e. those helped
a war occurs first to the nation of the Judeans, the Romans will be their ally, willingly as the time may indicate to them. And to the allies will not be given wheat, weapons, silver, ships, as it seemed good to Rome. And they will keep these commitments and not with deceit. Accordingly to these words, thus stand the Romans with the citizenry of the Judeans. But if after these words the first party and the second party desire to add or subtract, they shall do it by their own choice, and whatever they add or subtract shall be authoritative.”

31 And concerning the evils which king Demetrius is doing to them, we have written to him saying, “Why have you made your yoke heavy on our friends and allies, the Judeans? If then they petition against you again, we will give the judgment to them, and we will make war on you by sea and by land.”

9 And Demetrius heard that Nicanor and his forces had fallen in battle; he again sent Bacchides and Alcimus for the second time to the land of loida, and the right flank with them. And they traveled the road to Galgala and camped against Maisaloth in Arbel and occupied it and destroyed many people’s lives. And in the first month of the one hundred fifty-second year, they camped against Jerousalem, and they departed and went into Bereth with twenty thousand men and two thousand cavalry.

5 And loidas was camped at Elasa, and three thousand selected men with him. And they saw the multitude of the forces, that they were many, and they became very frightened, and many melted away from the camp; there did not remain of them but eight hundred men.

7 And loidas saw that his army had melted away, and the battle was pressing him, and he was shattered in spirit, because he did not have time to gather them together. And he became faint and said to those who were left, “Let us arise and go up against our adversaries. Perhaps we are strong enough to do battle with them.” But they deterred him, saying, “We are not strong enough, but rather, let us save our lives now. We and our brothers will return and will do battle against them. But we are few.” And loidas said, “Far be it from me to do this thing, to flee from them. And if our time has drawn near, and let us die with courage for the sake of our brothers, and let us leave no accusation against our honor.”

11 And the force departed from the camp and stood for the engagement with them. And the cavalry was divided into two parts, and the slingers and the archers went ahead of the army as did all the strong warriors. But Bacchides was on the right flank, and the phalanx approached from both sides. And they blew the trumpets, and the men with loidas also trumpeted with their trumpets. And the earth was shaken from the sound of the armies, and the battle was joined from the morning until evening.

14 And loidas saw that Bacchides and the bulk of his army were on the right, and with him came all the bravest in heart. And the right wing was smashed by them, and he pursued them as far as Mount Azotus. And those on the left flank saw that the right flank had been smashed, and they turned on the heels of loidas and those with him from behind. And the fighting became heavy and many wounded fell from both sides. And loidas fell, and the rest fled.

19 And Ionathan and Simon took loidas their brother and buried him in the tomb of their fathers in Modein and wept for him. And all Israel mourned him with great mourning and grieved many days and said, “How the mighty savior of Israel fell!” And the rest of the words of loidas and of the battles and heroic acts which he did and of his greatness were not written down for they were very many.

23 And it happened after the death of loidas, the lawless came forth in all the regions of Israel, and all those who worked injustice arose. In those days there was a very great famine, and the country deserted with them. And Bacchides selected the impious men and established them as masters of the country. And they sought out and investigated the friends of loidas and led them to Bacchides, and he retaliated against them and taunted them. And there was a great affliction in Israel such as had not been since the day that a prophet was not seen among them.

28 And all the friends of loidas came together and said to Ionathan, “Since your brother loidas has died, there is no man like him to come forward and to go against the enemy and Bacchides and those who are hostile to our nation. Now then we have chosen you today in his place to be a ruler and a leader to fight our war.” And Ionathan accepted the leadership at that time and rose up in the place of loidas his brother.

32 And Bacchides learned this, and he sought to kill him. But Ionathan and Simon his brother and all those with him found out and fled into the wilderness of Thekoe and camped at the water-hole of Asphar. And Bacchides learned this on the day of the sabbaths, and he and all his army came to the other side of the Jordan.

35 And he sent his brother, a leader of the host, and requested of his Nabatean friends to store with them the large amount of their baggage. But the sons of lami from Medaba came out and seized Ioannes and everything that he had and, having them, went away.

37 After these developments, they announced to Ionathan and to Simon his brother that the sons of lami are holding a big wedding and are bringing the bride from Nadabath, a daughter of one of the great nobles of Chanaan, with a large convoy. And they remembered the blood of Ioannes their brother and they went up and hid under the cover of the mountain. And they lifted up their

1 Makkabees 8–9

14 And loidas saw that Bacchides and the bulk of his army were on the right, and with him came all the bravest in heart. And the right wing was smashed by them, and he pursued them as far as Mount Azotus. And those on the left flank saw that the right flank had been smashed, and they turned on the heels of loidas and those with him from behind. And the fighting became heavy and many wounded fell from both sides. And loidas fell, and the rest fled.

19 And Ionathan and Simon took loidas their brother and buried him in the tomb of their fathers in Modein and wept for him. And all Israel mourned him with great mourning and grieved many days and said, “How the mighty savior of Israel fell!” And the rest of the words of loidas and of the battles and heroic acts which he did and of his greatness were not written down for they were very many.

23 And it happened after the death of loidas, the lawless came forth in all the regions of Israel, and all those who worked injustice arose. In those days there was a very great famine, and the country deserted with them. And Bacchides selected the impious men and established them as masters of the country. And they sought out and investigated the friends of loidas and led them to Bacchides, and he retaliated against them and taunted them. And there was a great affliction in Israel such as had not been since the day that a prophet was not seen among them.

28 And all the friends of loidas came together and said to Ionathan, “Since your brother loidas has died, there is no man like him to come forward and to go against the enemy and Bacchides and those who are hostile to our nation. Now then we have chosen you today in his place to be a ruler and a leader to fight our war.” And Ionathan accepted the leadership at that time and rose up in the place of loidas his brother.

32 And Bacchides learned this, and he sought to kill him. But Ionathan and Simon his brother and all those with him found out and fled into the wilderness of Thekoe and camped at the water-hole of Asphar. And Bacchides learned this on the day of the sabbaths, and he and all his army came to the other side of the Jordan.

35 And he sent his brother, a leader of the host, and requested of his Nabatean friends to store with them the large amount of their baggage. But the sons of lami from Medaba came out and seized Ioannes and everything that he had and, having them, went away.

37 After these developments, they announced to Ionathan and to Simon his brother that the sons of lami are holding a big wedding and are bringing the bride from Nadabath, a daughter of one of the great nobles of Chanaan, with a large convoy. And they remembered the blood of Ioannes their brother and they went up and hid under the cover of the mountain. And they lifted up their

I.e. of Bacchides
eyes and saw and look, a commotion and a large
tourage, and the bridegroom and his friends and
his brothers came out to meet them with drums
and musicians and many weapons. And they
rose up against them from the ambush and killed
them. And many wounded fell, and the rest fled
to the mountain, and they took all their spoils.
And the wedding changed to mourning, and the
sound of their musicians to lamentation. And they
went and counseled together back, and he will apprehend them all in one
place. 42And and musicians and many weapons. 40And they
Alcimus died at that time with great torment.
for our lives, for today is not as yesterday or the third
Dan.

And Bacchides heard this, and he came on
the day of the sabbaths as far as the banks of the
Jordan with a large force. 44And Ionathan said to
those with him, "Let us rise up now and fight for
our country, and we will be saved from the hand of our enemies."
And Bacchides learned this, and he gathered together his
whole multitude and sent word to those from Judea. And he came and camped against Baithbas
and battled it for many days and made siege engines.
And Ionathan left Simon his brother in the
city and went out into the country and came with
a small number. And he defeated Odomera and
his brothers and the sons of Phasiron in their
covert. And they began to strike and were coming
up with the forces. And Simon and those with
him came out of the city and burned the siege en-
gines. And they battled against Bacchides, and he
was smashed by them. And they pressed him great-
ly, because his strategy and his attack were futile.
And he became enraged with anger at the lawless
men who had advised him to come to the country,
and they killed many of them and decided to go
back to his land.
And Ionathan learned this, and he sent
emissaries to him to conclude peace with him and
to give back the captives to them. 71And he accept-
ed and did according to his words, and he swore to
him not to seek evil for him all the days of his life.
And he gave back to him the captives whom he
had captured formerly from the land of Iouda, and
turning back he returned to his land and did not
add to come again to their territory. And the
sword ceased from Israel, and Ionathan lived in
Machmas and began to judge the people and re-
moved the impious from Israel.

And in the one hundred sixtieth year,
Alexander Epiphanes son of Antiochus
went up and took Ptolemais. And they accepted
him, and he ruled there. And Demetrius the king
heard this, and he gathered together very many
forces and came out to meet him in battle. And
Demetrius sent letters to Ionathan with peaceful
words in order to magnify him, for he said, "Let
us move beforehand to make peace with them be-
fore he makes peace with Alexander against us.
For he will remember all the evils which we car-
rried out against him and his brothers and the na-
ton." And he gave him authority to muster forces
and to prepare weapons and to be his ally; he also
said for the hostages in the citadel to be turned
over to him.

And Ionathan came to Jerousalem and read
the letters in the hearing of all the people and of
those from the citadel. And they became very
frightened when they heard that the king had
given authority to him to muster forces. And those
from the citadel turned the hostages over to
Ionathan, and he gave them back to their parents.
And Ionathan established his residence in

\[4 \text{I.e. th. Jueans}\]
\[5 \text{I.e. the enemy}\]
\[6 \text{I.e. temple}\]
lerousalem and began to build and renew the city. 31 And he said to those who were doing the works to build the walls also around Mount Sion from four-foot stones for fortification, and they did thus. 32 And the aliens who were in the fortresses, which Bacchides had built, fled. 33 And each one abandoned his place and went back to his own land. 34 Only in Baithsoura were some of those left who had abandoned the law and the ordinances, for it became a place of refuge.

15 And Alexander the king heard all the offers that Demetrius had sent to Jonathan, and they recounted to him the battles and the heroic acts that he and his brothers had done and the troubles that they had had. 16 And he said, “Surely, we shall not find one such man? And now let us make him our Friend and ally.” 17 And he wrote letters and sent them to him according to these words, saying,

18 “King Alexander to his brother Jonathan, greeting. 19 We have heard about you, that you are a man powerful in strength and suitable to be our Friend. 20 And now we have appointed you today to be high priest of your nation and to be called a Friend of the king”—and he sent him purple vestments and a golden crown—and to think about things as we do and to keep friendship toward us.” 21 And Jonathan put on the holy vestments in the seventh month of the one hundred sixtieth year at the feast of tent pitching, and he mustered forces and prepared many weapons.

22 And Demetrius heard of these developments, and he was grieved and said, 23 “What is this that we have done, that Alexander has acted before us to establish friendship with the Judeans for support. 24 I also will write them words of invitation and exaltation and gifts so that they may be with me for support.” 25 And he sent a message to them according to these words,

“King Demetrius to the nation of the Judeans, greeting. 26 Since you have kept your treaties with us and have remained in our friendship and have not gone over to our enemies, we have heard this and rejoiced. 27 And now persist in keeping faith with us, and we will return good things to you in exchange for what you do for us. 28 We will grant you many exemptions and will give you gifts.

29 “And now I release you and exempt all the Judeans from tribute and from the levy of salt and the crown taxes. 30 Also, instead of the third of the grain and the half of the tree fruit which is due for support, I will give them as a gift to the holy places in Jerusalem for the appropriate expenditures of the holy places. 31 Furthermore, I will give every year fifteen thousand shekels of silver out of the accounts of the king from the places belonging to him. 32 And all the excess that they did not pay out from the revenues, as they did among the first nations, from now on they shall give for the works of the house.

33 And in addition to this, five thousand shekels of silver, as much as they received from the revenues of the holy place out of the account every year, these also are remitted, because they belong to the priests who are ministering. 34 And all who take refuge in the temple in Jerusalem and in all its areas, because they are in debt to the king or for any other reason, let them and everything that is theirs be set free in my kingdom.

35 “And the cost of constructing and renewing the buildings of the holy places also shall be paid from the account of the king. 36 And the cost of constructing the walls of Jerusalem and fortifying it all around shall be paid from the account of the king, as shall that of constructing the walls in Judea.” 46 But when Jonathan and the people heard these words, they did not believe them nor accept them, because they remembered the great evil that he did in Israel and how he oppressed them greatly. 47 And they preferred Alexander, because it was he who began to speak to them with peaceful words, and they allied themselves with him all his days.

48 And Alexander the king gathered together large forces and camped opposite Demetrius. 49 And the two kings joined in battle, and the army of Demetrius fled, and Alexander pursued him, and he prevailed over them.

---

31 I.e. temple
tle forcefully until the sun set, and Demetrius fell on that day.

51 And Alexander sent ambassadors to Ptolemy, king of Egypt, with these words, saying: 

52“Whereas I have returned to my kingdom and have sat on the throne of my fathers and have taken hold of the government and have crushed Demetrius and have taken control of our land, 

53and I joined battle with him, and he and his army were smashed by us, and we have sat on the throne of his kingdom. 

54And now let us establish friendship with each other, and now give me your daughter as a wife, and I will become your son-in-law, and I will become your father-in-law as you other, and I will become your father-in-law as you have said.”

55 And Ptolemy the king answered, saying, “It was a good day on which you returned to the land of your fathers and sat on the throne of their kingdom. 

56And now I will do for you what you wrote, but meet me in Ptolemais so that we may see each other, and I will become your father-in-law as you have said.”

57 And Ptolemy came out of Egypt, he and his daughter, and came to Ptolemais in the one hundred sixty-second year. 

58And Alexander the king met him, and he gave him Cleopatra his daughter and held her wedding in Ptolemais as kings with great pomp.

59 And Alexander the king wrote to Ionathan to come to a meeting with him, 60and he came with pomp to Ptolemais and met with the two kings, and he gave silver and gold to them and to their Friends and many gifts, and he found favor before them. 

61And some corrupt men from Israel gathered together against him, lawless men, to petition against him, but the king did not pay attention to them. 

62And the king gave orders, and they removed Ionathan’s garments from him and clothed him in purple, and they did thus. 

63And the king seated him with himself and said to his rulers, “Go out with him to the middle of the city, and announce that no one is to petition against him concerning any thing, and let no one bother him for any reason.”

64And it happened as the petitioners saw his prestige, as he had announced it, and saw him clothed in purple, they all fled.

65And the king honored him and listed him among his First Friends and made him general and provincial governor. 

66And Ionathan returned to Jerusalem with peace and gladness.

67 And in the one hundred sixty-fifth year Demetrius son of Demetrius came from Crete to the land of his fathers. 

68And Alexander the king learned this, and he was greatly grieved and returned to Antioch. 

69And Demetrius appointed Apollonius, who was over Coele-Syria, and he gathered a large force and camped in Jannia. And he sent a message to Ionathan the high priest saying,

70 “You alone rise up against us, and I have become an object of ridicule and derision because of you. And why do you have authority over us in the

71Now then, if you are confident in your forces, come down to us on the plain, and let us measure ourselves with each other there, because with me is the army of the cities. 

72Ask, and learn who I am and who the rest are who are helping us. And they say, ‘You are not able to stand against us, because twice your fathers were routed in their land.’

73And now you will not be able to withstand the cavalry and so much force on the plain where there is no stone or rock, nor any place to flee.”

74 But when Ionathan heard the words of Apollonius, he was moved in thought. And he selected ten thousand men and came out of Jerusalem, and Simon his brother met him to help him. 

75And he came to Joppe, but those from the city closed him out, because there was a garrison of Apollonius in Joppe, and they made war against it, 76and those in the city became afraid and opened it, and Ionathan took control of Joppe.

77 And Apollonius heard this, and he marshaled three thousand cavalry and a large force and went to Azotus as if he were passing through. And simultaneously he advanced to the plain, because he had a multitude of cavalry and trusted in it. 

78And he chased after him into Azotus, and the two armies joined in battle. 

79But Apollonius secretly left a thousand cavalry behind them. 

80And Ionathan understood that there was an ambush behind him, and they surrounded his army and shot arrows at the people from morning until the afternoon. 

81But the people stood, as Ionathan had ordered, and the enemy cavalry grew tired.

82 And Simon drew in his force and joined battle with the phalanx, for the cavalry had broken up, and they were smashed by him and fled. 

83And the phalanx was scattered in the plain, and they fled to Azotus and entered Bethdagon, the house of their idol, to be saved. 

84And Ionathan burned Azotus and the cities surrounding it and took their spoils, and the temple of Dagon, and those who had taken refuge in it he burned with fire. 

85And those who fell by the dagger, together with those who were burned, were about eight thousand men.

86 And Ionathan departed from there and came out to meet him with great pomp.

87 And Ionathan returned to Jerusalem with those who were with him having many spoils.

88And it happened, when Alexander the king heard of these developments, he even added to honor Ionathan, 89and he sent him a golden brooch, as is the custom, to be given to the Kings of kings. And he gave him Akkaron and all its regions as his dependency.

11 And the king of Egypt assembled many forces, like the sand that is at the edge of the sea, and many ships and sought to take control of the kingdom of Alexander by deceit and to add it
to his own kingdom. 2 And he set out for Syria with peaceful words, and the people from the cities opened to him and met him, because it was the command of Alexander the king to meet him, because he was his father-in-law. 3 But as he entered into the cities, Ptolemy stationed forces as a guard in each city.

4 When he drew near to Azotus, they showed him the burnt temple of Dagon and Azotus and its outskirts in ruins and bodies scattered around and the burned corpses which he had burned in the war, for they made piles of them along his way. 5 And they recounted to the king the things that Jonathan had done in order to blame him, but the king kept silent. 6 And Jonathan met the king at Joppa with pomp, and they greeted each other and slept there. 7 And Jonathan went with the king as far as the river called Eleutherus, and he returned to Jerusalem.

8 But King Ptolemy took control of the cities on the coast as far as Seleucia by the sea, and he was contemplating evil thoughts about Alexander. 9 And he sent ambassadors to Demetrius the king, saying, "Come, let us conclude an agreement between ourselves, and I will give you my daughter away and give her to Demetrius, and he became alienated from Alexander, and their hostility became apparent.

10 And Ptolemy entered Antioch and put on the crown of Asia, and he placed two crowns on his head, that of Egypt and of Asia. 11 But Alexander the king was in Cilicia during those times, because the people from those places were rebelling. 12 And Alexander heard of this, and he came against him in battle. And Ptolemy marched out and met him with a strong troop and routed him. 13 And Alexander fled to Arabia to hide himself there, and King Ptolemy was exalted. 14 And Zabdiel the Arab cut off the head of Alexander and sent it to Ptolemy. 15 But King Ptolemy died on the third day, and his men who were in his fortresses were destroyed by the people in the fortresses. 16 And Demetrius became king in the one hundred sixty-seventh year.

17 In those days Jonathan gathered together men from Judea to assault the citadel in Jerusalem, and they made many siege engines against it. 18 But certain people who hated their nation, lawless men, went to the king and reported to him that Jonathan was besieging the citadel. 19 And when he heard this he became angry, and as soon as he heard it, he marched immediately and came to Ptolemais, and he wrote Jonathan not to besiege the citadel and to present himself to him for a meeting in Ptolemais most speedily.

20 But when Jonathan heard this, he directed that the siege continue, and he selected some of the elders of Israel and some of the priests and put himself in danger. 21 And taking silver, gold and clothing and many other gifts, he went to the king in Ptolemais and found favor before him. 22 And certain lawless men from his nation petitioned against him, 23 but the king did to him as his predecessors did to him before him and exalted him before all his Friends. 24 And he bestowed upon him the high priesthood and as many other honors as he had before and made him be counted among his First Friends. 25 And Jonathan requested that the king make Judea tax-free, as well as the three districts and Samaritis, and pledged to him three hundred talents. 26 And the king was pleased and wrote letters to Jonathan concerning all these things in this way:

27 "King Demetrius to Jonathan his brother and the nation of the Judeans, greeting. 28 This copy of the letter that we wrote to Lasthenes our relative concerning you we have also written to you so that you may know its contents. 29 King Demetrius to Lasthenes his Father, greeting. 30 To the nation of the Judeans, who are our friends and continue to do what is right toward us, we have decided to do good because of their good will toward us. 31 We have guaranteed for them the boundaries of Judea as well as the three districts of Aphairema and Lydda and Ramathaim; these were added to Judea from Samaritis, with all the areas belonging to them, for all those who sacrifice in Jerusalem in exchange for the royal taxes that the king received from them formerly every year from the produce of the earth and from the tree fruits. 32 And the other revenues belonging to us from the present time, from the tithes and the taxes that belong to us, and the lakes of salt and the crown taxes that belong to us, all these we will excuse for them. 33 And not one of these shall be set aside from the present time on forever. 34 Now then take care to make a copy of this, and let it be given to Jonathan, and let it be put on the holy mountain in a prominent place."

35 And Demetrius the king saw that the land became quiet before him, and no one opposed him, and he dismissed all his forces, each one to his own place, except for the foreign forces whom he had enlisted from the islands of the nations. But all the forces that had served under his fathers were hostile to him. 36 And Trypho was one of those who were with Alexander formerly, and he saw that all the forces were complaining against Demetrius, and he went to Imalkoue the Arab, who was raising Antiochus, the small son of Alexander, 37 and was watching over him until he could hand him over to him so that he could rule in his father's place. And he reported to him all that Demetrius had accomplished and the hostility that his forces showed toward him, and he remained there many days.

41 And Jonathan sent a message to Demetrius the king to remove the soldiers of the citadel from Jerusalem, and the soldiers in the fortresses, for
they were battling Israel. And Demetrius sent a message to Ionathan, saying, "Not only will I do these things to you and to your nation, but I will glorify you and your nation greatly, if I have the opportunity. Now then, you will do right to send men to me who will ally themselves with me, because all my forces have revolted." And Ionathan sent three thousand men powerful in strength to him in Antioch, and they came to the king, and the king rejoiced at their arrival.

And the people from the city gathered together in the middle of the city up to one hundred and twenty thousand men, and they wanted to kill the king. But the king fled into the court. And the people of the city seized the thoroughfares of the city and began to fight. And the king called the Judeans for help, and they all together came to him and scattered throughout the city and killed on that day up to a hundred thousand. And they burned the city and took many spoils on that day and saved the king. And the people of the city saw that the Judeans had taken control of the city and began to fight. And the king called the Judeans for help, and they all together came to him and scattered throughout the city and killed on that day up to a hundred thousand. And they burned the city and took many spoils on that day and saved the king. And the people of the city saw that the Judeans had taken control of the city as they wanted, and they became weakened in their spirit and called out to the king with supplication as they wanted, and they became weakened in the city. And the people of the city seized the thoroughfares of the city and began to fight. And the king called the Judeans for help, and they all together came to him and scattered throughout the city and killed on that day up to a hundred thousand.

And after these things Trypho returned, and with him Antiochus, a rather young boy, and he became king and put on a crown. And all the forces that Demetrius had cast off gathered together and fought against him, and he fled and was routed. Trypho took the beasts and took control of the city and put a garrison in it. And the Romans turned the favors that he had given to him, but he falsified everything he had said and became alienated from Ionathan and did not respect him greatly.

Now after these things Trypho returned, and with him Antiochus, a rather young boy, and he became king and put on a crown. And all the forces that Demetrius had cast off gathered together and fought against him, and he fled and was routed. Trypho took the beasts and took control of Antioch. And Antiochus the younger wrote to Ionathan, saying, "I bestow upon you the high priesthood and establish you over the four districts of Jerusalem having many spoils.

And Demetrius the king sat upon the throne of his kingdom, and the land became quiet before him. But he falsified everything he had said and became alienated from Ionathan and did not return the favors that he had given to him, but pressured him greatly. And after these things Trypho returned, and with him Antiochus, a rather young boy, and he became king and put on a crown. And all the forces that Demetrius had cast off gathered together and fought against him, and he fled and was routed. Trypho took the beasts and took control of Antioch. And Antiochus the younger wrote to Ionathan, saying, "I bestow upon you the high priesthood and establish you over the four districts and to be among the Friends of the king." And he sent him gold plate and table utensils, and he gave him the authority to drink from gold goblets and to be clothed in purple and to have a gold brooch. And he established Simon his brother commander from the ascent of Tyre as far as the borders of Egypt.

And Demetrius went out and crossed over beyond the river and among the cities, and the whole force of Syria gathered to him in alliance. And he came to Ascalon, and the people of the city met him with pomp. And he went from there to Gaza, but the people of Gaza closed him out. And he besieged it and burned its outskirts with fire and plundered them. And the people of Gaza appealed to Ionathan, and he made a treaty with them and took the sons of their rulers as hostages and sent them to Jerusalem. And he went through the country as far as Damascus.

And Ionathan heard that the commanders of Demetrius had arrived in Kedes in Galilee with a large force desiring to remove him from his position. And he met with them but left his brother Simon in the country. And Simon camped against Baithsoura and fought it for many days and shut them in. And they appealed to him to make a treaty, and he made one with him, and he removed them from there and took control of the city and put a garrison in it.

And Demetrius sent a message to Ionathan, saying, "I will do right to send men to me who will ally themselves with me, be with me in God, and to be clothed in purple and to have a gold brooch. And he established Simon his brother commander from the ascent of Tyre as far as the borders of Egypt. And Demetrius sent a message to Ionathan, saying, "I will do right to send men to me who will ally themselves with me, be with me in God, and to be clothed in purple and to have a gold brooch. And he established Simon his brother commander from the ascent of Tyre as far as the borders of Egypt.

And Ionathan and his army camped at the water of Gennesar. And early in the morning they went to the plain of Hasor, and look, an army of the allophyles met him in the plain. And they laid an ambush for him in the mountains, but they met him face to face. Now those who were in the ambush came out of their hiding places and joined battle. And all those with Ionathan fled; not one of them was left except Mattathias the son of Ab-salamos and Ioudas the son of Chalphi, commanders of the army of the forces. And Ionathan tore his clothes and put dirt on his head and prayed. And he turned around towards them in battle and routed them, and they fled. And his own men, who were fleeing, saw this, and they returned to him and pursued them with him as far as Kedes, as far as their camp, and they encamped there. And on that day up to three thousand men of the allophyles fell, and Ionathan returned to Jerusalem.

And Ionathan saw that the time was opportune for him, and he selected men and sent them to Rome to affirm and to renew the friendship with them. And to the Spartans and other places he sent letters for the same purpose. And they went to Rome and entered the council chamber and said, "Ionathan the high priest and the nation of the Judeans sent us to renew friendship with them and the alliance as before." And they gave letters to them for the people in each place to conduct them to the land of Iouda with peace.

And this is a copy of the letters that Ionathan wrote to the Spartans: "Ionathan the high priest and the nation of the Judeans sent us to renew friendship with them and the alliance as before." And they gave letters to them for the people in each place to conduct them to the land of Iouda with peace.
you sent your message to us. 11 We then, at every opportunity continuously both at our feasts and the other appropriate days, remember you in the sacrifices that we offer and in the prayers as is proper and fitting to remember brothers. 12 And we rejoice at your glory. 13 But many afflictions have encircled us, and many wars, and the kings around us have made war upon us. 14 We then decided not to bother you and the rest of our allies and friends in these wars, 15 for we have the help from heaven helping us, and we were rescued from our enemies, and our enemies were humbled. 16 Therefore, we selected Numenius son of Antiochus and Antipater son of Jason and sent them to the Romans to renew the former friendship and alliance with them. 17 We then commanded them to come also to you and to greet you and to deliver to you the letters from us concerning the renewal and our brotherhood. 18 And now you will do well to respond to us regarding these things.

19 And this is a copy of the letter that they sent to Onias: 20 "Ares, king of the Spartans, to Onias the great priest, greeting. 21 It has been found in a document concerning the Spartans and the letter of the descendants of Abraam, 22 and now that we know these things, you will do well to write us concerning your peace. 23 We in turn write to you: 'Your livestock and your belongings are ours and ours are yours.' Therefore, we commanded that they apprise you accordingly." 24 And Jonathan heard that the commanders of Demetrius had returned with a large force, more than before, to fight against him, 25 and he departed from Jerusalem and met them in the country Hamathitis, for he did not give them the opportunity to march into his country. 26 And he sent spies into their camp, and they returned and informed him that they were marshalling troops to fall upon them by night. 27 So as the sun was setting, Jonathan gave orders to those with him to be vigilant and to be ready for battle with their weapons through the whole night, and he posted advanced guards around the camp. 28 And his opponents heard that Jonathan and those with him had prepared for battle, and they became frightened and covered in their spirit, and they lit fires in their camp. 29 But Jonathan and those with him did not know it until morning, for they saw the lights burning. 30 And Jonathan chased after them but did not catch them, for they had crossed the Eleutherus river. 31 And Jonathan turned aside to the Arabs, who are called Zabadeans, and defeated them and took their spoils. 32 And he set out and went to Damascus and passed through all that country.

33 And Simon also went out and passed through as far as Ascalon and the fortresses close by. And he turned aside to Joppe and occupied it, 34 for he heard that they wanted to surrender the fortress to those with Demetrius, and he placed a garrison there to guard it.

35 And Jonathan returned and assembled the elders of the people and took counsel with them to build fortresses in Judea 36 and to elevate the walls of Jerusalem and to raise up a high wall between the citadel and the city, to separate it from the city in order that it could be isolated so that they could neither buy nor sell. 37 And they gathered together to build the city, and part of the wall of the wadi to the east had fallen, and he repaired that which was called Chaphehanna. 38 Simon also built Adida in Sephela, and he fortified it and erected gates and bolts.

39 And Trypho sought to become king of Asia and to put on the crown and to stretch out his hand against Antiochus the king. 40 But he was afraid, lest Jonathan not allow him and lest he fight against them, and he sought a way to apprehend and destroy him, and he departed and came to Baithsan. 41 And Jonathan came out to meet him with forty thousand selected men in battle order, and he came to Baithsan. 42 And Trypho saw that he had come with a large force, and he was afraid to stretch out his hand against him. 43 And he received him with honor and introduced him to all his friends and gave him gifts and gave orders to his friends and to his forces to obey him as they would himself. 44 And he said to Jonathan, "Why have you wearied all these people without there being a war with us? 45 And now send them to their homes and select for yourself a few men who will be with you and come with me to Ptolemais, and I will turn it over to you, and the other fortresses and the other forces and all those in the royal service, and I will turn and leave. For this reason I am present."

46 And trusting him, he did as he said; he sent away the forces, and they went to the land of Judea. 47 And he left with himself three thousand men of whom he left two thousand in Galilee, and one thousand went with him. 48 But when Jonathan entered into Ptolemais, the people of Ptolemais shut the gates and apprehended him, and all those who entered with him they killed by the sword.

49 And Trypho sent infantry and cavalry to Galilee and the great plain to destroy all those who were with Jonathan. 50 But they knew that he had been apprehended and destroyed together with those who were with him, and they encouraged themselves and marched close together ready for battle. 51 And the pursuers saw that it was a matter of life or death for them, and they turned back. 52 And they all came to the land of Judea in peace, and they mourned for Jonathan and those with him and were very afraid, and all Israel mourned with great mourning. 53 And all the nations around them sought to annihilate them, for they said, "They have no ruler or helper. Now then, let us do battle with them and wipe out the memory of them from people."

13 And Simon heard that Trypho gathered together a large force to come into the land

---

a Or letters  b I.e. the Spartan emissaries  c I.e. the garrison of the citadel  d I.e. Jonathan
of lousada and to devastate it, and he saw the people, that they were trembling and fearful, and he went up to Ierousalem and gathered the people. And he encouraged them and said to them, “You yourselves know all that I and my brothers and the house of my father have done for the laws and the holy places, and the wars and the hardships that we have seen. For this reason all my brothers have perished for the sake of Israel, and I have been left alone. And now far be it from me to preserve my life in any time of affliction, for I am not greater than my brothers. But I will take vengeance for my nation and for the holy places and for your women and children, for all the nations have gathered together to annihilate us out of enmity.”

7 And the spirit of the people was rekindled as they heard these words, and they responded with a loud voice, saying, “You are our leader in place of lousadas and Ionaathan your brother. Fight our war, and all that you say to us we will do.” And he gathered together all the fighting men and hurried to finish the walls of Ierousalem and fortified it all around. And he sent Ionaathan the son of Apsalamos and with him a sufficient force to Joppe and expelled those in it and remained in it.

12 And Trypho departed from Ptolemais with a large force to enter into the land of Judea, and Ionaathan was with him under guard. But Simon camped in Adida facing the plain. And Trypho learned that Simon had risen up in place of Ionaathan his brother and that he was about to join battle with him, and he sent ambassadors to him, saying, “On account of the money that Ionaathan your brother owed to the royal treasury for the poor, the cavalry to go, but on that night there was very much snow, and he did not go because of the snow. And he departed and went to Galaditis. But as he drew near to Baskama, he killed Ionaathan, and he was buried there. And Trypho returned and went back to his land.

25 And Simon sent and took the bones of Ionaathan his brother and buried him in Modein, the city of his fathers. And all Israel mourned for him with great mourning and grieved for him many days. And Simon built upon the grave of his father and of his brothers and made it highly visible with hewn stone on the back and on the front. He also set up seven pyramids, each one opposite another, for his father and his mother and his four brothers. For them he devised mechanisms, setting large pillars around them, and he placed suits of armor on the pillars for an everlasting name and beside the suits of armor carved ships to be seen by all those who sail the sea. This tomb, which he made in Modein, remains to this day.

31 But Trypho acted with deceit toward the younger Antiochus the king and killed him, and he became king in his place and put on the crown of Asia, and he did great harm in the land. And Simon built the fortresses of Judea and walled them around with high towers and great walls and gates and bolts, and he put food in the fortresses. And Simon selected men and sent them to Demetrius the king to bring about exemption for the country, because all the acts of Trypho were robbery. And Demetrius the king sent to him in accordance with these developments and replied to him and wrote some such letter to him: “King Demetrius to Simon, the high priest and Friend of kings, and the elders and nation of the Judeans, greeting. The gold crown and the palm leaf that you sent we have received, and we are ready to make a great peace with you and to write to those over the revenues to exempt you from taxes. And whatever agreements we made with you stand, and the fortresses that you built may remain for you. We also excuse oversights and violations up to this very day, and the crown tax that you owe, and if any other tax used to be collected in Ierousalem, let it no longer be collected. And if some of you deserve to be enrolled among our associates, let them be enrolled, and let there be peace among us.”

41 In the one hundred seventieth year the yoke of the nations was lifted from Israel, and the people began to write on their documents and transactions, “In the first year of Simon the great high priest, both general and leader of the Judeans.”

43 In those days he camped against Gazara and surrounded it with soldiers. And he made a siege engine and brought it to the city and assaulted one tower and took it. And the men in the siege engine jumped out into the city, and there was a great commotion in the city. And the men in the city with their women and their children went up on the wall, tearing their clothes, and they cried out with a loud voice, begging Simon to make peace with them, and they said, “Do not deal with us according to our evil acts but according to your mercy.” And Simon reconciled with them and did not fight them but ejected them from the city and cleansed the houses in which the idols were. And thus he entered it singing hymns and praises.
from it every uncleanness and settled in it men who observed the law, and he further fortified it and built in it a residence for himself.

49 Now those who were in the citadel in Jerusalem were prevented from going in and going out into the country to buy and sell. And they became very hungry, and plenty of them perished in the famine. 50 And they cried out to Simon to make peace, and he gave it to them. But he ejected them from there and cleansed the citadel from the impurities. 51 And they entered it on the twenty-third day of the second month of the one hundred seventy-first year with praises and palms and with cinyras and cymbals and nablas and with hymns and with odes that a great enemy was eliminated from Israel. 52 And he established that that day be observed every year with gladness. And he fortified the temple mount beside the citadel, and he himself and those with him resided there. 53 And Simon saw his son Ioannes, that he had become a man, and he made him commander of all the forces, and he resided in Gazara.

14 And in the one hundred seventy-second year Demetrius the king gathered his forces together and went to Media to procure help for himself so that he could do battle with Trypho. 2 And Arsaces, the king of Persia and Media, heard that Demetrius had entered into his territory, and he sent one of his commanders to apprehend him alive. 3 And he went and defeated the army of Demetrius and apprehended him and led him to Arsaces, and he put him in prison. And the land became quiet all the days of Simon, and he sought good things for his nation, and his authority was pleasing to them, and his glory all his days.

4 And with all his glory he took Joppe as a harbor and made it an entrance way to the islands of the sea. And he widened the borders of his nation and controlled the country.

5 And he gathered many captives and dominated Gazara and Baithsoura and the citadel, and he took away the uncleanness from it, and there was no one to oppose him.

6 And they were farming their land in peace, and the land was giving its produce, and the trees of the plains their fruit. 7 Elders were sitting in the city squares; all were conversing about good things, and the youths were dressing in splendor and uniforms of war.

8 He furnished food to the cities and equipped them with implements of fortification until his glorious name was renowned to the end of the earth.

9 He made peace in the land, and Israel was glad with great gladness. And everyone sat under their own vine and their own fig tree, and there was no one to frighten them.

10 And a person fighting them disappeared in the land, and the kings were crushed in those days. And he supported all the humble among his people; he sought out the law, and he eliminated every lawless and evil person.

11 He glorified the holy places and multiplied the vessels of the holy places.

12 And it was heard in Rome and as far as Sparta that Jonathan had died, and they were greatly grieved. 13 But when they heard that Simon his brother had become high priest in his place and that he was in control of the country and of the cities in it, 14 they wrote to him on brass tablets to renew with him the friendship and alliance which they had established with Ioudas and Jonathan his brothers. 15 And they were read before the assembly in Jerusalem.

20 And this is a copy of the letter that the Spartans sent:

"The rulers and the city of the Spartans to Simon the great high priest and the elders and the priests and the remaining citizenry of the Judeans, our brothers, greeting. 21 The ambassadors who were sent to our citizenry announced to us concerning your glory and honor, and we rejoiced at their coming. 22 And we have recorded the things said by them in the public resolutions thus: 'Numenius son of Antiochus and Antipater son of Jason, ambassadors of the Judeans, came to us renewing their friendship with us. 23 And it was pleasing to the citizenry to receive these men honorably and to place the copy of their words in the official public books so that the citizenry of the Spartans may have a remembrance of them. They also wrote a copy of them for Simon the high priest.'"

24 After this, Simon sent Numenius to Rome with a large gold shield, a weight of one thousand minas, to establish the alliance with them.

25 And when the citizenry heard of these developments they said, "What favor shall we return to Simon and his sons?" 26 For he himself and his brothers and the house of his father stood firm and fought off the enemies of Israel and established freedom for it." And they recorded this on brass tablets and placed them on steles on Mount Sion.

27 And this is a copy of the writing: "On the eighteenth day of Eloul, in the one hundred seventy-second year, and this is the third year of Simon the great high priest in Asaramel, in the great congregation of priests and of the people and

\[a = \text{Heb } \text{kinnor} = \text{lyre} \quad b = \text{Heb } \text{nebel} = \text{ten or twelve stringed instrument} \quad d = \text{Heb } \text{temple} \quad e = \text{Or letter} \quad f = \text{Gk 1 mina} = 100 \text{ drachmas} = 0.6 \text{ kg} \]
rulers of the nation and of the elders of the country, it was made known to us \(^{20}\) that when many times wars came about in the country, then Simon the son of Mattathias the son of the sons of Ioarib and his brothers put themselves in danger and stood up against the opponents of their nation so that their aholy places\(^{a}\) and the law could endure, and they glorified their nation with great glory. \(^{30}\)

And Jonathan mobilized his nation and became their high priest and was gathered to his people. \(^{31}\) And their enemies decided to march into their country to devastate their country and to stretch out their hands against their aholy places. \(^{32}\) Then Simon resisted and fought for his nation. And he spent much of his own money, and he armed the men of the forces of his nation and gave rations to them. \(^{33}\) And he fortified the cities of Judea and Baithsoura on the borders of Judea, where the weapons of the enemies were formerly, and he stationed there a guard of Judean men. \(^{34}\) And he fortified Joppe by the sea and Gazara on the borders of Azotus in which the enemies resided formerly. And he settled Judeans there, and all that was appropriate for their reconstruction he placed in them.

35 And the people saw the faith of Simon and the glory that he determined to bring to his nation, and they made him their leader and high priest, because he had done all these things, and for the justice and faith that he preserved in his nation. And he sought in every way to elevate his people. \(^{36}\) And in his days he was successful in removing by his hands the nations from his country, and those in the city of Dauid and those in Ierousalem who had built a citadel for themselves out of which they would come and desecrate the vicinity of the aholy places\(^{a}\) and do great harm to its purity. \(^{37}\) And he settled Judeans there, and all that was appropriate for their reconstruction he placed in them.

38 And King Demetrius bestowed upon him the high priesthood for these things, \(^{39}\) and he made him one of his Friends and glorified him with great glory. \(^{40}\) For he had heard that the Judeans had been called friends, allies and brothers by the Romans and that they had met with the ambassadors of Simon with honor \(^{41}\) and that the Judeans and the priests were pleased that Simon would be their leader and high priest forever, until a faithful prophet would arise, \(^{42}\) and that he would be commander over them and that the responsibility would be upon him concerning the aholy places\(^{a}\) to establish authorities for it over their works and over the country and over the armed forces and over the fortresses \(^{43}\) and that the responsibility would be upon him concerning the aholy places\(^{a}\) and that he would be obeyed by all and that all documents in the country would be written in his name and that he would be clothed in purple and wear gold.

44 And no one of the people or of the priests will be able to set aside any of these resolutions or to dispute anything to be said by him or to convok a gathering in the country without him or to clothe themselves in purple or to wear a gold brooch. \(^{45}\) But whoever acts against or sets aside any of these resolutions shall be culpable. \(^{46}\)

46 And all the people were pleased for Simon to be established to act according to all these words. \(^{47}\) And Simon accepted and was pleased to be high priest and to be commander and ethnarch of the Judeans and priests and to protect all of them. \(^{48}\) And they said for this writing to be set on brass tablets and to put them in the precincts of the aholy places\(^{a}\) in a prominent place \(^{49}\) and to put copies of them in the treasury so that Simon and his sons might have them.

15 And Antiochus son of Demetrius the king sent letters from the islands of the sea to Simon the priest and ethnarch of the Judeans and to all the nation. \(^{2}\) And their contents were like this: "King Antiochus to Simon the great priest and ethnarch and the nation of the Judeans, greeting. \(^{3}\) Since certain corrupt men gained control of the kingdom of our fathers, I want to lay claim to the kingdom so that I can restore it as it was formerly, and I have recruited a multitude of forces and have prepared warships, \(^{4}\) and I want to disembark into the country so that I can go after those who have corrupted our country and those who have devastated many cities in my kingdom. \(^{5}\) Now then, I affirm for you all the tribute from which the kings before me exempted you and as many other payments as they exempted you. \(^{6}\) And I have given permission for you to make your own die for coinage in your own country \(^{7}\) and for Ierousalem and the aholy places\(^{a}\) to be free. And all the weapons that you have prepared and the fortresses that you have built and now control, let them be yours. \(^{8}\) And every royal debt and the future royal debts from the present and for all time, let them be annulled for you. \(^{9}\) And when we establish our kingdom, we will glorify you and your nation and the temple with great glory so that your glory will become apparent in all the earth."

10 In the one hundred seventy-fourth year Antiochus went out into the land of his fathers, and all the forces joined with him so that few were with Trypho. \(^{11}\) And Antiochus pursued him, and he, fleeing, came to Dora by the sea, \(^{12}\) for he knew that evils had converged upon him, and his forces abandoned him. \(^{13}\) And Antiochus camped against Dora, and with him one hundred twenty thousand fighting men and eight thousand cavalry. \(^{14}\) And he surrounded the city, and the ships joined battle from the sea, and he pressed the city from the land and the sea and allowed no one to go out or to go in.

15 And Numenius and those with him came from Rome having letters for the kings and the countries in which were written these things: "Leukios, consul of the Romans, to Ptolemy the king, greeting. \(^{17}\) The ambassadors of the Judeans \(\text{\textsuperscript{a}}\)I.e. temple \(\text{\textsuperscript{b}}\)I.e. Trypho
came to us as our friends and allies, renewing the original friendship and alliance, having been sent by Simon the high priest and the citizenry of the Judeans. Therefore they brought a gold shield weighing one thousand minas. Therefore it pleased us to write to the kings and the countries, for them not to seek evils against them and not to make war on them and their cities and their countries and that they not ally themselves with those who make war on them. And it seemed good to us to accept the shield from them. Therefore if certain corrupt people from their country have taken refuge with you, give them over to Simon the high priest so that he may take vengeance upon them according to their law."

22 And he wrote the same things to Demetrius the king and to Attalus and Ariarathes and Arsaces and to all the countries and to Sampsakes and the Spartans and to Delos and to Myndos and to Sicyon and to Caria and to Samos and to Pamphylia and to Lycia and to Halicarnassos and to Rhodes and to Phaselis and to Cos and to Side and to Aratus and Gortyna and Cnidos and Cyprus and Cyrene. They also wrote a copy of these things to Simon the high priest.

25 Now Antiochus the king camped against Dora a second time, attacking it constantly and making war machines, and he shut Trypho off from going out and going in. And Simon sent to him two thousand selected men to fight with him and silver and gold and many implements of war. However, he decided not to accept them but to set aside all the agreements he had concluded with him formerly and became alienated from him. And he sent to him Athenobius, one of his friends, to converse with him, saying, "You are in control of Joppa and Gazara and the citadel in Jerusalem, which are cities of my kingdom. You have devastated their regions and have done great harm in the land and have taken control of many places in my kingdom. Now then, turn over the cities that you have taken and the taxes of the places of which you have taken possession outside the boundaries of Judea. Or if not, instead of them give five hundred talents of silver for the destruction that you have caused, and for the taxes of the cities another five hundred talents. Or if not, we will come and make war upon you."

32 And Athenobius, the Friend of the king, came to Jerusalem and saw the glory of Simon and a cabinet for wine cups with gold and silver plate and considerable ostentation, and he was astounded and announced to him the words of the king. And answering, Simon said to him, "Neither have we taken a foreign land, nor have we taken the property of foreigners, but the inheritance of our fathers, which was held unjustly by our enemies for a certain time. But we, seizing the occasion, are clinging to the inheritance of our fathers. But concerning Joppa and Gazara, which you claim, they were doing great harm to the people and our country, for these we will give one hundred talents."

And he did not answer a word to him but returned with wrath to the king and reported to him these words and the glory of Simon and all the things that he saw. And the king became very angry.

37 But Trypho, boarding a ship, fled to Orthosia. And the king established Kendebaios as overall commander of the coast and gave him in-fantry and cavalry forces. And he commanded him to camp before Judea, and he gave orders to him to build Kedron and to fortify the gates so that he might also make war on the people, but the king pursued Trypho. And Kendebaios arrived in Jamnia and began to stir up the people and to march into Judea and to take the people captive and to kill them. And he built Kedron and stationed horsemen there and infantry so that they could go out and march along the roads of Judea as the king had instructed him.

16 And Ioannes went up from Gazara and reported to Simon his father what Kendebaios had done. And Simon called his two older sons, Loudas and Ioannes, and said to them, "I and my brothers and the house of my father have fought the enemies of Israel from our youth until this very day, and we were successful in rescuing Israel by our hands many times. But now I have grown old, but you mercifully are sufficient in years. Become my replacement and my brother's; then go out, and fight for our nation, and may the help from heaven be with you."

4 And he selected from the country twenty thousand fighting men and horsemen, and they went to Kendebaios and slept in Modein. And arising in the morning, they went to the plain and saw a large force about to meet them, foot-soldiers and horsemen, and there was a wadi between them. And he camped before them, he and his people. And he saw the people frightened to cross the wadi, and he crossed first, and the men saw him, and they crossed after him. And he divided the people with the horsemen in the middle of the infantry. But the cavalry of the adversaries was very large. And they trumpeted with the trumpets, and Kendebaios and his army were routed, and many of them fell wounded, and Ioannes pursued them until he came to Kedron, which he had built. And they fled to the towers in the fields of Azotus, and he burned it with fire, and up to two thousand of them fell. And he returned to Judea with peace.

11 And Ptolemy son of Aboubos was the appointed commander in the plain of Iericho, and he had much silver and gold, for he was a son-in-law of the high priest. And his heart was exalted, and he wanted to take control of the country, and he plotted with deceit against Simon and

---

*aGk 1 mina = 100 drachmas = 0.6 kg  
*bI.e. Antiochus  
*cI.e. Simon  
*dI.e. Athenobius  
*eI.e. Ioannes  
*fI.e. Kendebaios*
his sons to eliminate them. 14Now when Simon was touring the cities in the country and attending to his supervision of them, he also went down to Iericho, he and Mattathias and Ioudas, his sons, in the one hundred and seventy-seventh year in the eleventh month; this is the month Sabat. 15And the son of Aboubos received them with deceit in his small fortress called Dok, which he had built, and he put on a great banquet for them, and he hid men there. 16And when Simon and his sons became drunk, Ptolemy and those with him rose up and took their weapons and rushed in on Simon in the symposium and killed him and his two sons and some of his servants. 17And he committed a great betrayal and returned evil for good.

18 And Ptolemy wrote about these things and sent a report to the king so that he would send forces to him for assistance and would turn over the cities and the country to him. 19And he sent other men to Gazara to eliminate Ioannes, and to the officers of thousands he sent letters for them to come to him so that he might give to them silver and gold and gifts, 20and he sent other men to take Ierousalem and the temple mount. 21But someone, running ahead, reported to Ioannes in Gazara that his father and his brothers had been destroyed and that “he has also sent men to kill you.” 22And hearing this, he was greatly astounded, and he apprehended the men who came to destroy him, and he killed them, for he knew that they were seeking to destroy him.

23 And the rest of the stories about Ioannes and his wars and his heroic deeds which he did and the building of the walls which he built and his actions, 24look, these have been written in the book of days of his high priesthood from the time when he became high priest after his father.
2 MAKKABEES

TO THE READER

EDITION OF THE GREEK TEXT


It was not always possible to follow the text reconstructed by Hanhart. Wherever the present translator’s textual-critical decisions differ from those of Hanhart, this has been indicated in the footnotes. Some of the considerations that necessitated such decisions are laid out in the next section.

THE NETS TRANSLATION OF 2 MAKKABEES

The Text of 2 Makkabees

Any critical edition of 2 Makkabees relies mainly on two famous Greek uncial manuscripts: the Codex Alexandrinus (fifth century) and the Codex Venetus (eighth century). There is also a rich tradition of Greek minuscule manuscripts, as well as manuscript witnesses to Syriac, Armenian and Latin translations. There also is a Coptic fragment of some passages from 2 Makk 5–6.1 Hanhart’s edition is based mainly on Alexandrinus and on minuscules 55, 347 and 771.

The body of the text of 2 Makkabees, that is, 3.1–15.36, is a literary creation in its own right without a Hebrew parent text. It is an epitome drawn from the five-volume work of Jason of Cyrene produced by an epitomator who introduces the results of his labors in the prooemium found in 2.19–32. In 1.1–10a and 1.10b–2.18 two letters referring to the feast of Succoth in the month of Kislev are made to introduce the main part. The letters most likely are translations of Hebrew or Aramaic originals, but the parent texts are not known. An epilogue, which was produced by the epitomator, follows in 15.37–39.

The main body of the text (3.1–15.36) goes back to Jason of Cyrene, the author whose five-volume history was abbreviated (or “epitomised”). However, Jason could not possibly have produced some passages: 4.17; 5.17–20; and 6.12–17. The epitomator authored them. The whole of chapter 7, 12.43–45 and 14.37–46 also seem alien in the context of Jason’s history.2 Furthermore, two versions of the Heliodorus narrative exist side by side in chapter 3. Version A, as identified by E. Bickerman (3.24, 25, 27, 28, 30),3 must have been produced by a post-Jasonic author.4

2 MAKKABEES

TO THE READER

Edition of the Greek Text


It was not always possible to follow the text reconstructed by Hanhart. Wherever the present translator’s textual-critical decisions differ from those of Hanhart, this has been indicated in the footnotes. Some of the considerations that necessitated such decisions are laid out in the next section.

The NETS Translation of 2 Makkabees

The Text of 2 Makkabees

Any critical edition of 2 Makkabees relies mainly on two famous Greek uncial manuscripts: the Codex Alexandrinus (fifth century) and the Codex Venetus (eighth century). There is also a rich tradition of Greek minuscule manuscripts, as well as manuscript witnesses to Syriac, Armenian and Latin translations. There also is a Coptic fragment of some passages from 2 Makk 5–6.1 Hanhart’s edition is based mainly on Alexandrinus and on minuscules 55, 347 and 771.

The body of the text of 2 Makkabees, that is, 3.1–15.36, is a literary creation in its own right without a Hebrew parent text. It is an epitome drawn from the five-volume work of Jason of Cyrene produced by an epitomator who introduces the results of his labors in the prooemium found in 2.19–32. In 1.1–10a and 1.10b–2.18 two letters referring to the feast of Succoth in the month of Kislev are made to introduce the main part. The letters most likely are translations of Hebrew or Aramaic originals, but the parent texts are not known. An epilogue, which was produced by the epitomator, follows in 15.37–39.

The main body of the text (3.1–15.36) goes back to Jason of Cyrene, the author whose five-volume history was abbreviated (or “epitomised”). However, Jason could not possibly have produced some passages: 4.17; 5.17–20; and 6.12–17. The epitomator authored them. The whole of chapter 7, 12.43–45 and 14.37–46 also seem alien in the context of Jason’s history.2 Furthermore, two versions of the Heliodorus narrative exist side by side in chapter 3. Version A, as identified by E. Bickerman (3.24, 25, 27, 28, 30),3 must have been produced by a post-Jasonic author.4

Some Observations Pertinent to the NETS Translation

The NETS translation of 2 Makkabees obviously has to address textual-critical problems and does so on the basis of the Göttingen edition. This takes us back to the exemplary debate between P. Katz and R. Hanhart. It was provoked by Katz’s review of Hanhart’s critical edition. Building on the work of his pre-
decessors, especially on the research done by A. Wilhelm, Katz discussed Hanhart’s edition and made a number of conjectural and other suggestions, which a translator of 2 Makkabees ignores at his or her peril. Some of the passages in question are 2 Makk 5.8; 6.2; 12.34; 13.2; 14.17, all of which are noted in the footnotes of our translation.

I should like to discuss one particular problem as an exemplar. It is taken from 2 Makk 1.19. The Göttingen edition reads:

καὶ γὰρ ὅτε εἰς τὴν Περσικὴν ἑτοιμᾷ ὡμοφόρος ὁ πατέρες οἱ τότε ἐυπαγαμεύτης ἐκεῖς λαβόντες ἀπὸ τοῦ πυρὸς τοῦ θυσιαστηρίου λαβραίως κατέφυγαν ἐν κοιλώματι φρέατος ταξίν ἔχουσιν ἀνύδρον, ἐν ὧν κατηφόλισαν ὡστε πασίν ἄγνωστον εἶναι τὸν τόπον.

For the italicized part the NRSV reads: “... and secretly hid it in the hollow of a dry cistern ...”

The NRSV is based on the Hanhart edition, and there is no note in the NRSV indicating that an alternative reading was preferred. We therefore conclude that the committee of NRSV translators thought that its rendering represented a faithful rendering of the text established by Hanhart. However, Hanhart’s text here does not quite make sense. Generations of scholars have felt this passage to be difficult. The NRSV follows the example of such scholars as James Moffatt, who translated, “... hid it secretly in the hollow of an empty cistern ...” However, nobody is really able to make sense of τάξιν and how it relates to the preceding ἐν κοιλώματι φρέατος, on the one hand, and to ἔχουσιν ἀνύδρον on the other. The NRSV translators seem to have read φρέατος and ἔχουσιν in conjunction, thus understanding something like “in the hollow of a cistern that had a dry τάξιν,” which did not quite make sense and was simply paraphrased as “a dry cistern.”

Contrary to such forced efforts to make sense of an obviously corrupt text, A. Wilhelm suggested the reading ἐν κοιλώματι φρέατος ταξίν ἔχουσιν ἀνύδρον. His conjecture takes seriously that, in 2 Makk 9.18 and other passages of Hellenistic Greek literature, τάξις is used in a similar way. Thus we read, in 9.18:

Ωὕδαμως δὲ ληγόντων τῶν πόνων—ἐπελθήθη γὰρ ἐπὶ αὐτῶν δικαία ἤ τοῦ θεοῦ κρίσις—τὰ κατ’ αὐτὸν ἀπελπίσας ἔγραψεν πρὸς τοὺς Ἰουδαίους τὴν ὑπογεγραμμένην ἐπιστολὴν ἱκτηρίας ταξίν ἔχουσιν περιέχουσαν δὲ οὕτως.

But when his sufferings did not in any way abate, for the judgment of God had justly come upon him, he gave up all hope for himself and wrote to the Jews the following letter, in the form of a supplication. This was its content (NRSV).

Wilhelm points out that the participle is in accordance with the term that designates the object that is being compared, with regard to its τάξις, with another object. This is a fine example of a conjectural reading that is not warranted by any of the manuscripts but seems to be, after careful consideration, the only possibility to make sense of the text. This is why it was accepted by P. Katz in his review article. I have taken it over and have accordingly rendered the text as “[they] hid it in a cavity, which had the appearance of a waterless cistern.” Other such cases might be cited.

Generally speaking, Hanhart’s critical edition is marked by an exceedingly conservative attitude towards emendations. It has rightly been pointed out against Hanhart that 2 Makkabees should not be

---

7 More examples are discussed in J. Schaper, “Translating 2 Maccabees for NETS” (forthcoming).
8 NRSV (Anglicized Edition), “To the Reader,” xiii: “For the Apocryphal/Deuterocanonical Books of the Old Testament the Committee has made use of a number of texts. For most of these books the basic Greek text from which the present translation was made is the edition of the Septuagint prepared by Alfred Rahlfs ... For several of the books the more recently published individual volumes of the Göttingen Septuagint project were utilized.”
9 In Charles, 1.133.
10 In the commentary literature, see, to name just one example, J. A. Goldstein, (II Maccabees: A New Translation with Introduction and Commentary) (AB 41A; Garden City, NY: Doubleday, 1983) 176, following A. Wilhelm and stating with regard to 2 Makk. 1.19 and the transmission of the Greek text “The scribes of the Greek manuscripts, however, were led by a series of corruptions away from the construction which otherwise they would have recognized.”
11 See Habicht, 2. Makkabäerbuch, 192, "Der wesentliche Punkt der Kritik... is der extreme Konservatismus, den Hanhart hinsichtlich derjenigen Handschriften beweist, die nach seinem Urteil den Text am reinsten bewahrt haben, das sind A und die Minuskelhandschriften 55, 347 und 771. Er ist gepaart mit äußerster Zurückhaltung.
compared to Septuagint texts with a Semitic parent text but to “pagan” Hellenistic literature and inscriptions, especially with regard to the book’s style and vocabulary. The consequences for the critical reconstruction of its text are obvious.

BIBLIOGRAPHICAL NOTE


JOACHIM SCHAPER

1 The fellow Judeans in Hierosolyma and those in the land of Judea, to their Judean brothers in Egypt, greetings and true peace.

2 May God do good to you, and may he remember his covenant with Abraam and Isaak and Jakob, his faithful slaves. May he give you all a heart to worship him and to do his will with a strong heart and a willing spirit. May he open your heart to his law and his ordinances, and may he bring peace. May he heed your prayers and be reconciled to you, and may he not forsake you in a time of evil. We are now praying for you here.

7 In the reign of Demetrius, in the one hundred sixty-ninth year, we Judeans wrote to you in the critical distress that came upon us in those years after Jason and his company revolted from the holy land and the kingdom and burned the gate after Jason and his company revolted from the holy land and the kingdom and shed innocent blood. We prayed to the Lord and were heard, and we offered sacrifice and grain offering, and we lit the lamps and set out the loaves. And now see that you keep the days of the feast of tent pitching in the month of Chaseleu.

10 In the one hundred eighty-eighth year.

The people of Hierosolyma and of Judea and the senate and loudas, to Aristobulus, who is of the family of the anointed priests, teacher of King Ptolemy, and to the Judeans in Egypt, greetings and good health.

11 Having been saved by God out of grave dangers we thank him greatly as men drawing up in battle-order against the king, for he drove out those who drew up in battle-order against the holy city. When the leader and his army, which seemed irresistible, reached Persia, they were cut to pieces in the temple of Nanea by a deception employed by the priests of the goddess Nanea. On the pretext of intending to marry her, Antiochus came to the place together with his Friends, to take most of the money in name of a dowry. When the priests of the temple of Nanea had set it out and that man had come with a few men inside the wall of the sacred precinct, they closed the temple as soon as he had entered it. Opening a secret door in the paneled ceiling, they threw stones and struck down the leader, and they dismembered them and cut off their heads and threw them to the people outside. Blessed in every way be our God, who has delivered up those who have behaved impiously.

18 Since we intend to celebrate the purification of the temple on the twenty-fifth of Chaseleu, we thought it necessary to notify you in order that you also may celebrate it, as the feast of tent pitching and of the fire, given when Neemias, who built both the temple and the altar and offered sacrifices.

19 For when our fathers were being led captive to Persia, the pious priests of that time took some of the fire of the altar and secretly hid it in a cavity, which had the appearance of a waterless cistern, where they kept it safe so that the place was unknown to anyone. But after many years had passed, when it pleased God, Neemias, having been sent by the king of Persia, sent the descendants of the priests who had hidden it after the fire. When they reported to us that they had not...
found fire but only marsh water, he ordered them to draw it up and bring it. 2When the materials for the sacrifices were presented, Neemias ordered the priests to sprinkle the water on the wood and on the things laid upon it. 2When this had been done and some time had passed and when the sun, which had been clouded over, shone out, a great fire was kindled so that all marveled. 23And while the sacrifice was being consumed, the priests offered prayer—the priests and everyone, Jonathan led, and the rest responded, as did Neemias. 24The prayer was to this effect:

"O Lord, Lord God, Creator of all things, you are awe-inspiring and strong and just and merciful; you alone are king and are kind; you alone are bountiful; you alone are just and almighty and everlasting. You rescue Israel from every evil; you chose the fathers and sanctified them. 26Accept this sacrifice on behalf of all your people Israel, and preserve your portion, and make it holy. 27Gather together our scattered people; set free those who are slaves among the nations; look on those who are rejected and despised, and let the nations know that you are our God. 28Punish those who oppress and are insolent with pride. 29Plant your people in your holy place, as Moses said."

30 Then the priests sang the hymns. 31After the materials of the sacrifice had been consumed, Neemias ordered that the water that was left should be poured on large stones. 32When this was done, a flame blazed up, but when the light from the altar shone back, it was consumed. 33When this matter became known and it was reported to the king of the Persians that, in the place where the temple should be, the priests had hidden the fire, the water had appeared, with which Neemias’ men had purified the materials of the sacrifice. 34The king investigated the matter and enclosed the place and made it sacred. 35And with those persons whom the king favoured he exchanged many excellent gifts. 36Neemias’ men called this “nephthar,” which means purification, but by most people it is called “nephthai.”

2 One finds in the records that the prophet Jeremias ordered those who were being deported to take some of the fire, as has been mentioned, 4and that the prophet, after giving them the law, commanded those who were being deported not to forget the ordinances of the Lord or to be led astray in their thoughts on seeing the gold and silver statues and their adornment. 5And with other similar words he exhorted them that the law should not depart from their hearts.

4 It was also in the document that the prophet, having received an oracle, ordered that the tent and the ark should follow with him and that he went out to the mountain where Moyses had gone up and had seen the inheritance of God. 5Jeremias came and found a cave dwelling, and he brought there the tent and the ark and the altar of incense; then he sealed up the entrance. 6Some of those who followed him came up intending to mark the way but could not find it. 7When Jeremias learned of it, he rebuked them and declared, “The place shall remain unknown until God gathers his people together again and shows his mercy. 8Then the Lord will disclose these things, and the glory of the Lord will appear, and the cloud, as it showed itself to Moyses, and as Salomon prayed that the place be specially sanctified.”

9 It was also told that, possessing wisdom, he offered sacrifice for the dedication and completion of the temple. 10Just as Moyses prayed to the Lord and fire came down from heaven and ate up the sacrifices, so also Salomon prayed, and the fire came down and consumed the whole burnt offerings. 11And Moyses said, “They were eaten up because the sin offering had not been eaten.” 12Likewise Salomon also kept the eight days.

13 The same things are reported in the records and in the memoirs of Neemias, and also that he founded a library and collected the books about the kings and prophets, and the writings of David, and in the memoirs of Neemias, and also that he founded a library and collected the books about the kings and prophets, and the writings of David, and letters of kings about votive offerings. 14In the same way Ioudas also collected all the books that had been lost on account of the war that had come upon us, and they are in our possession. 15So if you have need of them, send people to get them for you.

16 Since, therefore, we are about to celebrate the purification, we write to you. You would do well to keep the days too. 17It is God who has saved all his people and has returned the inheritance to all, and the kingship and the priesthood and the sanctification, 18as he promised through the law. We therefore have hope in God that he will soon have mercy on us and will gather us from what is under heaven to his holy place, for he has rescued us from great evils and has cleansed the place.

19 The story of Ioudas Makkabaios and his brothers and the purification of the greatest temple and the dedication of the altar 20and further the wars against Antiochus Epiphanes and his son Eu- pator 2 and the appearances that came from heaven to those who behaved themselves manfully for Judaism so that though few in number they seized the whole land and pursued the barbarian hordes 22and regained possession of the temple famous throughout the world and liberated the city and re-established the laws that were about to be abolished, while the Lord with great kindness became gracious to them— 23all this, which has been set forth by Jason of Cyrene in five volumes, we shall attempt to condense into a single book. 24For considering the flood of figures involved and the difficulty there is for those who wish to enter upon the narratives of history because of the mass of material, 25we have aimed to please those who wish to read, to make it easy for those who are inclined to memorize and to profit all those who happen to read this. 26For us who have undertaken the toil of
When Apollonius met the king, he told him possible for them to fall under the control of the long to the account of the sacrifices, but that it was sums of money, so that the amount of the funds acquired whether this really was the situation. The made and stated why he had come. But he in-

3 While the holy city was inhabited in unbroken peace and the laws were strictly observed because of the piety of the high priest Onias and his hatred of wickedness, it came about that the kings themselves honored the place and glorified the temple with the finest presents, even to the extent that Seleucus, the king of Asia, defrayed from his own revenues all the expenses connected with the ministry of the sacrifices.

4 But a man named Simon, of the tribe of Bal-

gea, who had been made captain of the temple, had a disagreement with the high priest about the administration of the city market. Since he could not prevail over Onias, he went to Apollonius son of Thraseas, who at that time was governor of Coele-Syria and Phoenicia, and reported to him that the treasury in Hierosolyma was full of untold sums of money, so that the amount of the funds could not be reckoned, and that they did not belong to the account of the sacrifices, but that it was possible for them to fall under the control of the king. When Apollonius met the king, he told him of the money about which he had been informed. And he chose Heliodorus, who was in charge of his affairs, and sent him with commands to effect the removal of the reported wealth. Heliodorus at once set out on his journey, ostensibly to make a tour of inspection of the cities of Coele-Syria and Phoenicia but in fact to carry out the king's purpose.

9 When he had arrived at Hierosolyma and had been kindly welcomed by the high priest of the city, he told about the disclosure that had been made and stated why he had come. But he inquired whether this really was the situation. The high priest explained that there were some de-

posits belonging to widows and orphans and also some money of Hyrcanus son of Tobias, a man of very prominent position, and that it tot-

taled in all four hundred talents of silver and two hundred of gold. To such an extent the impious Simon had misrepresented the facts. And he said that it was utterly impossible that wrong should be done to those people who had trusted in the holiness of the place and in the sanctity and inviolability of the temple that is honored throughout the whole world.

13 But the other one, because of the commands he had from the king, said that this money must in any case be confiscated for the king's trea-

ury. So he set a day and went in to direct the in-

spection of these funds.

There was no little distress throughout the whole city. The priests prostrated themselves before the altar in their priestly vestments and called toward heaven upon him who had given the law about de-

posits, that he should keep them safe for those who had deposited them. To see the appearance of the high priest was to be wounded at heart, for his face and the change in his color disclosed the anguish of his soul. For terror and bodily trembling had come over the man, which plainly showed to those who looked at him the pain lodged in his heart. People also were hurrying out of their houses in crowds to the supplication of the entire people because the holy place was about to be brought into dishonor. Women, girded with sackcloth under their breasts, thronged the streets. Of the virgins who were kept indoors, some ran together to the gates and some to the walls, while others peered out of the windows. And holding up their hands to heaven, they all made supplication. There was something pitiable in the prostration of the whole populace and the anxiety of the high priest in his great anguish.

22 While they were calling upon the Almighty Lord that he would keep what had been entrusted safe and secure for those who had entrusted it, Heliodorus went on with what had been decided. But when he was present at the treasury with his bodyguards, then and there the Sovereign of spirits and of all authority caused so great a manifesta-

tion, that all who had been so bold as to accompany him were astounded by the power of God and became faint with terror. For there appeared to them a magnificently caparisoned horse with a frightening rider; it rushed furiously at Heliodorus and struck at him with its front hoofs. He who sat upon it was seen to have a full golden har-

ness. Two young men also appeared to him, remark-

ably strong, gloriously beautiful and splendidly dressed, who stood on either side of him and flogged him continuously, inflicting many blows on him. When he suddenly fell to the ground and deep darkness came over him, they took him up, put him on a stretcher and carried him, who had just entered the aforesaid treasury with a great retinue and all his bodyguard but was now with all his weapons unable to help himself, away. They thus clearly recognized the dominance of God.

29 While he lay prostrate, speechless because of

\(^{a}\) Thrasaios = Ha  \(^{b}\) i.e. the king  \(^{c}\) he = Ha
the divine intervention and deprived of any hope of recovery. 30 They praised the Lord who had acted marvelously for his own place. And the temple, which a little while before was full of fear and disturbance, was filled with joy and gladness now that the Almighty Lord had appeared.

31 Some of Heliodorus’ friends quickly begged Onias to call upon the Most High to grant life to one who was lying quite at his last breath. 32 So the high priest having become suspicious that the king might get the notion that some foul play had been perpetrated by the Judeans with regard to Heliodorus, offered sacrifice for the man’s recovery. 33 While the high priest was making an atonement, the same young men appeared again to Heliodorus dressed in the same clothing, and they stood and said, “Be very grateful to the high priest Onias, since for his sake the Lord has granted you your life.” 34 And see that you, who have been flogged by heaven, report to all people the majestic power of God.” Having said this they vanished.

35 Then Heliodorus offered sacrifice to the Lord and made very great vows to the Savior of his life, and having bidden Onias farewell, he marched off with his forces to the king. 36 He bore testimony to all concerning the deeds of the supreme God, which he had seen with his own eyes. 37 When the king asked Heliodorus what sort of person would be suitable to be sent on another mission to Hierosolyma, he replied, 38 “If you have any enemy or plotter against your government, send him there, for you will get him back thoroughly flogged, if he survives at all, for there is certainly some divine power about the place. 39 For he who has his dwelling in heaven watches over that place himself and brings it aid, and he strikes and destroys those who come to do it injury.” 40 This was the outcome of the episode of Heliodorus and the protection of the treasury.

4 The previously mentioned Simon, who had informed about the money against his own country, slandered Onias, saying that it was he who had incited Heliodorus and had been the real cause of the evils. 2 He dared to designate as a plotter against the government the man who was the benefactor of the city, the protector of his compatriots and a zealot for the laws. 3 When his hatred progressed to such a degree that even murders were committed by one of Simon’s approved agents, 4 Onias recognized that the rivalry was serious and that Apollonius son of Menestheus, and governor of Coele-Syria and Phoenicia, was intensifying the malice of Simon. 5 So he appealed to the king, not accusing his compatriots but having in view the welfare, both public and private, of all the people. 6 For he saw that without the king’s attention public affairs could not again reach a peaceful settlement and that Simon would not stop his folly.

7 When Seleucus died and Antiochus, who was called Epiphanes, succeeded to the kingdom, Jason the brother of Onias obtained the high priesthood by corruption, 8 promising the king at an interview three hundred sixty talents of silver and from another source of revenue eighty talents. 9 In addition to this he promised to pay one hundred fifty more, if permission were given to establish by his authority a gymnasion and a body of youth for it and to draw up the list of the ‘Antiochenes’ amongst those in Hierosolyma. 10 When the king assented and he came to office, he at once shifted his compatriots over to the Greek way of life.

11 He set aside the existing humane royal concessions to the Judeans, secured through Ioannes the father of Eupolemus, who went on the mission to establish friendship and alliance with the Romans, and he destroyed the polity’s lawful ways of living and introduced new customs contrary to the law. 12 He took delight in establishing a gymnasion right under the acropolis, and subjugating them, he induced the noblest of the young men to wear the Greek hat. 13 There was such an extreme of hellenization and increase in the adoption of allophylism a because of the surpassing wickedness of Jason, who was impious and no true high priest, 14 that the priests were no longer intent upon their ministry at the altar. Rather, despising the shrine and neglecting the sacrifices, they hurried to take part in the unlawful distribution of the oil b in the wrestling arena after the signal for the discus throwing, 15 disdaining the honors prized by their ancestors and putting the highest value upon Greek forms of prestige. 16 For this reason heavy disaster overtook them, and those whose ways of living they admired and wished to imitate completely became their enemies and avengers. 17 It is no light thing to show impiety to the divine laws—a fact that later events will make clear.

18 When the quinquennial games were being held at Tyre and the king was present, 19 the vile Jason sent envoys, chosen as being ‘Antiochian’ citizens from Hierosolyma, to carry three hundred silver drachmas for the sacrifice to Heracles. Those who carried the money, however, thought best not to use it for sacrifice, because that was inappropriate, but to expend it for another purpose. 20 So this money was intended by the sender for the sacrifice to Heracles, but by the decision of its carriers it was applied to the construction of triremes.

21 When Apollonius the son of Menestheus was sent to Egypt for the coronation of Philometor as king, Antiochus learned that the other had become hostile to his government, and he took measures for his own security. Therefore upon arriving at Joppe he proceeded to Hierosolyma. 22 He was welcomed magnificently by Jason and the city and ushered in with a blaze of torches and with shouts. Then he marched off to Phoenicia in the same manner.

23 After a period of three years Jason sent Menelaus, the brother of the previously mentioned Simon, to carry the money to the king and to complete the records of essential business. 24 But

---

*a* I.e., alien ways  
*b* Possibly of ointments
he, when presented to the king, extolled him with an air of authority and secured the high priesthood for himself, outbidding Jason by three hundred talents of silver. 25 After receiving the king’s commands he returned, possessing no qualification for the high priesthood but having the hot temper of a cruel tyrant and the rage of a savage wild beast. 26 So Jason, who after supplanting his own brother was supplanted by another man, was driven as a fugitive into the land of Ammon. 27 Although Menelaus continued to hold the office, he did not pay regularly any of the money promised to the king. 28 So when Sostratus the captain of the acropolis kept requesting payment—for the collection of the revenue was his responsibility—the two of them were summoned by the king on account of this issue. 29 Menelaus left his own brother Lysimachus as deputy in the high priesthood, while Sostratus left Crates, the commander of the Cyprian troops.

30 While such was the state of affairs, it happened that the people of Tarsus and of Mallus revolted because their cities had been given as a present to Antiochis, the king’s concubine. 31 So the king went hurriedly to settle the trouble, leaving Andronicus, a man of high rank, to act as his deputy. 32 But Menelaus, thinking he had obtained a suitable opportunity, stole some of the gold vessels of the temple and gave them to Andronicus; other vessels, as it happened, he had sold to Tyre and the neighboring cities. 33 When Onias became fully aware of these acts, he publicly exposed them, having first withdrawn to a place of sanctuary at Daphne near Antioch. 34 Therefore Menelaus, taking Andronicus aside, urged him to kill Onias. Andronicus came to Onias, and resorting to treachery, offered him sworn pledges and gave him his right hand; he persuaded him, though still suspicious, to come out from the place of sanctuary; then, with no regard for justice, he immediately put him out of the way.

35 For this reason not only Judeans, but many also of other nations, were grieved and displeased at the unjust slaughter of the man. 36 When the king returned from the region of Cilicia, the Judeans in the city appealed to him with regard to the unreasonable murder of Onias, and the Greeks shared their hatred of the crime. 37 Therefore Antiochus was grieved at heart and filled with pity and wept because of the moderation and good conduct of the deceased. 38 Inflamed with anger, he immediately stripped off the purple robe from Andronicus, tore off his clothes and led him around the whole city to that very place where he had committed the outrage against Onias, and there he removed the bloodthirsty fellow from the world. The Lord thus repaid him with the punishment he deserved.

39 When many acts of sacrilege had been committed in the city by Lysimachus with the connivance of Menelaus and when report of them had spread abroad, the populace gathered against Lysimachus, because many of the gold vessels had already been stolen. 40 Since the crowds were becoming aroused and filled with anger, Lysimachus armed about three thousand men and launched an unjust attack under the leadership of a certain Auranus, a man advanced in years and no less advanced in folly. 41 But when they became aware that Lysimachus was attacking them, some picked up stones, some blocks of wood, and others took handfuls of the ashes that were lying around and threw them in wild confusion at Lysimachus’ men. 42 As a result, they wounded many of them and killed some and put all the rest to flight; the temple robber himself they killed close by the treasury.

43 Charges were brought against Menelaus about this incident. 44 When the king came to Tyre, three men sent by the senate presented the case before him. 45 But Menelaus, already as good as beaten, promised a substantial bribe to Ptolemy son of Dorymenes to win over the king. 46 Therefore Ptolemy, taking the king aside into a colonnade as if for refreshment, induced the king to change his mind. 47 Menelaus, the cause of all the trouble, he acquitted of the charges against him, while he sentenced to death those unfortunate men, who would have been freed uncondemned, if they had pleaded even before Scythians. 48 And so those who had spoken for the city and the villages and the holy vessels quickly suffered the unjust penalty. 49 Therefore even the Tyrians, showing their hatred of the crime, provided magnificently for their funeral. 50 But Menelaus, because of the greed of those in power, remained in office, growing in wickedness, having become the chief plotter against his compatriots.

5 About this time Antiochus made his second invasion of Egypt. 2 And it happened that, for almost forty days, there appeared over all the city golden-clad cavalry charging through the air, in companies fully armed with lances and drawn daggers—3 troops of cavalry drawn up, attacks and counterattacks made on this side and on that, brandishing of shields, massing of spears, hurling of missiles, the flash of golden trappings and armor of all kinds. 4 Therefore everyone prayed that the apparition might prove to have been a good omen.

5 When a false rumor arose that Antiochus was dead, Jason took no fewer than a thousand men and suddenly made an assault on the city. When the troops on the wall had been forced back and at last the city was being taken, Menelaus took refuge in the acropolis. 6 But Jason kept relentlessly slaughtering his compatriots, not realizing that success at the cost of one’s kindred is the greatest misfortune but imagining that he was setting up trophies of victory over enemies and not over compatriots. 7 He did not, however, gain control of the government; in the end he got only disgrace from his conspiracy and fled again into the Ammanitis. 8 Finally he met a miserable end. Accused before

<confined = Ha>
Aretas the ruler of the Arabs, fleeing from city to city, pursued by everyone, hated as a rebel against the laws and abhorred as the executioner of his country and his compatriots, he was cast ashore in Egypt. 9 There he, who had driven many from their own country into exile, died in exile, having embarked to go to the Spartans in hope of finding protection because of their kinship. 10 He who had cast out many to lie unhurried had no one to mourn for him; he had no funeral of any sort and no place in his ancestral tomb.

11 When news of what had happened reached the king, he took it to mean that Judea was in revolt. So, raging inwardly, he left Egypt and took the city by force. 12 He commanded his soldiers to cut down relentlessly everyone they met and to kill those who went into their houses. 13 Then there were massacres of young and old, destruction of women and children, slayings of virgins and infants. 14 Within the total of three days eighty thousand were destroyed, forty thousand in hand-to-hand fighting, and as many were sold into slavery as were killed.

15 Not content with this, Antiochus dared to enter the most holy temple in all the world, guided by Menelaus, who had become a traitor both to the laws and to his country, 16 taking the sacred vessels with his polluted hands and pulling down with profane hands the votive offerings that other kings had made to enhance the glory and honor of the place. 17 Antiochus was elated in spirit and did not perceive that the Lord was angered for a little restraint, to partake of the sacrifices, and when a sign of great kindness not to let the impious alone sign of great kindness not to let the impious alone to pollute the shrine in Hierosolyma and to call it the shrine of Olympian Zeus and to call the one on Garizim the shrine of Zeus-the-Friend-of-Strangers, as the people who lived in that place had petitioned.

3 Harsh and utterly grievous was the onslaught of evil. 4 For the temple was filled with debauchery and revelling by the nations, who dallied with prostitutes and had intercourse with women within the sacred precincts, and besides brought in things for sacrifice that were unfruitful. 5 The altar was covered with abominable offerings that were forbidden by the laws. 6 People could neither keep the sabbath nor observe their ancestral feasts nor so much as confess themselves to be Judeans.

7 On the monthly celebration of the king’s birthday, the Judeans were taken, under bitter constraint, to partake of the sacrifices, and when a feast of Dionysus was celebrated, they were compelled to wear wreaths of ivy and to walk in the procession in honor of Dionysus. 8 At the suggestion of Ptolemy a vote was issued to the neighboring Greek cities that they should adopt the same policy toward the Judeans and make them partake of the sacrifices and should kill those who did not choose to change over to Greek customs. One could see, therefore, the misery that had come upon them. 10 For example, two women were brought in for having circumcised their children. They publicly paraded them around the city with their babies hanging at their breasts and then hurled them down headlong from the wall. 12 Others who had assembled in the caves nearby in order to observe the seventh day secretly were betrayed to Philip and were all burned together, because their piety kept them from defending themselves, in view of their regard for that most holy day.

12 Now I urge those who read this book not to be depressed by such calamities, but to recognize that these punishments were designed not to destroy but to discipline our people. 13 In fact, it is a sign of great kindness not to let the impious alone for long but to punish them immediately. 14 For in the case of the other nations the Lord waits pa-

\[\text{Argarizin} = \text{Ha}\]
tiently to punish them until they have reached the full measure of their sins, but he does not deal in this way with us in order that he may not take vengeance on us afterward, when our sins have reached their height. Therefore he never withdraws his mercy from us. While he disciplines us with calamities, he does not forsake his own people. Let what we have said serve as a reminder; we must go on briefly with the story.

18 Eleazaros, one of the scribes in high position, a man now advanced in age and of noble presence, was being forced to open his mouth to eat swine’s flesh. But he, welcoming death with honor rather than life with pollution, went up to the rack of his own accord, spitting out the flesh, as all ought to do who have the courage to refuse things that it is not right to taste, even for the natural love of life.

21 Those who were in charge of that unlawful sacrifice took the man aside because of their long acquaintance with him and privately urged him to bring meat of his own providing, proper for him to use, and to pretend that he was eating the flesh of the sacrificial meal that had been ordered by the king so that by doing this he might be saved from death and be treated kindly on account of his old friendship with them. But making a high resolve, worthy of his years and the dignity of his old age and the gray hairs that he had reached with distinction and his excellent bearing even from childhood, and moreover according to the holy God-given law, he declared himself quickly, telling them to send him to Hades.

24 "To pretend is not worthy of our time of life," he said, "for many of the young might suppose that Eleazaros in his ninetieth year had gone over to allophtism, and through my pretence, pose that Eleazaros in his ninetieth year had gone over to allophtism, 25 and through my pretence, I might be saved from death and be treated kindly on account of my old age, and the King of the universe will raise us up to an everlasting renewal of life, because we have died for his laws.

10 After him, the third was the victim of their sport. When it was demanded, he quickly put out his tongue and courageously stretched forth his hands and said nobly, "I got these from heaven, and because of his laws I disdain them, and from him I hope to get them back again." As a result the king himself and those with him were astonished at the young man’s spirit, for he regarded his sufferings as nothing.

13 After he too had died, they maltreated and tortured the fourth in the same way. When he was near death, he said, “It is desirable that those who die at the hands of human beings should cherish the hope God gives of being raised again by him. But for you there will be no resurrection to life!”

15 Next they brought forward the fifth and maltreated him. But he looked at him and said, “Because you have authority among human beings, though you also are mortal, you do what you please. But do not think that our people have been forsaken by God. Keep on, and see how his mighty power will torture you and your descendants!”

18 After him they brought forward the sixth. And when he was about to die, he said, "Do not

2 MAKKABEES 7–8

deceive yourself in vain. For we are suffering these things on our own account, because of our sins against our own God. Therefore astounding things have happened. 19But do not think that you will go unpunished for having tried to fight against God! 20The mother was especially admirable and worthy of honorable memory. Although she saw her seven sons perish within the course of a single day, she bore it with good courage because of her hope in the Lord. 21She encouraged each of them in their ancestral language. Filled with a noble spirit, she reinforced her woman’s reasoning with a man’s courage and said to them, “I do not know how you came into being in my womb. It was not I who gave you life and breath, nor I who set in order the elements within each of you. 22Therefore the Creator of the world, who shaped the origin of man and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws.”

23Antiochus felt that he was being treated with contempt, and he was suspicious of her respectful tone. The youngest brother being still alive, Antiochus not only appealed to him in words but also promised with oaths that he would make him rich and enviable, if he would turn from his ancestral ways, and that he would take him for his Friend and entrust him with public affairs. 24Since the young man would not listen to him at all, the king called the mother to him and urged her to advise the youth to save himself. 25After much urging on his part, she undertook to persuade her son. 26But, leaning close to him, she spoke in their ancestral language as follows, deriding the cruel tyrant: “My son, have pity on me. I spoke in their ancestral language as follows, derid-
ing the cruel tyrant: “My son, have pity on me. I said, ‘What are you waiting for? I will not obey the king’s ordinance, but I obey the ordinance of the law that was given to our fathers through Moyses. 27But, leaning close to him, she taken care of you. 28I implore you, my child, to be reconciled with your own slaves. 29You must make them out of things that existed. And in the same way the human race came into being. 30While she was still speaking, the young man said, “What are you waiting for? I will not obey the king’s ordinance, but I obey the ordinance of the law that was given to our fathers through Moyses. 31But you, who have contrived all sorts of evil against the Hebrews, will certainly not escape the hands of God. 32For we are suffering because of our own sins. 33And if our living Lord is angry for a little while, to rebuke and discipline us, he will again be reconciled with his own slaves. 34But you, unholy wretch, you most defiled of all mortals, do not be elated in vain and puffed up by uncertain hopes, when you raise your hand against the children of heaven. 35You have not yet escaped the judgment of the Almighty, all-seeing God. 36For our brothers, after enduring a brief suffering, have fallen heir to everlasting life under the power of a divine covenant, but you, by the judgment of God, will receive just punishment for your arrogance. 37I, like my brothers, give up body and life for our ancestral laws, appealing to God to show mercy soon to our nation and by torments and plagues to make you acknowledge that he alone is God 38and through me and my brothers to bring to an end the wrath of the Almighty that has justly fallen on our whole nation.”

39The king fell into a rage and handled him worse than the others, being exasperated at his scorn. 40So he died in his integrity, putting his whole trust in the Lord.

41Last of all, the mother died, after her sons. 42Let this be enough, then, about the eating of sacrifices and the extreme tortures.

8Meanwhile Loudas, who was also called Makkabaivs, and his companions secretly entered the villages and summoned their kindred and enlisted those who had continued in the Judean faith, and so they gathered about six thousand. 2They implored the Lord to look upon the people who were oppressed by all and to have pity on the shrine that had been profaned by the impious, 3to have mercy on the city that was being destroyed and about to be leveled to the ground and to hearken to the blood that cried out to him, 4to remember also the lawless slaughter of the innocent babies and the blasphemies committed against his name and to show his hatred of evil.

5As soon as Makkabaivs got his army organized, he became insuperable for the nations, for the wrath of the Lord had turned to mercy. 6Coming without warning, he would set fire to towns and villages. He captured strategic positions and put to flight not a few of the enemy. 7He found the nights most advantageous for such attacks. And talk of his valor spread everywhere.

8When Philip saw that the man was gaining ground little by little and that he was pushing ahead with more frequent successes, he wrote to Ptolemy, the governor of Coele-Syria and Phoeni-
cia, to come to the aid of the king’s government. 9Then Ptolemy promptly appointed Nicanor son of Patroclus, one of the king’s chief Friends, and sent him, in command of no fewer than twenty thousand nations of all races, to wipe out the whole race of Judea. He associated with him Gor-
gias, a general and a man of experience in military service. 10Nicanor determined to make up for the king the tribute due to the Romans, two thousand talents, by selling the captured Judeans into slavery. 11So he immediately sent to the towns on the seacoast, inviting them to buy Judean slaves and promising to hand over ninety slaves for a talent, not expecting the judgment from the Almighty that was about to overtake him.

12Word came to Loudas concerning Nicanor’s invasion, and when he told his companions of the arrival of the army, 13those who were cowardly and distrustful of God’s justice ran off and got away.
14 Others sold all their remaining property and at the same time implored the Lord to rescue those who had been sold by the ungodly Nicanor before he ever met them. 15 If not for their own sake, then for the sake of the covenants made with their fathers and because he had called them by his holy and glorious name. 16 But Makkabaios gathered his forces together, to the number six thousand, and exhorted them not to be frightened by the enemy and not to fear the great multitude of nations, who were wickedly coming against them, but to fight nobly. 17 Keeping before their eyes the outrage that they had lawlessly committed against the holy place and the torture of the derided city and, besides, the destruction of the ancestral polity. 18 For they trust to arms and acts of daring,” he said, “but we trust in the Almighty God, who is able with a single nod to strike down those who are coming against us and even, if necessary, the whole world.” 19 Moreover, he told them of the occasions when help came to their ancestors; how, in the time of Sennacherim, when one hundred and eighty-five thousand perished, and the time of Sennacherim, when one hundred and twenty thousand were pressed for time. 20 and the eight thousand, by the help that came to them in all, along with four thousand Macedonians; yet when the Macedonians were at a loss, the eight thousand, by the help that came to them from heaven, destroyed one hundred twenty thousand Galatians and took a great amount of booty. 21 With these words he filled them with courage and made them ready to die for the laws and the fatherland; then he divided his army into four parts. 22 He appointed his brothers also, Simon and Iosepos and Ionathan, as leaders of each division, putting fifteen hundred men under each. 23 Besides, he appointed Eleazaros to read aloud from the holy book and gave the watchword, “Divine Help”; then, leading the first maniple himself, he joined battle with Nicanor. 24 With the Almighty as their ally, they killed more than nine thousand of the enemy and wounded and disabled most of Nicanor’s army and forced them all to flee. 25 They captured the money of those who had come to buy them as slaves. After pursuing them for quite some time, they returned because they were pressed for time. 26 It was the day before the sabbath, and for that reason they did not continue their pursuit. 27 When they had gathered their own arms together and had stripped the arms off their enemies, they kept the sabbath, giving great praise and acknowledgment to the Lord, who had preserved them until this day and allotted it to them as the beginning of mercy. 28 After the sabbath, they gave some of the spoils to those who had been tortured and to the widows and orphans and distributed the rest among themselves and their children. 29 When they had done this, they made common supplication and implored the merciful Lord to be wholly reconciled with his slaves. 30 In encounters with the forces of Timothy and Bacchides they killed more than twenty thousand of them and very easily got possession of some exceedingly high strongholds, and they divided a very large amount of spoils, giving to those who had been tortured and to the orphans and widows and also to the aged shares equal to their own. 31 Having gathered their armor together, and they carefully stored all of them in strategic places; the rest of the spoils they carried to Hierosolyma. 32 They killed the commander of Timothy’s forces, a most wicked man, and one who had greatly troubled the Judeans. 33 While they were celebrating the victory in the fatherland, they burned those who had set fire to the sacred gates and Callisthene, who had fled into one little house; so these received the proper reward for their impiety. 34 The thrice-accursed Nicanor, who had brought the thousand merchants to buy the Judeans, having been humbled with the help of the Lord by opponents whom he regarded as of the least account, took off his splendid uniform and made his way alone like a runaway slave through the interior and reached Antioch, having succeeded chiefly in the destruction of his army! 35 So he who had taken it upon himself to secure tribute for the Romans by the capture of the people of Hierosolyma proclaimed that the Judeans had a defender and that therefore the Judeans were invulnerable, because they followed the laws ordained by him. 9 About that time, as it happened, Antiochus had retreated in disorder from the region of Persia. 2 He had entered the city called Persepolis and attempted to rob the temples and control the city. Therefore the people rushed to the rescue with arms and put him to flight, and it happened that Antiochus, having been put to flight by the inhabitants, beat a shameful retreat. 3 While he was in Ecbatana, news came to him of what had happened to Nicanor and the forces of Timothy. 4 Transported with rage, he conceived the idea of turning upon the Judeans the injury done by those who had put him to flight; so he instructed his charioteer to drive without stopping until he completed the journey. But the judgment of heaven rode with him! For in his arrogance he said, “When I get there I will make Hierosolyma a cemetery of Judeans.” 5 But the all-seeing Lord, the God of Israel, struck him with an incurable and invisible blow. As soon as he stopped speaking he was seized with a pain in his bowels for which there was no relief, and with sharp internal tortures—and that very justly, for he had tortured the bowels of others with many and strange inflictions. 7 Yet he did not in any way stop his insolence but was even more filled with arrogance, breathing fire in his rage against the Judeans and giving orders to speed up the journey. And so it came about that he fell out of his chariot as it was rushing along and that, through the grievous fall, all the limbs of the body were racked. 8 Thus he, who only a little while before had thought in his superhuman arrogance that he could command the waves of the sea and had imagined that he could weigh the high moun-
tains in a balance, was brought down to earth and carried in a litter, making the power of God manifest to all, so that worms broke out of the unbeliever's eyes, and while he was still living in anguish and pain, his flesh rotted away, and because of his stench the whole army felt revulsion at the decay. Because of the unbearable oppressiveness of the stench no one was able to carry the man who a little while before had thought that he could touch the stars of heaven. Then it was that, broken in spirit, he began to lose much of his arrogance and to come to his senses under the divine scourge, for he was tortured with pain every moment. And when he could not endure his own stench, he uttered these words, "It is right to be subject to God and that a mortal should not think haughtily."

13 Then the abominable fellow made a vow to the Lord, who would no longer have mercy on him, stating that the holy city, which he had been hurrying to level to the ground and to make a cemetery, was now declaring to be free. And the Judeans, whom he had not considered worthy even of a grave but had planned to throw out with their children for the wild animals and for the birds to eat, he would make, all of them, equal to citizens of Athens, and the holy shrine, which he had formerly plundered, he would adorn with the finest offerings, and all the holy vessels he would give back many times over, and the expenses incurred for the sacrifices he would provide from his own revenues, and in addition to all this he also would become a Judean and would visit every inhabited place to proclaim the power of God. But when his sufferings did not in any way abate, for the just judgment of God had justly come upon him, he gave up all hope for himself and wrote to the Judeans the following letter in the form of a supplication. This was its content:

19 "To his worthy Judean citizens, Antiochus, their king and general, sends hearty greetings and good wishes for their health and prosperity. If you and your children are well and your affairs are as you wish, I profess very great thanks to God, having my hope in heaven. As for me, I was weakly disposed, but I remember with affection the days of my youth when my heart was set on eradicating the abominable policies of the Jews, and now that I am old, I wish that the Lord would grant me the power to retrieve my former zeal for the advancement of your good government."

10 Now Makkabaios and his followers, the Lord leading them on, recovered the temple and the city; they tore down the altars that had been built in the public square by the allophyles and also destroyed the sacred precincts. And having purified the shrine, they made another altar of sacrifice; then, igniting flint stones and taking fire out of them, they offered sacrifices, after a lapse of two years, and they offered incense and put up lamps and set out the presentation of the loaves. When they had done this, they fell prostrate and implored the Lord that they might never again fall into such misfortunes, but that, if they should ever sin, they might be disciplined by him with forbearance and not be handed over to blasphemous and barbarous nations. It happened that on the same day on which the shrine had been profaned by allophyles the purification of the shrine took place, that is, on the twenty-fifth day of the same month, which was Chaseleu. They celebrated it for eight days with rejoicing, in the manner of coverts, remembering how not long before, during the feast of tents, they had been inhabiting the mountains and caves like wild animals. Therefore, carrying ivy-wreathed wands and beautiful branches and also fronds of palm, they offered hymns of thanksgiving to him who had given success to the purifying of his own holy place. They decreed by public ordinance and by vote that the whole nation of the Judeans should observe these days every year.

9 Such then was the end of Antiochus, who was called Epiphanes.

28 So the murderer and blasphemer, having endured the most intense suffering, such as he had inflicted on others, came to the end of his life by a most pitiable fate among the mountains in a strange land. And Philip, who had been brought up with him, took his body home; then, fearing the son of Antiochus, he withdrew to Ptolemy Philometor in Egypt.
tain peaceful relations with them. 13 As a result he was accused before Eupator by the king's Friends. He heard himself called a traitor at every turn, because he had abandoned Cyprus, which Philometer had entrusted to him, and had gone over to Antiochus Epiphanes. Unable to execute his noble office honorably, he took poison and ended his life.

14 When Gorgias became governor of the region, he maintained mercenaries, and at every turn kept attacking the Judeans. 15 Besides this, the Idumeans, too, who had control of strategic strongholds, were harassing the Judeans: they received those who were banished from Hierosolyma and endeavored to keep up the war. 16 But Makkabaios and his forces, after making solemn supplication and imploring God to fight on their side, moved towards the strongholds of the Idumeans. 17 Attacking them vigorously, they gained possession of the places and beat off all who fought upon the wall and slaughtered those whom they encountered, killing no fewer than twenty thousand.

18 When at least nine thousand took refuge in two fortified towers exceedingly well equipped to withstand a siege, 19 Makkabaios left Simon and Iosepos and also Zakchaoi and his troops, a force sufficient to besiege them, and he himself set off for places where he was more urgently needed. 20 But those with Simon, who were money-hungry, were bribed with silver by some of those who were in the towers, and on receiving seventy thousand drachmas, let some of them slip away. 21 When word of what had happened came to Makkabaios, he gathered the leaders of the people and accused these men of having sold their kindred for money by setting free those who were hostile to them. 22 Then he killed these men who had turned traitor and immediately captured the two towers. 23 Having success at arms in everything he undertook, he destroyed more than twenty thousand in the two strongholds.

24 Now Timothy, who had been defeated by the Judeans before, having gathered a tremendous force of mercenaries and having collected the cavalry from Asia in no small number, came on, intending to take Judea by storm. 25 As he drew near, Makkabaios and his men sprinkled dust on their heads and girded their loins with sackcloth in supplication to God, and 26 falling down at the foot of the altar, they implored him to be gracious to them, and he himself set off for places where he was more urgently needed. 27 But those with Simon, who were money-hungry, were bribed with silver by some of those who were in the towers, and on receiving seventy thousand drachmas, let some of them slip away. 28 When word of what had happened came to Makkabaios, he gathered the leaders of the people and accused these men of having sold their kindred for money by setting free those who were hostile to them. 29 But those with Simon, who were money-hungry, were bribed with silver by some of those who were in the towers, and on receiving seventy thousand drachmas, let some of them slip away. 30 When word of what had happened came to Makkabaios, he gathered the leaders of the people and accused these men of having sold their kindred for money by setting free those who were hostile to them. 31 They seized those who were banished from Hierosolyma and set fire to the towers; they kindled fires and burned the blasphemers alive. Others broke open the gates and let in the rest of the force, and they captured the city. 32 They killed Timothy, who was hiding in a cistern, and his brother Chareas and Apollonides. 33 When they had accomplished these things, with hymns and thanksgivings they blessed the Lord who shows great kindness to Israel and gives them the victory.

11 Very soon after this, Lysias, the king's guardian and kinsman, who was in charge of the government, being vexed at what had happened, gathered about eighty thousand infantry and all his cavalry and came against the Judeans. He intended to make the city a home for Greeks and to levy tribute on the temple as he did on the other sacred precincts of the nations and to put up the high priesthood for sale every year. 3 He took no account whatever of the power of God but was elated with his ten thousands of infantry and his thousands of cavalry and his eighty elephants. 5 In invading Judea, he approached Baithsoura, which was a fortified place about five stadia from Hierosolyma, and pressed it hard.

6 When Makkabaios and his men heard that he was besieging the strongholds, they prayed to the Lord, together with the masses, with lamentations and tears, to send a good angel to save Israel. 3 Makkabaios himself was the first to take up arms, and he urged the others to run the risk, together with him, of aiding their brothers. Then they eagerly rushed off together. 8 And there, while they were near Hierosolyma, a horseman appeared as their leader, in a white garment, brandishing weapons of gold. Together they all praised the merciful God and were strengthened in spirit, ready to assail not only humans but also the wildest animals or walls of iron. 10 They advanced in battle order, having their heavily alloyed, for the Lord had mercy on them. 11 They hurled themselves like lions against the enemy and

aGk 1 stadion = 200 meters
laid low eleven thousand of them and sixteen hundred cavalry and forced all the rest to flee. Most of them were preserved wounded and naked, and Lysias himself escaped by disgraceful flight.

13 As he was not without intelligence, he pondered over the defeat that had befallen him and realized that the Hebrews were invincible, because the mighty God fought on their side. So he sent to him and persuaded them to agree to all just conditions, since he would persuade the king, constraining him to be their friend. Makkabaios, having regard for the common good, agreed to all that Lysias urged. For the king granted every request which Makkabaios delivered to Lysias in writing concerning the Judeans.

16 The letters written to the Judeans by Lysias were to this effect:

17 Lysias to the multitude of the Judeans, greetings. Ioannes and Abessalom, who were sent by you, have delivered your petition copied below and have implored about the matters indicated in it. I have informed the king of everything that needed to be brought before him, and he has agreed to what was possible. If you will maintain your goodwill toward the government, I will endeavour in the future to help promote your welfare. And concerning details, I have commanded these men and my members of staff to confer with you. Farewell. The one hundred forty-eighth year, Dioscorinthius twenty-fourth.

18 The king's letter ran thus:

"King Antiochus to his brother Lysias, greetings. Now that our father has gone on to the gods, we, our brother Menelaus, and his men, sheep and cattle and to help them in other ways. As he was not without intelligence, he pondered over the defeat that had befallen him and realized that the Hebrews were invincible, because the mighty God fought on their side. So he sent to him and persuaded them to agree to all just conditions, since he would persuade the king, constraining him to be their friend. Makkabaios, having regard for the common good, agreed to all that Lysias urged. For the king granted every request which Makkabaios delivered to Lysias in writing concerning the Judeans.

16 The letters written to the Judeans by Lysias were to this effect:

17 Lysias to the multitude of the Judeans, greetings. Ioannes and Abessalom, who were sent by you, have delivered your petition copied below and have implored about the matters indicated in it. I have informed the king of everything that needed to be brought before him, and he has agreed to what was possible. If you will maintain your goodwill toward the government, I will endeavour in the future to help promote your welfare. And concerning details, I have commanded these men and my members of staff to confer with you. Farewell. The one hundred forty-eighth year, Dioscorinthius twenty-fourth."

22 The king's letter ran thus:

"King Antiochus to his brother Lysias, greetings. Now that our father has gone on to the gods, we, desiring that the subjects of the kingdom be undisturbed in caring for their own affairs, hearing that the Judeans do not consent to our father's change to Greek customs but prefer their own way of living and implore that their own precepts be allowed them, thus choosing that this nation also may live quietly and in peace. You will do well, therefore, to send word to them and give them pledges of friendship so that they may know our policy and be of good cheer and turn happily to the conduct of their own affairs."

27 To the nation the king's letter was as follows:

"King Antiochus to the senate of the Judeans and to the other Judeans, greetings. If you are well, it is as we desire. We also are in good health. Menelaus has informed us that you wish to return and look after your own affairs. Therefore those who go home by the thirtieth of Xanthikos will have our pledge of friendship and safe conduct for the Judeans to enjoy their own way of living and laws, just as formerly, and none of them shall be molested in any way for errors made through ignorance. And I have also sent Menelaus to encourage you. Farewell. The one hundred forty-eighth year, Xanthikos fifteenth."

34 The Romans also sent them a letter, which read thus:

"Quintus Memmius, Titus Manius, envoys of the Romans, to the people of the Judeans, greetings. With regard to what Lysias the Kinsman of the king has granted you, we also give consent. But as to the matters that he decided are to be referred to the king: Having considered them, send someone immediately so that we can outline how it would be appropriate for you, since we are on our way to Antioch. Therefore make haste and send messengers so that we, too, may get to know what your viewpoint is. Farewell. The one hundred forty-eighth year, Xanthikos fifteenth."

12 When these agreements had been reached, Lysias departed on his way to the king, and the Judeans went about their farming.

2 But some of the local governors, Timothy and Apollonius son of Gennaios, as well as Hieronymos and Demophon, in addition to these Nicanor the governor of Cyprus, would not let them live quietly and in peace. And the Joppites did so ungodly a deed as this: they invited the Judeans who lived among them to embark, with their wives and children, on boats that they had provided; as though there were no ill will towards them, and this was done by public vote of the city. When they accepted, because they wished to live peaceably and suspected nothing, they drowned them as soon as they had gone out to sea, at least two hundred. When loudas heard of the abomination inflicted on his compatriots, he gave orders to his men and, calling upon God the righteous judge, attacked the murderers of his kindred. He set fire to the harbor by night, burned the boats and massacred those who had taken refuge there. Then, because the town was shut in its walls, he withdrew, intending to come again and root out the whole community of the Joppites. But learning that the people in Jamnia, too, meant in the same way to wipe out the Judeans who were living among them, he attacked the Jamnites by night and set fire to the harbor and the fleet so that the gleam of the light was seen in Hierosolyma, two hundred and forty stadia distant.

10 When they had gone nine stadia from there, on their march against Timothy, Arabs attacked him, no fewer than five thousand with five hundred cavalry. After a hard fight, loudas' men, with God's help, were successful, and the nomads, being defeated, implored loudas to grant them pledges of friendship, promising to give loudas and his men sheep and cattle and to help them in other ways. Loudas, realizing that they might indeed be useful in many ways, agreed to make peace with them, and after receiving his pledges, they went back to their tents.

13 He also attacked a certain town that was strongly fortified with earthen ramparts and enclosed by walls and inhabited by all sorts of nations. Its name was Kaspin. Those who were within, relying on the strength of the walls and on their supply of provisions, behaved most insolent-

---

a Gk 1 stadion = 200 meters  b Gk uncertain = Ha
ly toward Ioudas’ men, railing at them and even blaspheming and saying what is not lawful. 15But Ioudas’ men, invoking the great sovereign of the world, who without battering-rams or engines of war overthrew Jericho in the days of Jesous, rushed upon the walls like wild animals and 16took the town by the will of God and committed innumerable slaughters so that the adjoining lake, two stadia wide, appeared to be irrigated and filled up with blood.

17 When they had gone seven hundred and fifty stadia from there, they came to the fortification, to the Judeans who are called Toubiaeni. 18They did not find Timothy in that region, however, for he had by then left the region without accomplishing anything, but a garrison, exceedingly strong, left behind by him in one place. 19Dositheus and Sosipatros, from among the leaders who were with Makkabaios, marched out and destroyed those who had been left behind by Timothy in the stronghold, more than ten thousand men. 20But Makkabaios arranged the army that was with him in cohorts and set men in command of the divisions and hurried after Timothy, who had with him one hundred twenty thousand infantry and two thousand five hundred cavalry. 21When he learned of the approach of Ioudas, Timothy sent off the women and the children and also the other members of the household to a place called Karnion, for that place was hard to besiege and difficult of access because of the narrowness of all the approaches. 22But when Ioudas’ first division appeared and terror and fear came over the enemies at the manifestation to them of him who sees all things, in their flight they rushed headlong in every direction so that often they were injured by their own men and pierced by the points of their own rapiers. 23Ioudas pressed the pursuit with the utmost vigor, putting the sinners to the sword, and destroyed as many as thirty thousand.

24 Timothy himself fell into the hands of Dositheus and Sosipatros and their men and with great guile he implored them to let him go in safety, because he held the parents of most of them and the brothers of some to whom no consideration would otherwise be shown. 25And when with many words he had confirmed his solemn promise to restore them unharmed, they let him go, for many words he had confirmed his solemn promise. 26Then Ioudas marched against Karnion and the temple of Atargatis and slaughtered twenty-five thousand people. 27After the rout and destruction of these, he marched also against Ephron, a fortified town where multitudes of people of all nationalities lived. Stalwart young men took their stand before the walls and made a vigorous defence, and great stores of war engines and missiles were there. 28But the Judeans called upon the sovereign, who with power shatters the might of his enemies, and they got the town into their hands and killed as many as twenty-five thousand of those who were in it.

29 Setting out from there, they hastened to Scythopolis, which is six hundred stadia from Hierosolyma. 30But when the Judeans who lived there bore witness to the goodwill that the people of Scythopolis had towards them and their courtesy towards them in times of misfortune, 31they thanked them and exhorted them to be well disposed to their race in the future also and went up to Hierosolyma, as the feast of weeks was close at hand.

32 After the feast called Pentecost, they hurried against Gorgias, the governor of Idumea. 33He came out with three thousand infantry and four hundred cavalry. 34When they joined battle, it happened that a few of the Judeans fell. 35But a certain Dositheus, one of Bakenor’s men, who was on horseback and was a strong man, caught hold of Gorgias and, grasping his cloak, was dragging him off mightily. And while he wanted to take the accursed alive, one of the Thracian cavalry bore down on him and broke his shoulder, and Gorgias escaped to Marisa.

36 As Esdris and his men had been fighting for a long time and were weary, Ioudas called upon the Lord to show himself their ally and leader in the battle. 37In their ancestral language he raised the battle cry with hymns; then he charged against Gorgias’ troops when they were not expecting it and put them to flight.

38 Then Ioudas assembled his army and went to the city of Odollam. As the seventh day was coming on, they purified themselves according to the custom and kept the sabbath there.

39 On the next day, when the need for it had arisen, Ioudas’ men went to recover the bodies of those fallen earlier and to bring them back to lie with their kindred in their ancestral sepulchres. 40Then under the tunic of each one of the dead they found sacred tokens of the idols of Jamnia, which the law forbids the Judeans to wear. And it became clear to all that this was the reason these men had fallen. 41So they all blessed the ways of the Lord, the righteous judge, who makes visible the things that are hidden, and they turned to supplication, imploring that the sin that had been committed might be wholly blotted out. The noble Ioudas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened as the result of the sin of those who had fallen. 42He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Hierosolyma to provide for a sin offering. In doing this he acted very well and honorably, taking account of the resurrection. 43For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. 44But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead so that they might be delivered from their sin.

---

aGk 1 stadion = 200 meters  bOr Charax  cin it = Ha  d/Tr = Ha
In the one hundred forty-ninth year word came to Louchas and his men that Antiochus Eupator was coming with great numbers of soldiers against Judea, and with him Lysias, the guardian and chancellor, also a Greek force of one hundred ten thousand infantry, five thousand three hundred cavalry, twenty-two elephants and three hundred chariots bearing scythes.

3 Menelaus also joined them and with much hypocrisy urged Antiochus on, not to save the fatherland but because he thought that he would be established in government. But the King of kings aroused the anger of Antiochus against the sinner, and when Lysias informed him that this man was the originator of all the trouble, he ordered them to take him to Beroea and to put him to death by the method that is customary in that place. For there is a tower there, fifty cubits high, full of ashes, and it has a rim running around it that on all sides inclines precipitously into the ashes. There they all push to destruction anyone who is guilty of temple robbery or has committed an excess of other evils. By such a fate it came about that Menelaus the lawbreaker died without even burial in the earth, and this was eminently just; because he had committed many sins against the altar whose fire and ashes were holy, he met his death in ashes.

The king, who had become barbarous in his thinking, was coming to show the Judeans the worst things amongst those that had happened in his father’s time. But when Louchas heard of this, he ordered the crowd to call upon the Lord day and night, now if ever to help those who were on the point of being deprived of the law and their country and the holy temple and not to allow the people who had just begun to revive a little to fall into the hands of the blasphemous nations. He gave his troops the watchword, “Divine Victory,” and with those young men judged best, he attacked the king’s pavilion near Modein, and stabbed the lead elephant and its rider to death. In the end they filled the camp with terror and withdrew in triumph. This happened just as day was dawning, because the Lord’s shelter helped him.

The king, having had a taste of the daring of the Judeans, was turned back, attacked again, was defeated. Louchas kept sending in to those inside whatever was necessary. But Rhodokos, a man from the ranks of the Judeans, gave secret information to the enemy; he was sought for and caught and put in prison. The king negotiated a second time with the people in Baithsoura, gave pledges, received theirs, withdrew, attacked Louchas and his men, was defeated; he got word that Philip, who had been left in charge of the government in Antioch, had revolted; he was perturbed, called in the Judeans, yielded and swore to observe all their rights, settled with them and offered sacrifice, honored the shrine and showed generosity to the place. He received Makkabaios, left Hegemonides as governor from Ptolemais to Gerar and went to Ptolemais. The people of Ptolemais were indignant over the treaties. In fact, they were so furious that they wanted to annul their terms. Lysias took the rostrum, made the defense to the best of his ability, convinced them, appeased them, gained their goodwill and set out for Antioch. This is how the king’s attack and withdrawal turned out.

Three years later, word came to Louchas and his men that Demetrius son of Seleucus had sailed into the harbor of Tripolis with a strong army and a fleet and had taken possession of the country, having made away with Antiochus and his guardian Lysias.

Now a certain Alcimus, who had formerly been high priest but had willfully defiled himself in the times of separation, realized that there was no way for him to be safe or to have access again to the holy altar and went to King Demetrius in about the one hundred fifty-first year, presenting to him a crown of gold and a palm and, besides these, some of the customary olive branches from the temple. During that day he kept quiet, but he seized the right moment for his own folly when he was invited by Demetrius to a meeting of the council and was asked in what condition and counsel the Judeans were he replied to this:

“Those of the Judeans who are called Hasideans, whose leader is Louchas Makkabaios, are keeping up war and stirring up sedition and will not let the kingdom attain stability. Therefore I have been deprived of my ancestral glory— I mean the high priesthood—and have now come here, first because I am genuinely concerned for the interests of the king, second because I have regard also for my compatriots. For through the folly of those whom I have mentioned earlier our whole people are now in no small misfortune.

Since you are acquainted, O king, with the details of this matter, may it please you to take thought for our country and our hard-pressed people as is commensurate with the affable kindness that you show to all. For as long as Louchas lives, it is impossible for the government to find peace.”

When he had said this, the rest of the king’s
Friends, who were hostile to Ioudas, quickly inflamed Demetrius still more. 13He immediately chose Nicanor, who was the elephantarch, appointed him governor of Judea and sent him off with commands to do away with Ioudas, to scatter those with him, yet to install Alcimus as high priest of the greatest temple. 14And the nations throughout Judea, who had fled before Ioudas, met Nicanor in flocks, thinking that the misfortunes and calamities of the Judeans would mean prosperity for themselves.

15 When the Judeans heard of Nicanor’s coming and the gathering of the nations, they sprinkled dust on their heads and prayed to him who established his own people forever and always upholds his own heritage by manifesting himself. 16At the leader’s order, they set out from there immediately and met them at a village called Dessau. 17Simon the brother of Ioudas had encountered Nicanor but had temporarily stumbled because of the sudden perplexity caused by the adversaries.

18 Nevertheless Nicanor, hearing of the valor of Ioudas and his troops and their courage in battle for their country, shrank from deciding the fate of Ioudas and his troops and their courage in battle; so they duly held the consultation. 21They set a day on which everyone was supposed to come to the same place by himself, and a chariot came forward from each side, and they set up seats of honor; 22Ioudas posted armed men in readiness at key places to prevent sudden treachery on the part of the enemy; so they duly held the consultation.

23 Nicanor stayed on in Hierosolyma and did not go out of the way but dismissed the flocks of people that had gathered. 24And he kept Ioudas always in his presence; he was cordially attached to the man. 25He urged him to marry and have children; so Ioudas married, settled down, shared the common life.

26 But when Alcimus noticed their goodwill for one another, he took the treaties that had been made, went to Demetrius and told him that Nicanor was disloyal to the government, since he had appointed that conspirator against his kingdom, Ioudas, to be his successor. 27The king became enraged and, provoked by the false accusations of that thoroughly depraved man, wrote to Nicanor, asserting that he was displeased with the treaties and commanding him to send Makkabaeos to Antioch as a prisoner without delay.

28 When the news came to Nicanor, he was confounded and grieved that he had to annul the agreements when the man had done no wrong. 29Since it was not possible to oppose the king, he watched for a good opportunity to accomplish this by a stratagem. 30But Makkabaeos, noticing that Nicanor was more austere in his dealings with him and conducted the customary meeting more rudely, concluded that this austerity did not spring from the best motives, gathered not a few of his men and went into hiding from Nicanor. 31When the latter became aware that he had been cleverly outmaneuvered by the man, he went to the great and holy temple while the priests were offering the customary sacrifices and commanded them to hand the man over. 32When they declared on oath that they did not know where the man was whom he wanted, 33He stretched out his right hand toward the shrine and swore this oath: “If you do not hand Ioudas over to me as a prisoner, I will level this precinct of God to the ground and tear down the altar and build here a notable temple to Dionysus.”

34 Having said this, he went away, but the priests stretched out their hands toward heaven and called upon the constant defender of our nation, in these words: 35“O Lord of all, though you have need of nothing, you were pleased that there should be a shrine for your encamping among us; 36so now, O holy One, Lord of all sanctification, keep undefiled forever this house that has been so recently purified.”

37 A certain Razis, one of the elders of Hierosolyma, was denounced to Nicanor as a man who loved his compatriots and was very well thought of and for his goodwill was called father of the Judeans. 38In former times, when there was no mingling with the nations, he had been accused of Judaism, and he had risked body and life for Judaism with all possible zeal. 39Nicanor, wishing to exhibit the enmity that he had for the Judeans, sent more than five hundred soldiers to arrest him, 40for he thought that by arresting him he would do them an injury. 41When the hordes were about to capture the tower and were forcing the door of the courtyard, they ordered that fire be brought and the doors burned. Being surrounded, he fell upon his own rapier, 42preferring to die nobly rather than to fall into the hands of sinners and suffer outrages unworthy of his noble birth. 43But in the heat of the struggle he did not hit exactly, and while the masses were now rushing in through the doorways, he courageously ran up on the wall, and in a manly manner, threw himself down into the masses. 44But as they quickly drew back, a space opened and he fell in the middle of the empty space. 45Still alive and aflame with anger, he rose, and though his blood gushed forth and his wounds were severe, he ran through the crowd and standing upon a steep rock 46with his blood already completely drained from him, he tore out his entrails, took them in both hands and hurled them at the crowd, calling upon the Lord of life and spirit to give them back to him again. This was the manner of his death.

15 When Nicanor heard that Ioudas and his troops were in the region of Samaria, he made plans to attack them with complete safety on the day of rest. 2When the Judeans who were compelled to follow him said, “By no means destroy so
sagely and barbarously but show respect for the day that has been pre-eminently honored with holiness by him who sees all things," 3 the thrice-accursed wretch asked if there were a sovereign in heaven who had ordered the keeping of the sabbath day. 4 When they declared, "It is the living Lord himself, the sovereign in heaven, who ordered us to observe the seventh day," 5 the other one said, "But I am a sovereign also, on earth, and I order you to take up arms and finish the king's business." Nevertheless, he did not succeed in carrying out his abominable design.

6 This Nicanor, showing off with all his boastfulness, had determined to erect a public monument of victory over Loudas and his forces. 7 But Makkabaios did not cease to trust with all confidence that he would get help from the Lord. 8 He exhorted those with him not to fear the approach of the nations but to keep in mind the former times when help had come to them from heaven and so to look for the victory that the Almighty would give them. 9 Encouraging them from the law and the prophets and reminding them also of the struggles they had accomplished, he made them the more eager. 10 When he had aroused their courage, he issued orders, at the same time pointing out the perfidy of the nations and their violation of oaths. 11 He armed each of them not so much with confidence in shields and spears as with the encouragement of good words, and he cheered them all by relating a dream, a sort of vision, which was worthy of belief.

12 What he saw was this: Onias, who had been a high priest, a beautiful and good man, of modest bearing and gentle manner, one who was well-spoken and had been trained from childhood in all that belongs to excellence, was praying with outstretched hands for the whole community of the Judeans. 13 Then in the same fashion another appeared, distinguished by his gray hair and appearance, and of marvelous and most glorious dignity. 14 And Onias spoke, saying, "This man is the one who loves his brothers, who prays much for the people and the holy city—Jeremias, the prophet of God." 15 Jeremias stretched out his right hand and gave to Loudas a golden sword, and as he gave it he addressed him as follows: 16 "Take the holy sword as a gift from God with which you will strike down your adversaries."

17 Encouraged by the words of Loudas, so noble and so effective in arousing valor and awaking courage in the souls of the young, they determined not to encamp but to attack bravely and to decide the matter by fighting hand to hand with all courage, because the city and the holy things and the temple were in danger. 18 Their concern for wives and children and also for brothers and relatives lay upon them less heavily; their greatest and first fear was for the consecrated shrine. 19 And those who were left behind in the city were in no small anxiety, being troubled over the attack in the open country.

20 When all were already looking forward to the imminent confrontation and the enemy was already coming near with the army drawn up in battle-order, the animals strategically stationed and the cavalry deployed on the flanks, 21 Makkabaios, observing the masses present and the varied supply of arms and the savagery of the elephants, stretched out his hands toward heaven and called upon the Lord who works wonders because he knew that it is not by arms, but as it seems good to God that he procures victory for those who are worthy. 22 He called upon him in this manner: "O Master, you sent your angel in the time of King Hezekias of Judea, and he killed fully one hundred eighty-five thousand in the camp of Sennacherib. 23 So now, O Sovereign of the heavens, send a good angel before us to inspire terror and trembling. 24 By the might of your arm may those who come with blasphemy against your holy people be struck down." With these words he ended.

25 Nicanor and his troops advanced with trumpets and battle cries, 26 but Loudas and his troops met the enemy with invocation and prayers. 27 So, fighting with their hands and praying to God in their hearts, they laid low no less than thirty-five thousand and were greatly gladdened by God’s manifestation. 28 When the action was over and they were leaving with joy, they recognized Nicanor, lying dead, in full armor. 29 Then there was shouting and tumult, and they blessed the sovereign in the language of the fathers. 30 Then the man who was ever in body and soul the defender of his people, the man who maintained his youthful goodwill toward his compatriots, ordered them to cut off Nicanor’s head and his hand with his shoulder and carry them to Hierosolyma. 31 When he arrived there and had called his compatriots together and stationed the priests before the altar, he sent for those who were in the citadel. 32 He showed them the vile Nicanor’s head and that profane man’s arm, which he had boastfully stretched out against the holy house of the Almighty 33 and, cutting out the tongue of the ungodly Nicanor, commanded it to be fed piecemeal to the birds and the rewards of his folly to be hung opposite the shrine. 34 And they all offered praise to heaven, blessed the manifest Lord, saying, "Blessed is he who has kept his own place undefiled!" 35 Loudas fastened Nicanor’s head to the citadel, visible to all and an obvious sign of the help of the Lord. 36 And they all decreed by public vote never to let this day go unobserved but to have the thirteenth day of the twelfth month, which is called Adar in the Syrian language, marked, the day before Mardochoais’ day.

37 This is how it went with Nicanor, and from that time the city has been ruled by the Hebrews. So I myself will here bring my story to a halt.

38 If it is well written and elegantly dispositioned, that is what I myself desired; if it is poorly done and mediocre, that was all I could manage.

39 For just as it is harmful to drink wine alone or, again, to drink water alone, while wine mixed with water produces a delightful taste, so also the style of the story delights the ears of those who read the composition. And here will be the end.
3 MAKKABEES

TO THE READER

Edition of the Greek Text

NETS has justly been described as the Göttingen Septuagint in English form, for this is true in two senses. Just as the Göttingen editor aims to recover the earliest form of the Greek through text critical means, NETS set itself the task of producing a translation of the text as it left the hands of its respective translator or author. Each book in the corpus is therefore based on the best available critical edition, which invariably means the Göttingen edition, where one is available. We may thus speak of an English Göttingen in this more literal sense as well.

For this translation, I have adhered as a rule to the fine edition of Robert Hanhart, Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum IX.3: Maccabaeorum liber III (Göttingen: Vandenhoeck & Ruprecht, 1980), departing only twice. The text of 3 Makkabees is on the whole well preserved and presents few serious difficulties. Of the great uncialss, it occurs only in Alexandrinus, but critical leverage is forthcoming from Codex Venetus and numerous cursive manuscripts of the Septuagint. Within the manuscript tradition there are significant variants but no major divergences. The book is extant in a Syriac and Armenian version, though it does not appear in the Vulgate. There are no references to 3 Makkabees in the extant Jewish sources, and what few quotations of the book that come down to us from antiquity are to be found almost exclusively in Christian writers of the East.

Both of my departures from Hanhart’s edition derive from the so-called Lucianic text, which, admittedly, is somewhat less than reliable. The first is due primarily to literary considerations. Quite simply, I elected to restore 2.1 to the text, which ascribes to the high priest Simon the prayer before the temple in Jerusalem (2.2–20), notwithstanding the fact that from a text critical perspective the verse is most readily explained as an addition. For while present in the Lucianic text, it is absent in both Alexandrinus and Venetus, and there is no obvious parablepsis to account for the omission (although with this amount of text the problem might have had more to do with the location of the verse on the page). On the other hand, 2.1 is hardly incidental to the scene. Without it, a lengthy and significant act of petitionary prayer must be attributed to a turbulent crowd, whose swelling cry is at once “painful and incessant” (1.28). This, to my knowledge, is without precedent. Rather the scene demands that a representative figure step forward and address God on behalf of the people in their hour of need. Such is the case at 3 Makkabees 6.1, where Eleazaros, “a man well known among the priests of the country,” prays for those gathered at the hippodrome as they face the elephants (6.2–15). The strong parallel drawn by the author between these two moments of national crisis and deliverance is fundamental to the dramatic structure of 3 Makkabees. So on literary grounds, there is considerable justification for including the reference to Simon at 2.1, his act of priestly intercession at the temple anticipating that of Eleazaros at the hippodrome. Yet, as I have indicated, the textual evidence would suggest that the verse is secondary. For this reason I decided to enclose 2.1 in square brackets, thereby indicating its questionable originality.

A rather different sort of problem arises at 5.31, where, in reference to the families of the king’s “Friends” (i.e., his peers), the Lucianic text has Ptolemy say, ἐσκύσασα αὐν δοψιλη θοίναυ, “this abundant feast would I have prepared (for wild beasts),” over against Alexandrinus and Venetus, which read, ἐσκύσασαν δοψιλῃ θοίναυ, “this abundant feast would they have prepared (for wild beasts).” Hanhart follows the reading of the uncialss, but in this instance it is the Lucianic text that likely attests to the original form of the Greek. For, whereas on Hanhart’s reading it remains entirely unclear just what it was they would have prepared for the beasts (since there is no content for the θοίναυ or “feast”), the Lucianic text makes ready sense. Ptolemy is saying he would that he had prepared them (i.e., rather than the Jews) as a feast for wild beasts. It is also worth noting that the text forms an iambic line and is likely to be a poetic tag, a feature that is hardly secondary. Conversely, we would not expect the author of 3 Makkabees to have produced an incoherent text. The difference between the two readings, moreover, need be nothing more than a case of haplography or dittography. I thus follow both Emmett and Hadas in translating the Lucianic reading.
PROFILE OF THE GREEK

It is customary within an introduction to 3 Makkabees to decry the author’s prose style or want thereof. I shall not entirely disappoint. At the same time, approbation must be given where it is due. The work was composed in Greek by a Jewish author steeped in his native tradition, yet one who had attained a high level of Greek literary education and who was undoubtedly a more than competent exponent of the classicizing style, which came into vogue in the late Hellenistic period. He draws upon a sizeable vocabulary, pressing into service rare and poetic words with great elan. He possesses a developed rhetorical skill. The texture and tone of his language very often suits the theme. But to a modern reader, at least, the result is hardly gratifying. The prose seems almost perversely bombastic at times, and while it must be conceded that it is no more so than that of others who indulged in the classicizing style, the fact remains that our author’s efforts are somewhat labored. Or so it appears to this reader. How it was received by his intended audience is difficult to gauge, though I suspect they too found it florid.

As I have indicated, 3 Makkabees is clearly rooted in the Hebrew literary tradition, no doubt mediated to the author through its Greek translation. The two extended petitionary prayers of Simon (2.2–20) and Eleazaros (6.2–15) both echo the characteristic phrasing of Jewish scriptural translation. For the intended audience of 3 Makkabees, this would have marked the Greek of these prayers as a sacral language befitting the priestly role of the speakers. Such a technique underscores the literary competence of the author.

THE NETS TRANSLATION OF 3 MAKKABEES

NETS has two competing objectives: firstly, to give as faithful a translation of the Greek as is possible, not only in terms of its meaning, but in terms of its mode of expression as well; secondly, to create a tool in English for the synoptic study of the Hebrew and Greek texts of the Bible. The overall aim of the translation is to capture the constitutive character of the Greek text, the incipit of its reception history, as it were. This aim is neatly realized in the so-called interlinear paradigm, which conceptualizes the relationship between the Greek text and its parent as an essentially formal one. On the assumption of interlinearity, the NETS translator attempts to capture in English the formal linguistic relationship that typically obtains between the Septuagint and its Hebrew parent. This is achieved through the use of the NRSV as a base text.

Obviously, since 3 Makkabees is an original composition, the interlinear paradigm is not applicable here. Hence my translation does not use the NRSV as a base text. Yet the broader aim of NETS, that of representing the Greek in terms of its constitutive manner of expression, is one to which I have closely adhered. Every effort has been made to reflect the linguistic features of the Greek. While it is difficult to know what a contemporary reader would have made of our author’s style, we can be confident that the effect was undoubtedly less than felicitous in places, and this have I attempted to carry over into the English. Where the Greek seems repetitious and awkwardly constructed, where it is overwrought and florid, where the author’s penchant for rare words and overwrought periods results in obscurity, this has not been smoothed over. Conversely, elegant turns of phrase and persuasive rhetorical figures, where they occur, are given their full due.

The target audience of NETS is biblically well-educated, on the assumption that such readers will have an interest in traditions other than their own. Some may even have studied the biblical languages at one point or another. With this in mind, the present translation is also intended to be of use to those who are working through the Greek text and require a companion. I have endeavored throughout to reflect the grammatical structure of the Greek to the extent that this is possible without doing violence to the English. Hence the translation is more literal than it would be if it were aimed at a popular audience. Yet this feature may prove appealing to those with no Greek at all, as it captures a little of the strangeness of a text written in accordance with literary sensibilities so very different from our own.

BIBLIOGRAPHICAL NOTE

Translation is not undertaken in a vacuum but in conversation with other readers. While my aim has been to provide a fresh translation of the Greek based squarely on the principles of NETS, I have by no means ignored the work of earlier translators. For 3 Makkabees, I have learned much from the judicious M. Hadas, The Third and Fourth Books of Maccabees (Dropsie College Edition, Jewish Apocryphal Literature; New York: Ktav Publishing House, 1976 [1953]). And, like Hadas before me, I have benefited from C. W. Emmet’s translation, in Charles, 115ff, published separately as The Third Book of Maccabees (Translations of Early Documents, Series II, Hellenistic-Jewish Texts; London: SPCK, 1918). My greatest debt of gratitude, however, is to Professor Albert Pietersma, my Doktor Vater and dear friend, who first introduced me to 3 Makkabees and has since proven my most trusted guide through the adventure of translating this fascinating text.

CAMERON BOYD-TAYLOR
Now when Philopator learned from those who had escaped that the region under his control had been taken by Antiochus, he mobilized all his forces, both infantry and cavalry, and taking along his sister Arsinoe, he set out as far as the region near Raphia, where Antiochus and his cohort were encamped. But a certain Theodotus, intent on carrying out the plot, took along the best of the Ptolemaic soldiers previously assigned to him and crossed over to Ptolemy's tent by night in order to kill him single-handed and in this way put an end to the war. But Ptolemy was taken out of harm's way by Dositheus, called the son of Drimylus, a Judean by race who later changed his customs and became estranged from his ancestral beliefs. He made some insignificant person lie in the tent, who, as it happened, received Ptolemy's punishment. A fierce battle ensued and things began to fare considerably better for Antiochus, at which point Arsinoe let down her hair and began passing through the ranks, exhorting them with wailing and tears to come to the aid of both themselves, their children and their wives, boldly promising to give each of them two minas of gold should they take that as a portent of the Sodomites, who practiced arrogance and arrogance. 2You destroyed them, a mark of all creation, holy among the holy ones, sole creator of all things and the governor of all, are a just ruler, and you judge those whose deeds are oppressed by a vile and unholy man, grown insolent with presumption and power. 3For you, the ruler, almighty, hearken unto us, who are being oppressed by a vile and unholy man, grown insolent with presumption and power. 4You destroyed those who in the past worked iniquity, among whom were also giants, who trusted in their might and arrogance. 5You consumed with fire and brimstone the Sodomites, who practiced arrogance and arrogance. 6Having prevailed against the plot, Ptolemy decided to go the round of the region near Raphia, where Antiochus and his forces, both infantry and cavalry, and the choice of all was taken by Antiochus, whom were also giants, who trusted in their might and arrogance. 7Beyond telling was the sound of the crowd's swelling cry, at once painful and incessant; for it seemed that not only the people, but even the walls and the entire edifice rang out, inasmuch as everyone would have given their lives then and there rather than see the place profaned.

11 Admiring also the good order of the temple, he set his heart on entering the shrine. 12The law was read publicly, but not even once a year. Nevertheless, he was not to be persuaded. 13He then inquired as to why it was that when he entered every other sacred precinct no one present had hindered him, and from which the place he was struck by its beauty and excellence; 14whereupon someone rashly declared that it was wrong to place any significance on it. 15"But this being the case," said he, "why shouldn't I enter either way, whether they want me to or not?" 16At that the priests in every vestments fell prostrate and began imploring the supreme God to come to their aid in the present circumstances and divert the mad impulse of one so wickedly bent on seeing it through. As they filled the temple with a cry and with their tears, those remaining in the city leapt up in a panic, uncertain as to what had happened. 18Cloistered virgins in their chambers rushed out with their mothers, sprinkled their hair with ashes and began filling the streets with weeping and groaning. 19Others who had just now dressed for their weddings abandoned the chambers appointed for the occasion, as well as the appropriate modesty, and made a mad dash through the city. 20Newborn children were left here and there by their mothers and nurses, some at home, some in the streets, as the women began crowding together blindly in the all-surpassing temple.

21 Many and varied were the petitions of those who had gathered there over what was wickedly being plotted by Ptolemy. 22Together with these people were the bolder of the citizens, those who were by no means content to see the king pressing his advantage and intent on carrying out his stated purpose. 23Their cry to rush to arms and to die boldly on behalf of the ancestral law caused absolute turmoil in the place, and it was with some difficulty that they were turned back by the council and elders and assumed the same posture of supplication as the others. 24The crowd, however, continued praying as before. 25Meanwhile, the elders who were with the king persisted in their attempts to divert his arrogant mind from the plan he had conceived. 26But he grew bold and dismissive and even now began making his approach, thinking to bring to a conclusion what he had foreseen to do. 27When those around him saw these things, they joined together with us in calling upon the one possessing all might to come to our aid at this time and not to overlook such a lawless and arrogant act. 28The law of the council and elders and assumed the same posture of supplication as the others. 29For it seemed that not only the people, but even the walls and the entire edifice rang out, inasmuch as everyone would have given their lives then and there rather than see the place profaned.

aOr arms bBone mina = 100 drachmas cOr take that as a portent dOf uncertain originality; om = Ha.
deeds, making them an example for future generations. 6You made known your power when with many and diverse punishments you tried bold Pharao, when he had enslaved your people, holy Israel, at which time you made known your great might, 7and when Pharao pursued him with chariots and a horde of troops, you inundated them with the deep sea, but those trusting in you, who are the ruler of all creation, you brought to safety.

Those also who witnessed works of your hand praised you as the almighty one. 2You, O King, when you created the boundless and immeasurable earth, you chose this city and consecrated this place for your name, though you lack nothing, and you distinguished it with your glorious manifestation, by establishing it for the glory of your great and honored name. 10Out of love for the house of Israel, you promised that if ever there be a crisis, and overwhelmed by distress we come to this place to beseech you, you will hearken to our prayer. 11Certainly you are faithful and true. 12Often times when our fathers were oppressed, you aided them in their humiliation and delivered them from great evils. 13And now, behold, Holy King, on account of our many and great sins we are oppressed, subject to our enemies and rendered powerless. 14And in our downfall, this vile and presumptuous man makes it his business to insult the holy place dedicated on the earth to the name of your glory. 15Of course, your dwelling place is the highest heaven, beyond the reach of human beings. 16But when you resolved that your glory should be among your people Israel, you consecrated this place.

Do not punish us by the impurity of these men nor call us to account by their profanation, lest the lawless should boast in their heart and rejoice in the arrogance of their speech, saying 18'We tram-pelled down the house of consecration, just as the houses of the abominables are tram-pelled down.' 19Expunge our sins; scatter our faults to the winds, and show your mercy at this hour. 20Let your mercy soon surprise us, and put words of praise on the lips of those who are downcast and crushed, putting our souls at peace. 21Just then God, who watches over all things, the primal one, holy among the holy, heeded their prayer, and they saw, 22and shook him this way and that like a reed in the wind so that he lay helpless on the floor, quite unable to speak and paralyzed in his limbs, bound up, as it were, by a just judgment. 23Seeing the swift correction which befell him, his friends and bodyguards grew frightened, and fearing for his life, they quickly dragged him off, utterly panic-stricken. 24Yet when he pulled himself together afterwards, he was not at all regretful for having been rebuked but rather went off making bitter threats.

When Ptolemy returned to Egypt, he only increased his acts of wickedness, through the influence of both his aforementioned drinking com-

\[4\text{Israel}\]  \[5\text{Or a census-tax}\]  \[6\text{Possibly worship}\]
state; so it was no ordinary blame they attached to them. 8The Greeks in the city, who had suffered no wrong, began seeing unexpected trouble among the people and unforeseen stampedes happening, and while they were unable to offer assistance, for the situation was tyrannical, they nevertheless offered encouragement. Although they felt bad for the Judeans, they thought that things would change for the better; 9for such a community, faultless in every respect, would hardly be shown disregard. 10Even now, neighbors, friends and co-workers were quietly drawing some aside, assuring them that they would support them and do the utmost to help them.

11 Ptolemy prided himself in his present success, heedless of the might of the supreme God; rather, he went on assuming that he would persist in the same plan and wrote this letter against the Judeans:

12 "King Ptolemy Philopator extends greetings to his generals and soldiers in Egypt and its districts and bids them well. 13We ourselves are well, as are the affairs of state. 14Our recent expedition into Asia, of which you yourselves are aware, having been brought to its expected conclusion by the deliberate alliance of the gods, 15we thought it fitting to forsake the nations inhabiting Coele-Syria and Phoenicia not by force of spear but with clemency and much beneficence and to show them kindness gladly. 16We allotted generous revenues to the temples of the various cities and were impelled also to go up to Hierosolyma and honor the temple of a people who are sinful and never refrain from folly. 17While they made a show of welcoming our visit, they were in fact insincere, and when we expressed our desire to enter their shrine and honor it with beautiful and extraordinary votive offerings, 18they, harboring an age old conceit, barred us from the entrance, and it was only on account of the beneficence that we show towards all people that they were spared the full force of our temper. 19They have made evident their enmity towards us. Unique amongst the nations in their haughtiness towards their kings and benefactors, they bear nothing gracefully. 20We for our part accommodated their folly and, when we crossed over into Egypt with victory, met all the nations with foreboding and mourning. 21Amongst these, we publicly declared an amnesty toward their fellow nationals, and on account of their alliance with us, as well as the innumerable matters that have so generously been entrusted to them over the years, we even ventured to consent to a change in their condition, which would have entitled them to Alexandrian citizenship and made them partakers of the customary sacred rites. 22But they took things the wrong way and with their native malice rejected a good thing. Inclined as they always have been towards what is base, 23they not only turned down the priceless offer of citizenship but continue to express loathing, as much by their silence as by what they say, towards the few among them who are genuinely disposed towards us, looking at every turn to hasten the ruin of our affairs through their most shameful way of living. 24Wherefore, since we are well convinced by the evidence that these people are in every way ill-disposed towards us, and taking precaution, lest at some later date, with trouble suddenly upon us, we find these ungodly traitors and barbarians at our backs as enemies, 25we have ordered that directly upon the publication of this letter, those living amongst us, together with their wives and children, are to be conveyed to us with cruel and harsh treatment, bound hand and foot in iron chains, for the irremediable and ignoble slaughter befitting malcontents. 26For when these people have been punished once and for all, we believe that our affairs will in time become entirely stable and well ordered. 27But whosoever shelters any of the Judeans, from the old to the young, even infants, will be executed with degrading torments, along with their entire household. 28As for those who are willing to inform, they will receive the property of the one incurring the punishment, as well as a thousand drachmas from the royal treasury, and they will be honored with the crown of freedom. 29Any place where a Judean is discovered being sheltered in any way, however, is without exception to become untrodden and scorched; it will become altogether worthless to every mortal creature for all time." 30The original of the letter was written in this manner.

4 Everywhere this ordinance reached, public feasting was organized for the nations with shouts of joy, as their inveterate hatred, long felt, was now openly displayed. 2Yet among the Judeans there was indescribable grief and a mournful outburst of tears, their hearts altogether inflamed from groaning, as they bewailed the unforeseen destruction suddenly decreed for them. 3What province or city, what streets were not filled with lamentation and weeping for them? 4One and all they were being sent off by the generals of each city in such a severe and merciless spirit that even some of their enemies found compassion for the extraordinary punishments before their eyes and, reflecting on life’s uncertain conclusion, began to weep over their miserable expulsion. 5For a multitude of old men covered in gray hair were being led off, shamefully pressing into service for the swift march the torpor of feet already twisted from old age at the start of the violent upheaval. 6Young women who had just now entered the bridal chamber for the partnership of married life soon exchanged their joy for mourning and mingled ashes into hair still wet with unguent, and as they were lead away unveiled, it was a dirge rather than a wedding-song they started up one and all, savaged by the barbarous cruelties of a foreign nation; 7bound in full public view, they were dragged forcibly as far as the boat for embarkation. 8Their spouses wrapped nooses instead of garlands around their necks, although in their youth and prime of life, and spent the remaining days of their marriage feast not in banqueting and youthful
amusement but rather in mourning, seeing the grave already lying before them. 9They were driven on board like beasts constrained with iron bonds, some being fastened at the neck to the yokes of the boats and others secured by their feet in unbreakable fetters; 10moreover, with solid planking fixed above, they were in total darkness and so received the treatment befitting traitors throughout the entire voyage.

11 They were brought to the place known as Schedia, and with the voyage now concluded, as had been ordained by the king, he ordered them to encamp in the hippodrome before the city, which was immense in circumference and well situated for making them an example to all those returning to the city as well as to those of them going abroad to the country so that they could neither communicate with his forces nor in any way claim the protection of the city walls. 12And when this happened, upon hearing that the same people leaving the city secretly lamented the shameful misery of their brothers, 13he became furious and ordered that they be treated in exactly the same way as the others, in no way whatsoever being spared the punishment meted out to those 14and that the whole race be registered by name, not for the exhausting manual labor briefly described above, but so that, having suffered the tortures which had been ordered, they might finally be destroyed in the space of a single day. 15Their registration thus proceeded in bitter haste and eager diligence from sunrise to sunset, yet was still incomplete when it ended forty days later.

16 The king, meanwhile, continued to be exceedingly joyful and went ahead organizing drinking parties in the presence of his idols, with a mind led far astray from the truth and a vile mouth, whereupon praised that which is deaf and unable to speak or to assist itself, while uttering improprieties to the supreme God. 17Yet after the previously mentioned space of time, the scribes reported to the king that they could no longer carry on with the registration of the Judeans owing to their immense number; 18the majority were indeed still in their homes, others further afield, so it was impossible for all the generals in Egypt. 19At this he began to threaten them obstinately that they had been bribed to devise the escape, but it so happened that he himself became plainly convinced on the matter, 20when it proved to him that both the papyrus and writing reeds, which they had been using, had been spent.

21This, however, was the work of the invincible providence of the one who was aiding the Judeans from heaven.

5 Then the king, filled with violent anger and fury and altogether intractable, summoned Hermon, the person charged with the care of the elephants, 2and ordered him for the next day to give all the elephants, five-hundred in number, copious handfuls of frankincense and abundant un-

4L.e. God
Pharalis, said that while they had today's sleep to be thankful for, "tonight without further delay prepare the elephants in the same manner for the destruction of the lawless Judeans." After the king had spoken, all those who were present at once readily consented with joy, whereupon each returned to his own house. They did not, however, spend the duration of the night sleeping, so much as in devising every sort of mockery for those who appeared to be in such distress.

23 The cock had just crowed at dawn, when Hermon, having fully armed the beasts, began whipping them up in the great colonnade. Hermon, having fully armed the beasts, began summoning them for the departure, indicating that the king's desire was in readiness. Yet when he received the news and was dumbfounded by the unauthorized departure, possessed as he was by total ignorance, he began inquiring as to what was the business upon which this had been executed for him in such haste. This was the working of God who is master of all things, for he had made the king forgetful as to the purpose of his former schemes. Hermon and all his friends began to point out that the beasts and the forces were ready, "O king, in accordance with your express intention." But he was filled with violent anger at what was said, for by divine providence his whole impression of these things had been shattered, and with a threatening glare, he said, "How ever many of your parents or young children had been present, this abundant feast would have prepared for wild beasts instead of the blameless Judeans, who have demonstrated complete and steadfast loyalty to my parents and myself. And yet, but for the affection of a common upbringing and familiarity, you would have been deprived of life instead of them." So Hermon suffered an unexpected and dangerous threat and wore his humiliation both in his eyes and face.

32 One by one the king's friends began sullenly slipping out, and they released those who had been scattered, and with a threatening glare, he said, "How many times do I have to give you the selfsame orders, you wretch? Arm the elephants even now for tomorrow's extermination of the Judeans." But his Kinsmen, who were reclining together with him at table, wondering at his unstable mind, began to reproach him thus, "O king, how long will you go on testing us unreasonably, like idiots, ordering us now for a third time to obliterate them and then in turn canceling your decrees on this business once again? As a result the city is in an uproar with expectation and is already swarming with gangs and frequently in danger of being looted." Whereupon the king, who was in every respect a Pharalis and filled with madness, regarding as nothing the changes of heart taking place within him towards the visitation of the Judeans, swore a bootless oath that he would dispatch them to Hades without delay, tormented by the knees and feet of the beasts, and thereupon march against Judea and swiftly level it with fire and spear, and that their shrine, "forbidden to us," would quickly topple over in the fire and be rendered destitute of those performing sacrifices there for all time. Then the Friends and Kinsmen went on their way overjoyed and faithfully set about posting the forces to those parts of the city most advantageous for keeping guard. Meanwhile, the elephantarch, having brought the beasts, frightfully decked out in their gear, close to a state of madness, so to speak, with most fragrant drinks of wine mixed with frankincense, entered the court at about dawn, by which time the city had already filled up with innumerable crowds at the hippodrome, and began rousing the king to the matter at hand. He, in turn, upon filling his ungodly mind full of violent rage, fiercely set out with the beasts, wishing to view with the very pupils of his eyes and an invulnerable heart the painful and miserable ruin of those mentioned beforehand. As the elephants and the armed force accompanying them were going out around the gate, the Judeans both saw the dust of the passing throng and heard the roaring crowd and, believing this to be their last moment of life, the end of their wretched suspense, gave themselves over to lamentation and wailing and began kissing one another, embracing their relatives, falling upon their necks, parents their children, mothers their daughters and yet others holding newborn infants to the breast as they drew their last milk. Nevertheless, when they considered all the help from heaven that had fallen to their share in the past, they threw themselves prostrate with one accord, parted their newborn from the breasts and called out to the ruler of every power with an exceedingly loud cry, entreating him to show them mercy by making an appearance, they who stood even now at the gates of Hades.

6 Now a certain Eleazaros, a man well known among the priests of the country, who had already reached old age and been adorned with every virtue throughout his life, restrained the elders around him from calling upon the holy God and said the following prayer:

2 O king, dread sovereign, most high, almighty God, who govern all creation with compassion,
3look upon the seed of Abraam, upon the children of sanctified Iakob, the people of your sanctified inheritance, strangers in a strange land, who, O Father, are perishing unjustly. 4When Pharao, former ruler of this Egypt, was waxing with chariots, conceited in his lawless impudence and boasting tongue, you destroyed him, drowned at sea together with his proud army, and showed forth the light of your mercy on the race of Israel. 5When Sennacherim, dread king of the Assyrians, gloried in his countless powers and, having already seized control over the entire land by the spear, was poised also to march against your holy city, speaking fiercely with boasting and insolence, you broke him, O Sovereign, displaying your might to many nations. 6When the three companions in Babylonia willingly gave their lives to the fire so as not to serve vain things, you sprinkled the scorching furnace and rescued them unharmed, even so far as a hair, and sent the flame upon all their enemies. 7When Daniel, through envious slander, was thrown to the lions below the earth as food for wild beasts, you brought him up to the light unscathed, and when Jonas wasted away in the belly of the great monster raised in the depths, you looked to him, O Father, and revealed him to all his relations unscathed. 8And now, you who hate insolence, abounding in mercy, Protector of the universe, swiftly manifest yourself to those of the race of Israel, who are now suffering outrages at the hands of detestable and lawless nations. 9Even if our life has become entangled in impieties during our exile, rescue us, O Master, from the clutches of our enemies, and then destroy us by the fate you choose. 10Do not let the vainglorious praise their vanities upon the destruction of your beloved, by saying, 'Their God did not rescue them.' 11But you who possess all might and all sovereignty, eternal one, look now, and show mercy on us, who are being removed from life in the manner of traitors due to the senseless arrogance of the lawless. 12Today let nations cower before your invincible power, O honored one, you who have the power to bring the race of Iakob to safety. 13The entire multitude of newborns and their parents are entertaining you with tears. 14Let it be shown to all nations that you are with us, Lord, and that you have not turned your face away from us, but as you said, 'Not even when they were in the land of their enemies did I despise them'; thus make it so, O Lord." 15Just as Eleazaros was bringing his prayer to an end, the king went by the hippodrome together with the beasts and all the pride of the force. 16At the sight of this, the Judeans cried out loudly to heaven so that even the nearby valleys resounded, causing frenzied terror throughout the entire army. 17Then the most glorious, Almighty and true God showed forth his holy face and opened the heavenly gates from which descended two glorious angels, terrible to behold, who were apparent to all except to the Judeans, and they withstood the force of the opponents and filled them with confusion and dread and bound them fast with shackles. 18And even the body of the king was ashyder, and forgetfulness overcame his indignant impudence. 19Then the beasts turned upon the armed forces accompanying them and began trampling and destroying them. 20The king's anger now turned to pity and tears for what had been devised by him earlier. 21For when he heard the cry and perceived them all lying prostrate for destruction, he wept and began threatening his friends angrily, saying, "You are guilty of treason and have exceeded tyrants in cruelty, and now you are attempting to deprive even me, your benefactor, of both sovereignty and life, by secretly forming designs unbenevolent to the kingdom. 22Who was it that drove from their homes those who faithfully maintain our frontier fortresses and gathered every one of them together here? 23Who was it that so lawlessly surrounded with outrages those who from the beginning have exceeded all nations in their goodwill towards us and have frequently taken the gravest human dangers upon themselves? 24Loosen, undo unjust letters, and send them off to their homes in peace, begging their pardon for what has been done before. 25Set free the sons of the Almighty, heavenly, living god, who from our parents' time until now has been providing uninterrupted and illustrious stability to our affairs." 26That then is what he said, and they were released instantly and began blessing the holy savior God, having just escaped death. 27Thereupon the king withdrew to the city, summoned the overseer of revenues and ordered him to supply the Judeans with both wines and all else requisite for seven days of feasting, having decided that they would joyfully celebrate a festival of deliverance in the very place in which they had expected to meet destruction. 28Then those who were once objects of contempt and next to Hades, for rather at it, united for a feast of deliverance rather than one of bitter and mournful doom, and filled with joy they apportioned to parties of revelers the place that had been prepared for their destruction and burial. 29They left off the sad strain of their dirges and took up an ancestral song, praising the savior and wonder-working God, and having dispelled all wailing and lamentation, they began organizing dances as a sign of peaceful joy. 30The king likewise assembled a substantial drinking party on account of these things and was offering thanks to heaven ceaselessly and profusely for the unexpected deliverance that had befallen him. 31Those who just before had assumed that the Judeans would be destroyed and become carrion, and who had registered them with joy, groaned, as they themselves were now clothed in shame, their fiery courage ignobly extinguished. 32The Judeans, as we said before, had organized the aforementioned dancing and feasting and were celebrating with cheerful acknowledgements and melodies. 33They laid down for themselves a general rule concerning these matters for the entire duration of their residence as aliens throughout their generations, and they resolved to celebrate the aforementioned days in merriment, not for the sake of drink and gluttony, but for the deliverance that had
come to them through God. 37 Then they entreated the king, asking leave to go about their own business. 38 Now they had registered them from the twenty-fifth of Pachon until the fourth of Epiphi, over a period of forty days, and had appointed their destruction from the fifth to the seventh of Epiphi, over a period of three days, 39 at which time also the ruler of all, gloriously manifesting his mercy, rescued them all together and unscathed. 40 They were being entertained sumptuously in every respect by the king and continued feasting until the fortieth day, on which also they petitioned for their release. 41 The king granted this to them and very generously wrote on their behalf to the generals in each city the following letter, which possesses ardo:

7 "King Ptolemy Philopator extends greetings to his generals in Egypt and to all those who have been appointed to office and bids them well. 2 "We ourselves are well, as are our children, for the supreme God is directing our affairs just as we would have it. 3 Some of our friends malevolently persuaded us with their incessant pestering to gather our Judean subjects together in a body and to have them punished in accordance with the extraordinary sanctions against rebels, urging that since they bear enmity toward all the nations, our government would never be stable until this was accomplished. 4 They brought them down cruelly bound as slaves, or rather as traitors, and, without any preliminary investigation and inquiry, attempted to destroy them, having fastened to themselves a cruelty more savage than the law of the Scythians. 5 But for this we on our part violently threatened them, in accordance with the clemency we bear towards all people, scarcely granting them their lives and knowing assuredly that the heavenly God protects the Judeans, as a father always looks with great fear, for the supreme God had performed mighty works entirely for their deliverance. 23 Blessed be the rescuer of Israel for all time! Amen.

3 MAKKABEES 6–7

Amen.
4 MAKKABEES
TO THE READER

Edition of the Greek Text
The NETS rendering of 4 Makkabees follows the Greek text of Alfred Rahlfs’ Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes, 2 vols. (Stuttgart: Württembergische Bibelanstalt, 1935). Of the three manuscripts on which that edition is largely based (Vaticanus, Sinaiticus, and Alexandrinus), only the latter two include 4 Makkabees. Rahlfs does, however, cite other evidence as well, particularly that of the eighth or ninth century Codex Venetus (V), which, regrettably, lacks 5.11–12.1. A full-scale critical edition has yet to be prepared. Discussion of variant readings can be found in the footnotes to the German translation by Hans-Josef Klauck. Only rarely does the following translation depart from Rahlfs’ text; these instances are pointed out in the footnotes.

The NETS Translation of 4 Makkabees
Since 4 Makkabees is an original composition in Greek, there is no need here to indicate the relationship between the Greek text and a Semitic parent text by maintaining a similar relationship between the NETS version and the NRSV. I have therefore departed from the latter translation freely in attempting to capture something of the flavor of the Greek original. That, however, is a task with significant challenges.

Our author writes not only very fluently in Greek but also, in striking contrast with the Jewish conservatism that marks the book’s message (the law of Moyses, in all its particularity, is to be faithfully observed in spite of pressures to assimilate to the surrounding Hellenistic environment), in a highly rhetorical and affected Greek style. To be noted is the extensive and often inventive vocabulary employed, a vocabulary that includes a number of rare and poetic terms and a seemingly endless stock of words pertaining to the instruments and inflicting of torture; a particular love of compound words, many apparently of our author’s own composition, and a number featuring verbs with a plurality of prefixed prepositions; a bent for finding a variety of ways in which to say the same thing (in the opening verses, for example, the translator is severely taxed to match in English the author’s diverse formulations of reason’s supremacy over the passions); a partiality for extended similes and metaphors; a penchant to apostrophize the characters of his narrative, their virtues, and sundry other abstractions; a predilection for conveying a point by inventing for his characters direct speeches, some explicitly imaginary, others purportedly delivered in the midst of such torments and at such proximity to a ghastly death as to make their deliberate and measured tone astounding; and a tendency in general to appeal to readers’ sense of pity and to arouse their horror. Readers disaffected by these characteristics of our text should bear in mind that our author was clearly reflecting the tastes of many of his contemporaries, nor, indeed, have the intervening centuries lacked periods in which the floridity of our author’s style was found both pleasing and impressive.

Bibliographical Note
Several English translations are available. Older renditions include those of R. B. Townsend in the second volume of Charles; C. W. Emmet (London: SPCK, 1918); and (together with a reproduction of Rahlfs’ Greek text) M. Hadas (New York: Dropsie College [Harper], 1953). In addition to the translation in the NRSV, the recent rendering by H. Anderson in the second volume of The Old Testament Pseudepigrapha edited by J. H. Charlesworth (Garden City, NY: Doubleday, 1985) should be noted. Nor should the French version of A. Dupont-Sommer (Paris: H. Champion, 1939) and the German version by H.-J. Klauck (Guetersloh: C. Mohn, 1989), both with extensive introductions and notes, be forgotten. Much can be learned from D. A. deSilva’s 4 Maccabees (Sheffield: Sheffield Academic Press, 1998), with bibliographies of other studies.

Stephen Westerholm
Since I am about to discuss an eminently philosophical subject—whether pious reason is absolute master of the passions—I would duly advise you to attend diligently to the philosophy here set forth. For the subject is essential to the path to knowledge for everyone and, furthermore, embraces praise of the greatest virtue: I speak, of course, of prudence. If, then, it is apparent that reason prevails over the passions hindering self-control, namely, gluttony and lust, then it is also plainly apparent that it holds sway over the passions impeding justice, such as malice, and over the passions impeding courage, namely, anger, fear and pain. Some might perhaps ask, “How then, if reason overcomes the passions, does it not master forgetfulness and ignorance?” Their attempt at argument is ridiculous. For reason does not overcome its own passions but those opposed to justice, courage and self-control, and it overcomes these not so that it destroys them but so that one does not give way to them.

On the basis of many and diverse considerations I could show you that reason is absolute ruler of the passions, but I can demonstrate it much better from the bravery of those who died for the sake of virtue: Eleazaros, the seven brothers and their mother. All of these, in despising sufferings to the point of death, showed that reason has full control over the passions. It is fitting for me to praise for their virtues these men who, together with their mother, died for the sake of nobility of character in this season of the year, but I would also call them blessed for the honors accorded them. Having won, by their courage and endurance, the admiration not merely of all people but even of their abusers, they became the means by which the tyranny exercised against our nation was overthrown. They conquered the tyrant by their endurance so that through them our homeland was purified. But of this it will be possible for me to speak in a moment after I have begun, as I am accustomed to do, by stating my thesis, and then I shall turn to the story about them, giving glory to the all-wise God.

We inquire, then, whether reason is the absolute ruler of the passions. We must determine just what reason is and what passion is, how many kinds of passions there are, and whether reason prevails over all of these. Reason, then, is the mind preferring, with sound judgment, the life of wisdom. Wisdom, in turn, is the knowledge of things divine and human and of the causes of these. It amounts, moreover, to training in the law, training by which we learn divine matters reverently and human matters advantageously.

Now the kinds of wisdom are prudence, justice, courage and self-control. Supreme over all of these is prudence by which in fact reason prevails over the passions. Of the passions, the two most comprehensive types are pleasure and pain, and each of these pertains by nature both to the body and to the soul. There are many sequences of passions connected with pleasure and pain. Thus before pleasure comes desire, and after pleasure, delight. Before pain comes fear, and after pain, sorrow. Anger is a passion embracing pleasure and pain, if people reflect on how it affects them. In pleasure there exists as well a malevolent disposition, which, of all the passions, assumes the most varied forms. In terms of the soul, it is expressed in boastfulness, love of money, love of honor, love of strife and envy. With regard to the body, it is expressed in indiscriminate eating, gluttony and private gormandizing.

Just as pleasure and pain are two plants growing from the body and the soul, so there are many offshoots of these plants. By weeding, pruning, tying up, watering and in every way irrigating each of these, reason, the master cultivator, tames the jungles of habits and passions. For reason is the guide of the virtues but the absolute ruler of the passions.

Observe now, first of all, that reason is absolute master of the passions by virtue of the restraining powers of self-control. Self-control, then, is dominance over the desires. Of the desires, some pertain to the soul, others to the body, and it is apparent that reason prevails over both of these. Otherwise, how is it that when we are attracted to forbidden foods we turn ourselves away from the pleasures to be had from them? Is it not because reason is able to prevail over the appetites? I for one think so. Therefore when we crave seafood, fowl, quadrupeds and all sorts of foods that are forbidden to us by the law, we abstain because of the dominance of reason. For the passions of the appetites are restrained, checked by the temperate mind, and all the emotions of the body are bridled by reason.

And why should it be deemed amazing if the desires of the soul for the enjoyment of beauty are rendered powerless? It is on this account, certainly, that the temperate Ioseph is praised, namely, that by his faculty of thinking he gained control over the urge for gratification. When he was young and in his prime for intercourse, by his reason he rendered powerless the frenzied desire of his passions. It is apparent that reason prevails not only over the frenzied urge for gratification but also over every desire. For the law says, “You shall not covet your neighbor’s wife or anything that is your neighbor’s.” In fact, since the law has told us not to covet, I could persuade you all the more that reason is able to overcome the desires.

Just so it is with the passions that hinder justice. Otherwise how is it that someone who is habitually a private gormandizer, a glutton, or even a drunkard is trained differently, unless reason is clearly master of the passions? As soon, indeed, as one adopts a way of life in accordance with the law, even though a lover of money, one overpowers one’s own bent, lending without interest to the

---

a Or in the case of acts that hinder self-control
needy and canceling the debt when the seventh year arrives. 

Even if one is stingy, one is overcome by the law through reason, neither gleaming the harvest nor gathering the last of the vineyards’ grapes.

And in all other matters it is possible to recognize this principle, that reason overcomes the passions. 

For the law overcomes even affection for parents, not betraying virtue on their account. 

It prevails over love for one’s wife, rebuking her for her transgression. 

It holds sway over love for one’s children, punishing them for wickedness. 

It masters one’s relationship with friends, rebuking them for evil. 

And do not consider it paradoxical when reason, through the law, can prevail even over enmity, not cutting down the cultivated trees of foes but preserving the property of enemies from marauders and helping to raise up what has fallen.

15 It is apparent that reason overcomes even the more aggressive passions: love of power, vainglory, boasting, arrogance and envy. 

For the temperate mind repels all these malicious passions, just as it repels anger—for it masters even this.

When Moyses was angry with Dathan and Abiron, he did nothing against them in anger but controlled his anger by reason. 

For, as I have said, the temperate mind is able to get the better of the passions, to alter some, and to render others powerless.

Otherwise why did Iakob, our all wise father, curse the households of Symeon and Leui for slaughtering, contrary to reason, the Shechemites as an entire people, saying, “Cursed be their anger”? 

For if reason could not overcome anger, he would not have spoken thus.

Now when God fashioned human beings, he planted in them their passions and habits, but at the same time he enthroned the mind among the senses as a sacred governor over them all, and to this mind he gave the law. The one who adopts a way of life in accordance with it will rule a kingdom that is temperate, just, good and courageous.

24 How is it, then, someone may ask, if reason is master of the passions, that it does not overcome forgetfulness and ignorance?

But this argument is entirely ridiculous, for it is apparent that reason prevails not over its own passions but over those of the body. 

No one of us can eradicate such desire, but reason can provide a way for us not to be enslaved by desire. 

No one of you can eradicate anger from the soul, but reason can help to deal with anger.

No one of us can eradicate malice, but reason can fight at our side so that we are not overcome by malice.

For reason is not an uprooter of the passions but their antagonist.

Now this can be explained more clearly by means of the thirst of King Dauid. 

When Dauid had been attacking the allophyles all day long, he, together with the soldiers of our nation, killed many of them. 

Then when evening fell, he came, sweating and extremely tired, to the royal tent, around which the whole army of our ances-

tors had encamped. 

Now all the rest were at supper. 

But the king was as thirsty as could be, and although he had abundant springs at hand, he could not satisfy his thirst from them.

But a certain irrational desire for the water in the enemy’s territory tormented and inflamed him, undid and consumed him.

Therefore, when his armor-bearers complained bitterly over the desire of the king, 

two staunch young soldiers, respecting the desire of the king, put on their full armor and, taking a pitcher, climbed over the enemy’s ramparts. 

Eluding the guards at the gates, they went searching through the entire enemy camp, found the spring and boldly brought a drink from it to the king.

But although Dauid was burning with thirst, he reasoned that a drink regarded as tantamount to blood was a dreadful danger to his soul.

Therefore, opposing reason to desire, he poured out the drink as an offering to God.

For the temperate mind can conquer the compulsions of the passions and quench the flames of frenzied desires.

It can overpower bodily agonies even when they are extreme and by the nobility of reason spurn all domination by the passions.

The present occasion now invites us to a narrative demonstration of temperate reason.

At a time when our fathers were enjoying profound peace because of their loyalty to the law and were prospering so that even Seleucus Nicanor, king of Asia, had both set aside money for them for the temple service and recognized their polity, 

then certain persons attempted a revolution against the public harmony and suffered many and various disasters.

For a certain Simon was a political opponent of the noble and good man, Onias, who then held the high priesthood for life. When, though slandering him concerning the nation in every way, he was not able to injure him, he departed as a fugitive, intending to betray our homeland.

So he came to Apollonius, governor of Syria, Phoenicia and Cilicia, and said, “Since I am loyal to the interests of the king, I have come to disclose that many tens of thousands of private funds are stored up in the treasuries of Hierosolyma that are not the property of the temple; these belong to King Seleucus.”

When Apollonius had learned the details of these matters, he praised Simon for his solicitude for the king, went up to Seleucus and informed him of the treasure of funds. 

Receiving authority to deal with these matters, he proceeded quickly to our homeland with the accused Simon and a very strong military force.

He said that he had come by the king’s commands in order to seize the private funds in the treasury. 

At this announcement the people complained bitterly and protested, considering that it would be outrageous if those who had entrusted deposits to the sacred treasury should be deprived of them. They tried as best they could to prevent him.

But with threats Apollonius left for the temple. 

While the priests, with women and children, were imploring God in the temple to shield the holy place that was
being treated with contempt ¹⁰ and while Apollonius was going up with his armed forces to seize the funds, angels on horseback appeared from heaven with lightning flashing from their weapons, instilling in them great fear and trembling. ¹¹ And Apollonius, falling down half-dead in the court of the temple that was open to all races, stretched out his hands toward heaven and with tears began to beg the Hebrews that they would pray for him and propitiate the heavenly army.

¹² For he said that he had sinned in such a way that he deserved to die and that, if he were delivered, he would praise the blessedness of the holy place before all people. ¹³ Moved by these words, the high priest Onias, although otherwise he had scruples about doing so, prayed for him so that King Seleucus would not suppose that Apollonius had been overcome by human treachery and not by divine justice. ¹⁴ When Apollonius, beyond all expectations, had been delivered, he went away to inform the king what had happened to him.

¹⁵ When King Seleucus died, his son Antiochus Epiphanes, an arrogant and terrible man, succeeded to the office. ¹⁶ He deposed Onias from the high priesthood and appointed Onias’s brother Jason as high priest, ¹⁷ Jason agreeing to pay the king what had happened to him. ¹⁸ So the king turned over to him both the high priesthood and the leadership of the nation.

¹⁹ Jason changed the nation’s way of life and altered its form of government in complete transgression of the law ²⁰ so that he not only conformed to idols; ²¹ if any were not willing to eat defiling food, they were to be broken on the wheel and killed. ²² When many persons had been rounded up, one man, a Hebrew, Eleazaros by name, was brought as first of the company before him. He was a priest by birth, a lawyer by profession, advanced in age and known to many in the tyrant’s court on account of his age.

²³ When Antiochus saw him he said, ²⁴ "Before I began the tortures against you, old man, I would give you these words of advice, namely, that you save yourself by tasting pork. ²⁵ For I respect your age and your gray hairs. Although you have had your gray hairs for such a long time, you do not seem to me to be a philosopher, since you observe the religion of the Judeans. ²⁶ Why should you abhor eating the very excellent meat of this animal when nature has provided it? ²⁷ For it is senseless not to enjoy delicious things that are not shameful and not right to decline the gifts of nature. ²⁸ But you seem to me to do what is even more senseless if, because you cherish a vain opinion concerning the truth, you continue to despise me at the cost of your own punishment. ²⁹ Will you not awaken your reasonings, and, adopting a mind worthy of your age, pursue a true philosophy of what is beneficial? ³⁰ Will you not have compassion on your old age by bowing to my humane advice? ³¹ For bear in mind that, if indeed there is some power overseeing this religion of yours, it will excite you for any transgression committed under duress."

³² When the tyrant urged him in this fashion to eat meat unlawfully, Eleazaros asked to have a word. ³³ When he had received permission to speak, he began to address the people as follows: ³⁴ "O Antiochus, we who have been persuaded to adopt a way of life in accordance with divine law do not consider any compulsion more powerful than our ready obedience to the law. ³⁵ Therefore do not suppose that it would be a petty sin if we were to eat defiling food. ³⁶ To transgress the law in matters small or great is of equal seriousness, ³⁷ for in either case the law is equally despised. ³⁸ You scoff at our philosophy as though our living by it were not sensible. ³⁹ But it teaches us self-control so that we overcome all pleasures and desires, and it also exercises us in courage so that we endure all pain willingly; ⁴⁰ it trains us in justice so that in all our dealings we act impartially, and it teaches us piety so that we worship the only living God in a way that befits his greatness.

5 The tyrant Antiochus, sitting in state with his counselors on a certain high place and with his armed soldiers standing around him, ordered his bodyguards to drag in each and every Hebrew and to compel them to taste pork and food sacrificed to idols; ³¹ if any were not willing to eat defiling food, they were to be broken on the wheel and killed. ⁴² When many persons had been rounded up, one man, a Hebrew, Eleazaros by name, was brought as first of the company before him. He was a priest by birth, a lawyer by profession, advanced in age and known to many in the tyrant’s court on account of his age.

⁵ Therefore we do not eat defiling food, for, believing that the law is divine, we know that the Creator of the world shows us sympathy by imposing a law that is in accordance with nature. ⁶ He has permitted us to eat what will prove suitable for our souls, but he has forbidden us to eat...
the flesh of what will prove contrary to us. 27 It would be tyrannical to compel us not only to transgress the law but also to eat in such a way that you may deride us for this eating of defiling foods that is most hateful to us. 28 But you shall not laugh this laugh at me, nor will I disregard the sacred oaths of my ancestors concerning the keeping of the law, not even if you gouge out my eyes and melt down my entrails. 31 I am not so old or so little of a man that I am not youthful in reason in defense of piety. 32 So then, get your torture wheels ready and fan the fire more vehemently. 33 I do not so pity my old age as to subvert the ancestral law by my own act. 34 I will not play false to you, O law that trained me, nor will I renounce you, beloved self-control. 35 I will not put you to shame, philosophical reason, nor will I deny you, honored priesthood and knowledge of our law code. 36a O kings, you shall not defile the honorable mouth of my old age nor the maturity of a law-observant life. 37 My fathers will receive me as pure, as one who does not fear your tortures even unto death. 38 You will tyrannize the impious, but neither by words nor through deeds will you master my reasonings when piety is at stake.

6 When Eleazaros in this manner had eloquently countered the exhortations of the tyrant, the bodyguards who were standing by dragged him violently to the instruments of torture. 2 First they stripped the old man, though he remained adorned with the gracefulness that encompasses piety. 3 Thereupon they tied his hands behind him on each side and scourged him with whips, 4 while a herald opposite him cried out, "Obey the king's commands!" 5 But the lofty-minded and noble man, like a true Eleazaros, as though being tortured in a dream, was in no way swayed. 6 Yet while he raised his eyes aloft toward heaven, the old man was being torn in his flesh by whips; he was dripping with blood and lacerated in his sides. 7 Although he fell to the ground because his body could not bear the agonies, he kept his reason upright and unswerving. 8 One of the cruel bodyguards leaped on him and kicked him in the side with his foot so that he would get up again after he fell. 9 But he endured the pains, scorched the torture and persevered through the abuses. 10 Like a noble athlete, the old man, while being beaten, conquered his torturers; 11 in fact, as his face was sweating and he was gasping heavily for breath, he was admired by his torturers themselves for his courageous spirit. 12 Thereupon, partly because they pitied his old age, partly because they were in sympathy with him from their acquaintance with him and partly because they were in admiration of his perseverance, some of the king's retainers approached him and said, 14 "Eleazar, why are you irrationally destroying yourself through these evil devices? 15 We will set before you some cooked meat; save yourself by pretending to taste pork."

16 But Eleazaros, as though more bitterly abused by this counsel, cried out: 17 "Never may we, the children of Abraam, think so basely that we play the coward and feign a role unbecoming to us! 18 For it would be irrational if, after we have lived life until old age in accordance with truth, and maintained, by observing the law, the reputation of such a life, we should now change our course and ourselves become a model of impiety for the young so that we should set a precedent for eating defiled food. 20 It would be shameful if we should survive but a little while and during that time be a laughingstock to all for our cowardice; 21 shameful if we were despised by the tyrant as unmanly and did not champion our divine law even unto death. 22 So then, O children of Abraam, die nobly for the sake of piety! 23 And you, bodyguards of the tyrant, why do you delay?"

24 When they saw that he displayed such loftiness of mind in the face of the tortures and that he remained unmoved by their pity, they brought him to the fire. 25 There they burned him with maliciously contrived instruments, threw him down and poured stinking liquids into his nostrils. 26 When he was now burned to his very bones and about to lose consciousness, he lifted up his eyes to God and said, 27 "You know, O God, that though it is within my power to save myself, I die in fiery tortures for the sake of the law. 28 Be merciful to your people, and be satisfied with our punishment on their behalf. 29 Make my blood their purification, and take my life in exchange for theirs." 30 After he said this, the holy man died nobly in his tortures; he stood firm even in tortures unto death, by virtue of reason, in defense of the law.

31 By common acknowledgement, then, pious reason is master of the passions. 32 For if the passions had overcome reason, it would have borne testimony for them of their dominance. 33 But now that reason has conquered the passions, we properly ascribe to it the power to govern. 34 It is right for us to acknowledge the strength of reason when it prevails even over external agonies; otherwise it would be absurd. 35 We have shown not only that reason has overcome agonies but also that it overcomes pleasures and in no respect yields to them.

7 For like a most skilful pilot, the reason of our father Eleazaros steered the ship of piety on the sea of the passions, 2 and though buffeted by the stormings of the tyrant and overwhelmed by the mighty waves of the tortures, 3 in no way did it turn the rudders of piety until it sailed into the haven of immortal victory. 4 No city besieged by many and diverse war machines has ever held out as did that all-holy man. In his sacred soul he was set ablaze by abuses and torments, yet he conquered his besiegers through 4 all-shielding reason that is rooted in 3 piety. 5 For in setting his mind firm like a jutting cliff, our father Eleazar broke the madly raging waves of the passions. 6 O priest, worthy of the priesthood, you neither defiled your sa-

[a] Lacking in Gk  [b] we = Ra  [c] Gk uncertain  [d] Or reason that shielded his
cred teeth nor profaned your stomach, which had room only for godliness and purity, by eating defiling foods. 7O man in harmony with the law, philosopher of divine life! 8Such should be those whose office is to serve the law, shielding it with their own blood and noble sweat in sufferings even unto death. 9You, father, confirmed our loyalty to the law through the endurance that brought you glory; the sacred service that you solemnly avowed you did not subvert, and by your deeds you corroborated your words of divine philosophy. 10O aged man, more powerful than tortures, O elder, fiercer than fire, O supreme king over passions, Eleazar! 11For just as our father Aaron, armed with the censer, ran through the throng of his people and conquered the fiery angel, 12so the descendant of Aaron, Eleazar, though being consumed by the fire, remained unswayed in his reason. 13Indeed, what was most amazing was that, though he was an old man, the sinews of his body already loosened, his muscles relaxed, his nerves exhausted, he became young again in spirit through reason, and by reason like that of Isaaq he rendered the many-headed rack ineffective. 14O man of blessed age venerable gray hair and law-observant life, whom the faithful seal of death has perfected!

16 If, therefore, through piety an aged man despised tortures even unto death, by common acknowledgement pious reason is governor of the passions. 17Perhaps some may say, “Not all have full control of their passions, because not all have prudent reason.” 18But as many as attend to piety with a whole heart, these alone are able to overcome the passions of the flesh, 19since they believe that they do not die to God, even as our patriarchs Abraam, Isaaq and Iakob did not die to God, but live to God. 20That some appear to be ruled by passion because of the weakness of their reason does not contradict this in any way. 21What person, who lives as a philosopher by the whole rule of philosophy and trusts in God and knows that it is blessed to endure every pain for the sake of virtue, would not gain full control of the passions with the help of godliness? 22For only the wise and courageous are masters of their passions.

8This is why even the very young, by following a philosophy of reason rooted in piety, have prevailed over even harsher instruments of torture. 2For when the tyrant was patently defeated in his first attempt, being unable to compel an aged man to eat defiling foods, then in exceedingly violent passion he gave orders to bring others from the captives of the Hebrews, and if they ate defiling food, to set them free when they had eaten, but if they refused, to torture them still more cruelly. 3When the tyrant had given these orders, seven brothers—handsome, modest, noble and accomplished in every way—were brought and stood before him along with their aged mother. 4When the tyrant saw them surrounding their mother in the middle as though they were a chorus, he was pleased with them. Struck by their fine appearance and nobility, he smiled at them, summoned them nearer and said, 5“Young men, with friendly feelings I admire each and every one of you. Greatly prizing the handsomeness and the goodly number of you brothers, so many as you are, I not only advise you not to display the same madness as that of the old man who has just been tortured but also encourage you to yield to me and take advantage of my friendship. Just as I am able to punish those who disobey my orders, so I can be a benefactor to those who obey me. 6Trust me, then, and, if you disown the ancestral law of your polity, you will receive leading positions in the affairs of my state. 7Enjoy your youth by embracing a Greek way of life and changing your mode of living. 8For otherwise, if you move me to anger by your disobedience, you will compel me to destroy each and every one of you with terrible punishments through tortures. 9Therefore have compassion on yourselves, you whom even I, your enemy, pity for your youth and becoming appearance. 10Will you not consider this, that, if you disobey, nothing awaits you but to die with torments?”

12 When he had said these things, he gave orders to set the instruments of torture before them so that he might persuade them to eat the defiling food out of fear. 13But when the bodyguards had placed before them wheels, joint-dislocators, racks, hooks, catapults, cauldrons, frying-pans, thumb-screws, iron claws, wedges and bellows, the tyrant resumed speaking: 14“Be fearful, young fellows; the justice which you revere will be merciful to you if you transgress the law under duress.”

15 But when they had heard the inducements and saw the terrible devices, not only were they not fearful, but they also countered the tyrant with their own philosophy and by their good sense overthrew his tyranny. 16Yet let us consider if among them had been faint-hearted and unmindful, what sorts of arguments they might have used. Would they not have been these? 17“How hapless we are and too, too foolish! When the king invites us and encourages us to accept kind treatment if we obey him, why do we cherish ourselves with vain resolves and venture upon a fatal disobedience?”

19Men and brothers, shall we not fear the instruments of torture, take account of the threats of vengeance even unto death. 20Let us have compassion on our youth and pity the old age of our mother. 21And let us keep in mind that if we disobey, we shall die. 22Divine justice will make allowance for us if we fear the king under duress. 23Why do we remove ourselves from this most pleasant life and deprive ourselves of this delightful world? 24Let us not test our strength against necessity nor cherish vain opinions at the cost of our own torment on the rack. 25Not even the law itself would readily condemn us to death for fearing the instruments of torture. 26How can it be that such contentiousness has
taken hold of us and a fatal obduracy pleases us, when it is within our power to live undisturbed by obeying the king?” 27 But the young men, though about to be tortured, neither said nor considered any of these things, for they were disdainful of the passions and absolute rulers over agonies. As a result, as soon as the tyrant ceased advising them to eat defiling food, they all with one voice together, as though with the same soul, said,

"Why do you delay, O tyrant? We are ready to die rather than transgress our ancestral commandments. For we would cause our forebears to be ashamed with good reason, if we did not show ready obedience to the law and to Moses our counselor. Counselor and tyrant of transgression, in your hatred for us do not pity us more than we pity ourselves. For we consider harsher than death itself the mercy you offer, which ensures our safety at the price of our transgression of the law. You are trying to intimidate us, threatening us with death by tortures, as though you did not learn from Eleazaros a short time ago. But if the old men of the Hebrews acted piously for the sake of piety even while enduring tortures, still more justly should we young men die, despising the tortures of your imposition, which the old man our teacher conquered. Therefore, tyrant, put us to the test, and if you take our lives because of piety, do not think that, by torturing, you hurt us. For we, through this suffering and endurance, shall gain the prizes accorded virtue and shall be with God, for whose sake we suffer, but you, because of your bloodthirstiness toward us, will endure ample and everlasting torture by fire imposed by divine justice."

10 When they had said these things, the tyrant was not only indignant, as at the disobedient, but also infuriated, as at the ungrateful. Thereupon his armor-bearers, on receiving their orders, brought forward the oldest of them, tore off his armor, and dismembered him. 12 When they had exhausted themsevles by beating him with scourges, yet accomplished nothing, they hoisted him on the wheel. 13 When the noble youth was stretched out around his limbs, he began his denunciation: 15 Most abominable tyrant, enemy of heavenly justice, savage-minded, you maltreat me in this way not because I have murdered or acted impiously but because I am trained in virtue's defense. 17 When he said these things, they spread fire under him, and, «while fanning the flames», tightened the wheel further. 20 The wheel was stained on all sides with blood, the heap of coals was being quenched by the drippings of body fluids, and pieces of flesh whirled around the axles of the machine. Although he had already had his skeleton severed, the lofty-minded youth, a true son of Abraam, did not groan, but as though transformed in the fire into immortality, he nobly endured the torments.

23 "Imitate me, brothers," he said. "Do not desert your post in my struggle nor renounce the brotherhood of good courage you share with me. 24 Fight the sacred and noble fight for piety; for its sake the just Providence of our ancestors may become merciful to our nation and take vengeance on the accursed tyrant." 25 When he had said these words, the saintly young man broke off his life.

26 All marveled at his strength of spirit. Then the bodyguards brought the brother second in age to him, and, after equipping themselves with iron hands with sharp claws, they bound him to the torture machine and catapult. They inquired, before he was tortured, whether he was willing to eat, and they heard his noble decision. These leopard-like beasts tore at his sinews with their iron hands, ripped all his flesh off up to his chin and the skin off his head. But he steadfastly endured this agony and said, "How sweet is every form of death for the sake of the piety that we have inherited from our ancestors!" To the tyrant he said, 30 "Do you not think, tyrant most savage of all, that you are being tortured more than I, as you see the arrogant reasoning of your tyranny defeated by our endurance for the sake of piety? I relieve my pain with the joys that come from virtue, but you suffer torture from the threats that hang over impiety. You will not escape, most abominable tyrant, the judgments of divine wrath."

10 When he too had endured a glorious death, the third was led in and was much urged by many to save himself by tasting the meat. But he cried out, "Do you not know that the same father begot me as well as those who died; the same mother bore me, and I was brought up on the same tenets? I do not renounce the noble ties of brotherhood." But they, taking the man's boldness bitterly, dislocated his hands and feet with their instruments of torture and dismembered him by prying his limbs from their sockets. They broke his fingers, arms, legs and elbows. Since they were not able in any way to suppress him, they tore off his skin and scalped him with their fingertips in the Scythian fashion. Then they immediately brought him to the wheel. On it he was disjoined at his backbone. He saw his own flesh torn all around and drops of blood flowing from his entrails. When he was about to die, he said, "We, most abominable tyrant, are suffering these things because of training and divine virtue. But you, because of your impiety and bloodthirstiness, will endure unceasing tortures."

12 When he, too, had died in a manner worthy
of his brothers, they dragged in the fourth, saying, 13 "Do not display, you too, the same madness as your brothers, but obey the king and save yourself." 14 But he said to them, "You do not have a fire for me so very hot that I should play the coward. 15 By the blessed death of my brothers, the everlasting destruction of the tyrant and the everlasting life of the pious, I will not disown our noble brotherhood. 16 Contribute tortures, tyrant, so that you may learn from them that I am a brother to those who have just now been tortured." 17 When he heard these words, the bloodthirsty, murderous and utterly abominable Antiochus gave orders to cut off his tongue. 18 But he said, "Even if you remove my organ of speech, God hears the silent as well. 19 See, my tongue hangs loose already. Cut it off, for you will not cut off, beyond this, the tongue of our reason. 20 Gladly, for the sake of God, we let the limbs of our bodies be cut off. 21 God will pursue you swiftly, for you are cutting off a tongue that has been melodic with divine hymns."

11 When he too died, maltreated by the tortures, the fifth leaped up, saying, 2 "Tyrant, I am not about to beg to be excused from torture for the sake of virtue. 3 I have come of my own accord so that, by killing me too, you may incur punishment from the heavenly justice for more crimes. 4 Hater of virtue, hater of humankind, what have we done that you destroy us in this way? 5 Is it that we show devotion to the Creator of all and live by his virtuous law? 6 But these deeds deserve honors, not tortures. 7 While he was saying such things, the bodyguards bound him and dragged him to the catapult. 8 They tied him to it on his knees, by the boy's announcement, they quickly loosed his lower back round the circular wedge. When he was completely curled back round the wheel in the manner of a scorpion, he was dismembered. 11 In this condition, gasping for breath and suffocating in body, 12 he said, "Tyrant, you grant us splendid favors against your will, according us the opportunity to show our enduring loyalty to the law through yet more noble sufferings." 13 When he too had died, the sixth, a mere boy, was led in. When the tyrant inquired whether he was willing to eat and be released, he said, 14 "In age I am younger than my brothers, but in mind I am their peer. 15 Since we were born and brought up for the same purposes, we ought likewise also to die for the same causes. 16 So if you are resolved to torture me for not eating defiling food, torture!" 17 When he had said these words, they led him to the wheel. 18 He was stretched tight upon it with great diligence; his back was broken, and he was roasted from beneath. 19 They heated sharp spits in the fire and applied them to his back, pierced his sides and burned his entrails. 20 While he was being tortured, he said, "O contest befitting sanctity in which, for the sake of piety, so many of my brothers have been summoned to a school in sufferings, a contest in which we have not been defeated! 21 For devout knowledge, O tyrant, is invincible. 22 Armed with nobility of character, I too will die with my brothers, and I too will procure for you a great avenger, you inventor of tortures and foe of the truly pious. 23 We six lads have overthrown your tyranny. 25 For since you can neither sway our reason nor compel us to eat defiling food, is this not your overthrow? 26 Your fire is frigid to us, the catapults painless, your violence unavailing. 27 The bodyguards that govern us are not those of the tyrant but those of the divine law. That is why we hold our reason undefeated."

12 When he too, thrown into a cauldron, had died in blessedness, the seventh and youngest of all came forward. 2 The tyrant, though he had been vehemently denounced by his brothers, pitied him when he saw the fetters already on him. He summoned him nearer and tried to advise him: 3 "You see the result of your brothers' stupidity; they were tortured on the rack and died for their disobedience. 4 You too, if you do not obey, will die, a tortured wretch, before your time. 5 But if you obey, you will be my friend and will lead in the affairs of my kingdom." 6 When he had exhorted him with these words, he summoned the boy's mother, that he might show mercy to her after she had been deprived of so many sons and that he might urge on the remaining son to a ready obedience that would be his deliverance. 7 But when his mother had spurred him on in the Hebrew language, as we shall relate a little later, 8 he said, "Loose me, and let me speak to the king and to all his Friends who are with him." 9 Extremely pleased by the boy's announcement, they quickly loosed him. 10 Running to the nearest of the frying pans, 11 he said, "Irrevocable tyrant, not innocent of all the wicked, were you not ashamed, when you have received good things and your kingdom from God, to kill his attendants and torture on the rack those trained in piety? 12 For these deeds, justice will store up for you a fire more fierce and everlasting and tortures, which for all time will not release you. 13 Though you are a man, most bestial one, you were not ashamed to cut out the tongues of those with feelings just like yours, who are made of the same elements, or to maltreat and torture them in this way. 14 Whereas they, by dying nobly, fulfilled their duty of piety toward God, you will grievously lament that you killed without cause those champions of virtue." 15 Thereupon, when he too was about to die, he said, 16 "I will not abandon the valor of my brothers. 17 I call on the God of my ancestors that he may have mercy on our nation. 18 But on you he will take vengeance both in this present life and when you are dead." 19 After he had uttered these imprecations, he flung himself into the frying pans and so gave up.

13 If, then, the seven brothers disdained sufferings even unto death, it must be acknowl-
edged on all sides that pious reason is absolute master of the passions. 2For if they had been enslaved by the passions and had eaten defiling food, we would have said that they were defeated by them. 3Now, however, that is not the case, but through reason, which is commendable in God’s eyes, they overpowered the passions. 4It is impossible to overlook the mind’s supremacy over the passions, for they prevailed over both passion and pains. 5How, then, is it possible not to acknowledge the control of passion by good sense shown by those who gave no heed to the agonies caused by fire? 6For just as towers jutting out over harbors hold back the threats of waves and provide calm to those who sail into the haven, so the seven-towered good sense of the young men, by fortifying the harbor of piety, conquered the unruliness of the passions. 7For they constituted a holy chorus of piety and encouraged one another, saying, 8“Brothers, let us die like brothers for the sake of the law; let us imitate the three young men in Assyria who despised the same civic rights accorded us—in a furnace! 9Let us not be cowardly in our demonstration of piety.” 10While one said, “Courage, brother,” another said, “Bear up nobly.” 11and another reminded them, “Remember whence you come and who the father was by whose embraces implanting them through their mother’s womb. 12For the mother of the seven young men endured the torments of each one of her boys. 13Consider how complex is the affection of a mother’s love for her children, channeling all her feeling into a sympathy rooted deep within, even unreasoning animals show sympathy and affection for their offspring like that of human beings. 14For among birds, the tame ones that roam af"'ection for their offspring like that of human beings, channeling all their love into a sympathy rooted deep within, even unreasoning animals show sympathy and affection for their offspring like that of human beings. 15Consider how complex is the affection of a mother’s love for her children, channeling all her feeling into a sympathy rooted deep within, even unreasoning animals show sympathy and affection for their offspring like that of human beings. 16For among birds, the tame ones that roam affection for their offspring like that of human beings, channeling all their love into a sympathy rooted deep within, even unreasoning animals show sympathy and affection for their offspring like that of human beings. 17And if they are unable to fend it off, their tops, give birth to their young and fend off intruders. 18Moreover, they even spurred them on to face the abuse so that they not only disdained the agonies but also overcame the passions of brotherly love. 2 O powers of reason, more royal than kings and freer than the free! 3O sacred and harmonious unanimity of the seven brothers in defense of piety! 4None of the seven youths played the coward or shrank back from death, but all hastened to meet death through the tortures as though running on the path to immortality. 5Just as the hands and feet are moved in harmony at the promptings of the soul, so those holy youths, as though moved by an immortal soul of piety, advanced in harmony to death for the sake of such piety. 6All-sacred band of seven, band of brothers in harmony! Just as the seven days of creation form a circle round piety, 7so the youths in chorus formed a circle round the seven-fold band, negating their fear of the tortures. 8Now, as we hear of those young men’s affliction, we shudder. For their part, not only did they see and not only did they hear the word of immediate threat, but they also suffered and endured, and that in pangs of fire. 9What could be more painful than that? For the power of fire is sharp and intense, and swiftly it destroyed their bodies. 10Do not think it remarkable if reason had full control of those men in the midst of the tortures, when even the mind of a woman disdained agonies still more diverse. 11For the mother of the seven young men endured the torments of each one of her boys.

14 Moreover, they even spurred them on to face the abuse so that they not only disdained the agonies but also overcame the passions of brotherly love.

20In that womb brothers dwell an equal length of time and are shaped for the same time. They grow from the same blood, and from the same life-spring they are brought to mature birth. 21Born after an equal time of gestation, they drink milk from the same fountains by whose embraces minds filled with brotherly love are nourished together. 22They grow more robust through common nurture, daily companionship, other education and our discipline in divine law.

23 So strong, indeed, is the sympathy of brotherly love. Yet the seven brothers felt still greater sympathy toward each other. 24For since they were trained in the same law, diligently practiced the same virtues and were brought up together in right living, they loved each other still more. 25Their common zeal for nobility of character intensified their goodwill toward one another and their oneness of mind, 26for with their piety they made brotherly love still dearer to themselves. 27But although nature, companionship and virtuous habits had combined to augment the bonds of brotherhood in their eyes, through their piety those who were left held firm while they saw their brothers maltreated and tortured even unto death.
approach their hive, and they defend it to the point of death. 20Yet sympathy for her children did not move the young men’s mother, one in soul as she was with Abraam.

15 O reason of the children, tyrant over the passions! O piety, dearer to the mother than her children! 2When two alternatives lay before her—that of piety and that of the temporary preservation of her seven sons on the terms of the tyrant’s promise—the mother showed her greater love for piety that, according to divine promise, preserves to everlasting life. 4How can I characterize the passions involved in the love of parents for their children? We impress upon the tender nature of a child a remarkable likeness both of soul and of form; especially is this true of mothers, because they are more sympathetic in their feelings toward their offspring than fathers. 5For to the extent that mothers are of tender spirit and bear more children, so much the more attached are they to their children. 6But more than all other mothers, the mother of the seven boys was attached to her children. Through seven pregnancies she had implanted in herself tender love toward them, 7and though, because of the many birth pangs she suffered with each of them, she was bound to feel sympathy for them, 8because of the fear of God she despised the temporary deliverance of her children. 9Not only so, but because of her sons’ nobility of character and their ready obedience to the law, she felt a tender love toward them that was still greater. 10For they were just, self-controlled, courageous, lofty-spirited, full of brotherly love and of such love for their mother that they obeyed her and kept the ordinances even unto death.

11 Nevertheless, though so many factors related to maternal love drew the mother to sympathy, in the case of none of them were the various tortures strong enough to sway her reason; 12rather the mother urged each boy individually and all together on to death for the sake of piety. 13O sacred nature, parental affection, tender love toward offspring, nursing and indomitable maternal passions! 14Yet, though seeing each one tortured on the rack and burned, the mother, for the sake of piety, did not change her course. 15She watched the flames that filled the world, 32so you, O guardian of the law, champion of piety, prizewinner in the contest that took place in your heart, 30more noble than males in perseverance, more manly than men in endurance! 31As the ark of Noe stoutly withstood the waves, sustaining the world through the flood that filled the world, 32so you, O guardian of the law, though overwhelmed on all sides by the flood of your passions and distressed by the strong winds of the tortures of your sons, nobly endured the storms that befell you for your piety.

16 If, then, a woman, aged and the mother of seven boys, endured seeing the tortures of her children unto death, by common acknowledgment pious reason is absolute ruler of the passions. 2Thus I have demonstrated that not only men overcame their passions, but also a woman disdained the greatest tortures. 3The lions surrounding Daniel were not so savage, nor was the furnace of Misael so ablaze with fiercest fire as the nature of her maternal love inflamed her when she saw her seven sons tortured in such diverse ways. 4But by the reason that is rooted in piety, the mother quenched passions so many and so great.

5 Consider this also: if the woman, although a mother, had been faint-hearted, she would have mourned over them and perhaps spoken as follows: 6O how wretched I am, thrice unhappy time and again; though I bore seven boys, I have become a mother of none. 7In vain, my seven pregnancies, useless, my seven periods of gestation, unfruitful my nursings, wretched the nourishings at my breast. 8In vain, my boys, did I endure many birth pangs for you and the still more trying anxieties of your upbringing. 9Alas for my boys, some unmarried, others married to no purpose. I shall not see your children or have the happiness of
being called grandmother. 10I, a woman with many and fair children, am a widow, alone, with much to lament. 11Nor when I die will I have any of my sons to bury me."

12 Yet the holy, God-fearing mother bewailed none of them with this lament and neither attempted to dissuade any of them from dying, nor, as they died, did she grieve. 13But as though she had a mind of adamant a and was giving the full complement of her sons a new birth to life immortal, she rather implored and urged them on to death for the sake of piety. 14O mother, divine soldier in defense of piety, elder, woman! By perseverance you have conquered even a tyrant and proved stronger in deeds and words than a man.

15For when you had been arrested together with your sons, you stood and watched Eleazaros being tortured and said to your sons in the Hebrew language, 16“O boys, noble is the contest to which you have been summoned for the testimony you can bear for our nation. Fight zealously in defense of the law; nor did Isaak flinch when his father's hand bearing a sword and descending upon him. 21Daniel the righteous was thrown into the lions. Hananias, Azarias and Misael were hurled into a furnace of fire and, for the sake of God, endured. 22Since, then, you have the same faith in God, do not be distressed. 23For it would be shameful if, when this old man endures these agonies for the sake of piety, you young men were to be terrified by the tortures. 18Remember that it is thanks to God that you have shared in the world and enjoyed life. 19Therefore you ought to endure all suffering for the sake of God, 20for whose sake our father Abraam made haste to sacrifice his son Isaak, a father of our nation; nor did Isaak flinch when he saw his father's hand bearing a sword and descending upon him. 21Daniel the righteous was thrown into the lions. Hananias, Azarias and Misael were hurled into a furnace of fire and, for the sake of God, endured. 22Since, then, you have the same faith in God, do not be distressed. 23For it would be unreasonable for those who know piety not to withstand sufferings.”

24 By means of these words the mother of the seven encouraged and persuaded each of her sons to die rather than transgress the commandment of God. 25And this they knew as well: that those who, for the sake of piety, die for the sake of God, for God now live, as do Abraam, Isaak, Iakob and all the patriarchs.

17 Some of the bodyguards said that when she was about to be carried off to death, she threw herself into the fire so that no one might touch her body.

2 O mother, who with your seven boys subverted the strength of the tyrant, frustrated his evil designs and showed the nobility of your faith! 3Like a roof nobly set upon the pillars of your boys, you endured, unmoved, the earthquake of the tortures. 4Take courage, then, holy-minded mother, as you keep firm your enduring hope in God. 5The moon in heaven with the stars is not so awesome as you. After lighting the path to piety for your seven star-like boys, you stood honored before God, firmly set in heaven with them. 6For your childbearing was from Abraam our father.

7 If it were possible for us to paint the story of your piety as on some surfaceb, would not onlookers shudder when they saw the mother of the seven children enduring for the sake of piety, diverse tortures even unto death? 8Indeed, it would be appropriate to inscribe the following words on their tomb itself as a reminder to the people of our nation:

9 "Here lie buried an aged priest, an aged woman and seven boys, victims of the violence of a tyrant who wished to destroy the polity of the Hebrews. 10They vindicated their nation, looking to God and enduring tortures even unto death.”

11 Truly the contest carried on by them was divine, 12for then virtue, testing them for their perseverance, offered rewards. Victory meant incorruptibility in long-lasting life. 13Eleazar contended first; the mother of seven boys entered the fray, and the brothers contended. 14The tyrant was the antagonist; the world and human society looked on. 15Godliness won the victory and crowned its own athletes. 16Who did not marvel at the athletes contending for the divine law code? Who were not astonished?

17 The tyrant himself and all his council marveled at their endurance. 18for which they now stand before the divine throne and live the life of the blessed age. 19For Moyses says, “All the sanctified ones are under your hands.” 20And those who have been divinely sanctified are honored not only with this honor, but also in that, thanks to them, our enemies did not prevail over our nation; 21the tyrant was punished, and the homeland was purified, since they became, as it were, a ransom for the sin of the nation. 22And through the blood of those pious people and the propitiatory of their death, divine Providence preserved Israel, though before it had been afflicted.

23 When the tyrant Antiochus saw the courage of their virtue and their endurance under the tortures, he proclaimed to his soldiers that they were an example for their own endurance. 24He made them noble and courageous for fighting on foot and for siege and pillaged and conquered all his foes.

18 O Israelite children, offspring of the seed of Abraam, obey this law, and act piously in every way, 2knowing that pious reason is master of the passions and of pains, not only of those from within but also of those from without.

3 Wherefore those who, for the sake of piety, gave over their bodies to sufferings were not only admired by human beings but also deemed worthy of a divine inheritance. 4Thanks to them the nation gained peace; by reviving loyalty to the law in the homeland, they pillaged their enemies. 5The tyrant Antiochus was punished on earth, and now that he has died, he continues to undergo chastisement. For when he was in no way whatever able to compel the Hierosolymites to become allophyles

---

a i.e. steel  b Lacking in Gk  c Or memorial to these heroes of our nation  d i.e. atonement wrought by their death  e i.e. his soldiers
and change their way of life from their ancestral customs, he left Hierosolyma and marched against the Persians.

6 The mother of the seven boys spoke these righteous sayings to her children: 7 "I was a pure virgin and did not step outside my father’s house, but I kept watch over the built rib. 8 No seducer or corruptor on a desert plain corrupted me, nor did the seducer, the snake of deceit, defile the purity of my virginity. 9 At the time of my maturity I remained with my husband; when these sons came of age, their father died. Blessed was he, for he lived a life marked by the blessing of children and did not suffer the grief of the time of childlessness. 10 While he was still with you, he taught you the law and the prophets. 11 He read to you of Habel, who was murdered by Kain, of Isaak, who was offered as a whole burnt offering, of Ioseph in prison. 12 He told you of the zealot Phinees; he taught you about Hananias, Azarias and Misael in the fire. 13 He praised Daniel in the den of the lions and blessed him. 14 He reminded you of the scripture of Esaias, which says, ‘Even if you should go through fire, the flame shall not consume you.’

15 He sang for you with words of the psalmist David when he says, ‘Many are the afflictions of the righteous.’ 16 For you he cited the proverb of Solomon when he says, ‘He is a tree of life to those who do his will.’ 17 He affirmed the words of Iezekiel when he says, ‘Shall these dry bones live?’ 18 For he did not forget to teach the song that Moses taught which says, 19 ‘I will kill, and I will make alive; this is your life and the length of your days.’

20 O bitter was that day—and yet not bitter—when the bitter tyrant of the Greeks quenched fire with fire in his cruel cauldron and with seething rage brought the seven boys of the daughter of Abraam to the catapult and again to his tortures, 21 pierced the pupils of their eyes, cut off their tongues and killed them with various tortures. 22 For these deeds divine justice has pursued and will pursue the accursed tyrant. 23 But the children of Abraam with their prizewinning mother are gathered together into the chorus of the fathers and have received pure and immortal souls from God, 24 to whom be glory forever and ever. Amen.

*The original text contains a note: *"I.e. woman"
A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. All rights reserved.

A New English Translation of the Septuagint may be quoted in any form (written, visual, electronic, or audio) up to and inclusive of 250 verses without written permission from Oxford University Press, provided that the verses quoted do not account for more than 20% of the work in which they are quoted and provided that a complete book of NETS is not quoted. When NETS is quoted in this way, one of the following credit lines must appear on the copyright page of the work:

Quotations marked NETS are taken from A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

Quotations are taken from A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

Unless otherwise indicated, quotations are taken from A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

A New English Translation of the Septuagint may be quoted in nonsalable media (such as church bulletins, orders of service, liturgies, newsletters, etc.) without inclusion of a complete copyright notice, but the abbreviation NETS must appear at the end of each quotation.

All other uses of NETS (including but not limited to the following: quotation in excess of 250 verses or 20% of the work, publication of any commentary or reference work that uses NETS) require written permission from Oxford University Press.

The title A New English Translation of the Septuagint, the abbreviation NETS, and the NETS logo are trademarks of the International Organization for Septuagint and Cognate Studies, Inc. and may not be used without written permission from Oxford University Press.


Interior design and typesetting by Blue Heron Bookcraft, Battle Ground, WA.

Printed in the United States
1 3 5 7 9 8 6 4 2
EDITION OF THE GREEK TEXT

The NETS translation of the book of Psalms has been based primarily on the edition of Alfred Rahlfs, *Psalmi cum Odis (Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Litterarum Gottingensis editum X* [Göttingen: Vandenhoeck & Ruprecht, 1967 (1931)]). Although Rahlfs is not a full-fledged critical edition of the Greek Psalter, it is the best available and as such an appropriate text with which to begin. The present NETS translation has been revised from its first appearance in a separately published fascicle.1

At not a few places, Rahlfs enclosed within square brackets items of text, which, although they could not in his judgment justifiably be regarded as original, nevertheless have widespread support in the textual traditions. Since in all of these cases I agree with Rahlfs' conclusion, I have taken the next step and have excluded these items from NETS without comment.

Further improvements to Rahlfs' edition have been made in the light of additional textual information (chiefly II–V CE; especially the famous P. Bodmer XXIV [Rahlfs 2110]) and more recent study. All these, however, have been included in the footnotes to NETS. Nevertheless, there remains good reason to emphasize that a liturgical text such as the Psalter, with its long and intensive transmission history, can hardly be expected to have been fully restored as yet to its pristine purity. I have therefore followed Rahlfs' lead and, in addition to changing his text, have placed within square brackets items whose originality I consider to be suspect. These may be eliminated altogether by a future editor more courageous than I or armed with additional evidence.

TRANSLATION PROFILE OF THE GREEK

General Character

There can be no doubt that the NETS paradigm of the Greek as an interlinear translation of the Hebrew is applicable to the book of Psalms. That is to say, the linguistic relationship of the Greek text to the Hebrew text is one of dependence and subservience. Yet within that model it has its own profile. Its translation is literal, if literalness is understood to refer to a high degree of consistency in one-to-one equivalence, including not only so-called content words but structural words as well. Thus literalness might be labeled its central characteristic.

Literalness may, however, be nuanced in several ways. The number of many-to-one Hebrew-Greek equations is relatively high. That is to say, the translator often selected a single Greek word (or root) for several Hebrew counterparts. This feature, semantic leveling, is fully compatible with the interlinear paradigm and for that reason should not be attributed to the translator's lack of literary imagination. Included here are words and concepts that seem to have been his default stock-in-trade. Thus, for example, ἄντιληπτωρ ("supporter") and βοηθός ("helper") translate seven Hebrew words each, and their cognates further underscore the translator's predilection for them. Obviously, these readily came to mind when the translator looked for suitable equivalents to the Hebrew. Similarly, Greek words that convey relatedness to the "law" (τοῦ νόμου) such as "lawlessness" (ἀνομία), "lawless" (ἀνομος), "to act in a lawless manner" (ἀνομεω), "to transgress the law" (παρανομεω), "transgressor of the law" (παρανομος)—are prominent. Or again a concept like "injustice" (αδικία + cognates) receives an emphasis in the Greek disproportionate to the Hebrew. As a result, the reader of NETS will read more about God's "supporting" and "helping" of humans, and similarly more about the law as a yardstick for "good," "evil" and "injustice," than will the reader of NRSV.

Not surprisingly perhaps the number of one-to-many Hebrew-Greek equations is relatively low. In such cases a single Hebrew word or root is translated by at least two or more Greek words. Some exam-

---

Though it is not difficult to discern something of a semantic shift from Hebrew to Greek, it is not certain that leveling, and especially differentiation, cannot at times serve purely stylistic purposes, but given the general nature of the Greek translation of Psalms, leveling and differentiation are usually the better explanation.

An interesting example, which could be differentiation for purely stylistic reasons, is the equation of Hebrew “to answer” (הָגֵן) with Greek “to listen” (ἐπικούω or ἑισκούω), when God is the subject. Though it is not difficult to discern something of a semantic shift from Hebrew to Greek, it is not certain that one should make a distinction in meaning between the two Greek words. Interestingly, ἑισκούω also translates Hebrew “to hear” (הָמָן), though ἐπικούω does not. Thus, in part at least, here too a difference in the Greek echoes a difference in the Hebrew, and to that extent it is still expressive of literalness. For NETS I have opted for the synonyms “to listen” (ἐπικούω) and “to hearken” (ἐπικούω) respectively.

Other aspects of literalness—or better isomorphism—at both the lexical and grammatical levels add further flavor to the Greek of Psalms. As noted, expressive of the interlinear model, our translator had a strong tendency to overemphasize the importance of individual words and formal details of the Hebrew, at the expense of communicating its coherent meaning. For example, in a number of passages he mechanically transferred the Hebrew gender of a pronominal, thereby presenting an exegetical challenge to anyone reading the text independent of the Hebrew: 26.3–4; 73.18; 80.6; 108.27; 117.23; 118.50, 56; 131.6. (I have flagged such instances in the notes.) Indeed, the Greek translator’s starting point was at times almost directly opposite to that advocated by modern semanticists. Not infrequently, he began with the individual word and its supposed core meaning rather than with meaning as it is conveyed by the interrelationship of words in syntactic units. Differently put, one could say that he tends to maximize the individual word and to minimize the context in which it stands, rather than vice-versa.

Though at times the translator might be charged with throwing at his reader the Hebrew text in Greek guise, to call him a hack would be unfair. Instead, as has been suggested, his translating is heavily circumscribed by linguistic interlinearity, which informs his task. Indeed, from that perspective it clearly makes little sense to charge him with inadequate knowledge of Greek and lack of stylistic sensitivity. Even in the superscripts where no context comes to his assistance, he at times introduces an interpretive spin. One may note, for example, that although מְלֹם (a type of song) is rather mechanically glossed by “understanding” (σύνεσις), usually the latter is interpretively put into the genitive case (31.1; 51.1; 52.1; 53.1; 54.1; 73.1; 77.1; 87.1; 88.1), with the result that the entire psalm in question might now be read as having to do with “understanding.” Yet, other such interpretive spins in the titles seem less transparent. When, for example, an individual composition is labeled both a psalm and song (in line with the parent text), he usually makes one an attributive of the other. So in Ps 29.1; 47.1; 66.1; 67.1; 74.1; 86.1; 91.1 we have “a psalm of a song” (ψαλμός ὁδής) and in 65.1; 82.1; 87.1; 107.1 “a song of a psalm” (ὁδή ψαλmóυ). Since ψαλmóς refers in the first instance to instrumental music and ὁδή to vocal music, it is not impossible, as has been suggested ad loc., that he had in mind the relative predominance of these two aspects. But what of “praise-song of a song” (?) (αἴσχος ὁδής) in 90.1; 92.1; 94.1, since both terms seem to have a vocal reference? Thus, it is clear that the translator often puts the form of the text above its meaning. Admittedly, he is kinder to his readers in the acrostic Ps 118, when he not only gives the names of the letters of the Hebrew alphabet, which mark the beginning of each alphabetic strophe, but also supplies a standard Greek numerical equivalent.

Understandably, it is especially idiomatic and figurative language that tends to suffer severely at the hands of a heavily word-based, interlinear mode of translation. When in 34(35).3 “to empty out the spear” (ἐλευθάρη, ἐπώλη) is translated by “to pour out the sword”—and a big sword at that!—(ἐκχεῖν οὐραφείον) we have decidedly unidiomatic Greek. NRSV translates idiomatically “draw the spear” and the Greek translator might have done likewise but did not.

To be sure, a modern translator, in the nature of the case, tends to overemphasize what is problematic about the work of an ancient translator and underemphasize what causes no problems. In spite of the
translation model he used, most of what the Greek translator of Psalms did is intelligible—and that includes many passages in which the Hebrew text is less than clear—if not idiomatic. He will even at times introduce difference—where the Hebrew text is identical—perhaps for the sake of variation in style, though that is not the only available explanation. An instructive example is Ps 59.7–14 in comparison with Ps 107.7–14.

Indeed, one can even find some literary sparks, the exceptions that prove the rule of his regular mode. So at 48(49).3 where the Hebrew text speaks of "(sons of) man" (בָּשָׂר, בָּשָׂר) and "(sons of) men" (בָּשָׂר, בָּשָׂר), the translator, rather than resorting to his standard equivalents, decided to render the first phrase by "earthborn" (γενομένη) (a word virtually unknown in the Septuagint) and neatly balanced the pair by a "both . . . and" conjunctive. In 10(11).2 the phrase "to shoot in the dark (πυρός) at the upright in heart," thus employing a picturesque word rare in Greek and unattested elsewhere in the Septuagint corpus. Or again, in 26(27).9 Hebrew "to forsake" (לָשׁוּט), elsewhere rendered simply as "to reject" (ἀποκρίνομαι), is translated by the rare and graphic verb "to throw to the crows" (ἀποσκορακίζω), glossed in NETS by "to damn." Ps 109.3 features "morning-star" (ἐωςφόρος) for Hebrew "morning" (אַשְׁרִי) rather than the less colorful "morning" (ὄρθρος) he uses elsewhere. Such literary nuggets are admittedly not many, and one would scarcely expect them in a text whose evident purpose it is to point the reader away from itself, but they do exist, and they do add a dimension to our translator's work. Yet, when all is said and done, it is the Psalter's literalness or isomorphism that establishes a baseline for translator and exegete alike.

Of Stereotypes, Calques and Isolates

The vast majority of words in the Psalms have standard Greek meanings, and that includes the so-called stereotypes, which, due to rigid equation with a single Hebrew counterpart, sometimes fit poorly into their context. Among these may be counted πιστικόν ("to embitter") + cognates, θέλω ("to want") + cognates, εἰς τάζος ("completely"). στέφα ("fat" in a context where "prosperity" is needed), νηφός ("kidney" in reference to the seat of the emotions), ψήλιος ("psalm"), εἰρήνη ("peace" in reference to a person's well-being).

Calques (Greek words with Hebrew meaning, institutionalized prior to the translation) can be found in Psalms as well. The clearest example is διαθήκη, a word that probably began its life in Jewish usage as a stereotype but that in the Psalter is clearly a calque and therefore appropriately translated by "covenant" (the stock meaning of Hebrew שָׁבָט, rather than the "testament" of extra-biblical Greek). It is also possible that νόμος ("law") carries the added sense of "teaching," derived from νόμος, its standard Hebrew counterpart but more likely represents a semantic shift of נאום by the third century BCE.

The Greek translator's overemphasis on individual words and his preoccupation with the lower levels of constituent structure are most clearly noticeable in his isolate renderings. Typically, in such cases, etymology of the Hebrew word plays a central role. By way of illustration, in Ps 7.7 Hebrew נָבָל ("overflow/arrogance/fury") is translated via נָבָל = πέραν ("across") by πέρας ("end") — a word representing entirely different Hebrew lexemes elsewhere in Psalms—and the Greek line as a whole must mean something like: "be exalted at the deaths of my enemies." A glance at Ps 38.5 confirms that πέρας within the Psalter can indeed refer to the terminus of human life. Or does the line mean what Thomson thought it did: "Exalt Thyself in the borders of mine enemies"? Whatever the case, as a result of the translator's adherence to interlinearity his text, on the one hand, means something quite different from MT and, on the other, is scarcely intelligible in Greek.

The NETS Translation of Psalms

General Approach

But if the Greek translator's approach to his Hebrew text was all too often indeed what I have alleged it to be, namely, an isomorphic approach with a primary focus on representing the source text, not infrequently at the expense of coherent sense, what are the options of a NETS translator to render this "interlinear" Greek into English? Clearly as long as words are fully concordant with their context and the grammar is at least transparent, NETS can be expected to read relatively smoothly.

Though I have eschewed any rigid policy of one-to-one Greek-English equation, a reasonable effort has been made to reproduce word echoes in the Greek, which may or may not reflect echoes in the Hebrew. In passing it deserves to be mentioned that this effort has not infrequently meant that the reading of the NRSV has been replaced by a synonym in NETS.

By "reasonable effort" it should be understood that the more circumscribed a word's meaning the better it lends itself to representation by a single English equivalent. Not surprisingly, therefore, there are
many Greek terms, especially on the nominal (more concrete) side of the language, that have been given a single (or at least a default) English equivalent. Thus a word such as ὑλή ("mountain") has been rendered throughout by "mountain," even when NRSV, for literary reasons, had opted for "hill" to translate the identical Hebrew word ("תל"). Similarly, ἰδρυματικός ( + cognates), the standard equivalent for both מִפְּחֵד and בְּחֵד, has been uniformly rendered "sinner." Countless others have been treated in the same way.

When I have judged that the Greek translator differentiates vis-à-vis the Hebrew for semantic reasons, I have typically differentiated in NETS.

The highest level of one-to-one Greek-English consistency in Psalms will be observable within individual psalms.

Perhaps the lowest level of one-to-one consistency has been feasible with respect to relational words, notably prepositions, including phrases that function as prepositions. The obvious reason for this is that such words play a primarily structural role and as such carry little fixed meaning. (See further below.)

I have already touched on the problem of idiomatic and figurative language. Although in a replacement type of translation idioms and figurative expressions in the source language are typically lost in the process, others are often gained from the target language, thus producing a kind of equilibrium of loss and gain. In Septuagint translationese, however, one would hardly expect that to be the case, and especially in a poetic book such as Psalms we see a decidedly unilateral process. In fact, because of its highly literal approach, what is figurative in Hebrew frequently becomes an oddity in Greek. For example, although Hebrew נֶפֶר ("kidney") often figuratively refers to human emotions, νεφρός in Greek means only "kidney." Therefore any figurative sense is imposed by the (translated) context. Because NETS has opted for a representative translation style, what is unidiomatic and nonfigurative in the Greek will often be the same in English.

Selected Words and Phrases

The so-called superscriptions or titles to individual psalms cause a disproportionate grief to a translator, modern and ancient alike. The reason for this, in addition to frequent lexical obscurity, is that the words and expressions used are typically without context. Since there is reason to believe that the superscriptions grew in a piecemeal, atomistic fashion, I have treated them in NETS in an atomistic fashion even beyond the NRSV. The reader who is troubled by this may simply ignore the punctuation between discrete items and string them together.

The Greek translator’s word-based approach is as evident in the superscriptions as everywhere else. Yet within those parameters there is some evidence of differentiation, some of which has already been noted. Thus, for example, one encounters both nominatives and genitives without explicit warrant in the Hebrew, and datives as well as accusative constructions reflecting Hebrew אִם. All in all, whether as a result of differentiation or one-to-one equation with the Hebrew, there is a variety of words/phrases that may be labeled "expressions of general reference." That is to say, they indicate without much specificity (partly due to lack of context) that x has something to do with y. Where the Greek differs in detail I have followed suit in NETS.

One of these "expressions of general reference" is τῶν Δαοίδ (τῶν Ασάφ et al.). Since the Greek translator clearly did not assign authorship per se to such Psalms, I have opted for the reasonably neutral phrase "Pertaining to Dauid" (et al.), since it allows for a range of perceived connections with the person(s) in question.

NRSV's "Psalms" has for reasons of tradition been retained in the superscriptions. It is by no means certain, however, that Greek ψαλμός ("psalm"), at the time of the Greek translator, was already a technical term. As noted earlier, I have regarded it as stereotype, which means that it still had its chiefly instrumental rather than vocal sense and as such referred in the first instance to a tune being played on a stringed instrument (harp or lyre), which was then plucked (ψόλλω) with the fingers rather than struck with a plectrum. Along the same lines, διαψαλμω, which consistently renders Hebrew נַחַל ("Selah"), a word of uncertain meaning, has been interpreted to mean not simply an interlude but an interlude on strings and rendered accordingly in NETS. Evidently in recognition of the fact that it indicated a pause in the musical proceedings, the Greek translator did not represent "Selah" when it stood at the close of a psalm (3.9; 23.10; 45.12).

Another frequent item in the titles is ὁδηγή, the regular translation of נַחַל ("song"). Though "song" would have been defensible for NETS, I have opted, with some hesitation, for "Ode" instead. To be sure, ὁδηγή is the standard equivalent of נַחַל (36x) and may be a calque, since it already occurs in the Greek Pentateuch as an equivalent for נִחַל; on five occasions within Psalms (32.3; 39.4; 95.1; 97.1; 149.1) the
translator opted for ἰδίωμα ("song"). This may suggest that he meant to differentiate the two. The presence of κατὰ θάνατον ("new") with all five instances of ἰδίωμα may further indicate that an ὀλίγη was thought of as being more of a traditional song in distinction from a new and ad hoc composition. But the latter point can clearly not be pressed in light of ὀλίγη κατὰ θάνατον ("new ode") in 143.9. Consequently, whatever the precise difference in the Greek, I have sought to mirror a difference in NETS by translating the terms as "Ode" and "song" respectively.

Since the Greek Psalter provides no evidence that the translator made any serious attempt at distinguishing between the divine names πάνεπιστάμενος ("Yahweh," including the short form "Yah") and Σὺν καθαίρειν ("Adonai"), I have in accordance with NETS policy rendered all occurrences of κύριος, when representing either, by "Lord."

Hades, one of very few translations into Greek, which has not been translated into English, is probably a calque. If that is correct, to translate it simply by English "hell" would seem to be as inappropriate as rendering its Hebrew counterpart, Sheol, by that term.

There is reason to believe that the translator's chief reason for using σκηνής, and by extension κατασκηνών, is to reserve σκηνή for the Tabernacle, in line with Pentateuchal usage. Consequently, it appears unlikely that σκηνή + is meant to carry any special nuance, apart from its general sense of non-permanence. In Psalms (and elsewhere in NETS), therefore, the noun has been rendered by "covert," and the verb by "encamp," in distinction from "tent" for σκηνή.

Greek δοῦλος in Psalms has been rendered, with some hesitation, by "slave." The hesitation stems purely from the connotation "slave" carries in modern English. The Greek Pentateuch translated Hebrew שְׁמֶךְ ("servant"/"slave") almost exclusively by Greek παῖς, a word with a very similar semantic range. Leuitikon 25.44 and 26.13, where δοῦλος is found instead, confirm the difference between the two Greek terms. The translator of Psalms chose almost exclusively δοῦλος ("slave") (53x) with only four occurrences of παῖς. Esaias and Jeremias present a mix with Iezekiel inclining toward δοῦλος and the Minor Prophets completely in the latter camp. There is no evidence for arguing that δοῦλος in Psalms is a calque.

Since ἀναβασίας has no prior history within the LXX in the sense of "ascents," it can scarcely be called a calque (if indeed its Hebrew counterpart has that meaning?). Since both inside and outside the LXX, the word is used only in the sense of steps (of a stairway), it evidently carries its normal semantic range. What we seem to have, therefore, is a stereotype, which arose because the translator insisted on the equation ἀναβασίας > ἀναβασίας - ἀναβασίας - ἀναβασίας. Why he did not choose ἀναβασίας instead—which occurs in 83.6, but for a different Hebrew root—may be surprising but suggests in any case that he was not thinking of "ascending/ascension" as such. Accordingly, NETS readers will read of Songs of the Steps rather than Songs of Ascents. Of interest is that according to Jewish exegetical tradition these psalms were thought of as ascents, and by extension "Ode" and "song" respectively.

Since the Psalms are poetic literature and furthermore typically do not tell a story with a timeline of its own, the Hebrew verbal categories of tense-aspect presented something of a problem to the Greek translator. Quite clearly he ended up by working with a set of default or unmarked equations. Thus Hebrew qatal forms are normally translated by the Greek future indicative, the qatal by the aorist indicative, and the participle often by the present indicative. It should be noted, however, that participles are also often translated by participles, even though that may produce either strained syntax in the Greek or an obvious change in syntax.

Though he had his default equivalents, apparent awareness of contextual sense brought about some flexibility. Nevertheless, the defaults produced a certain stilledness and abruptness in the use and sequence of Greek tenses. In an effort to communicate at least some of this quality to the reader of NETS, I have typically rendered all Greek aorists by the English simple past, even when the NRSV has used the present perfect—which is not to say that the Greek aorist and the English simple past are linguistically identical.

A second grammatical item that occasioned some discomfort is the preposition. The primary function of prepositions is grammatical; that is to say, prepositions forge relationships between constituents of

---


3 Adolf Neubauer, "The Authorship and the Titles of the Psalms according to Early Jewish Authorities," SBE 2 (1890) 1–57.
sentences. Nonetheless, like full words or lexemes but unlike lexically empty structural markers such as case endings, prepositions have some lexical content. They may appropriately be referred to as (semantically) bleached words or lexemes in distinction from (semantically) full words or lexemes. Once this is realized, it comes as no surprise that when prepositions are treated as though they were full lexemes with a set meaning, idiomatic usage tends to go out the window (cf. the earlier note on idiomatic language). Yet this is precisely what often happens in the Greek Psalms due to the fact that its translator often read the Hebrew text in an atomistic manner. The result is that each Hebrew preposition was typically given a default equivalent in Greek, and this default tended to be used irrespective of whether it produced idiomatic Greek. Since the issue here is frequently one of infelicity in Greek style (which is difficult to mimic in English) rather than change in meaning from the Hebrew, such instances have been largely ignored for the purposes of NETS, lest one produce senseless English! The rule of thumb has been to ignore all instances of default equations between Hebrew and Greek but to take seriously instances of non-default equations, the assumption being that when the translator deviated from his routine he did so for a reason.

Greek καί ("and"), the standard equivalent of Hebrew ו ("and"), has been rendered routinely by "and," even where the NRSV suppresses Hebrew ו.

Since Greek Psalms often lacks articles when they are not explicitly warranted by the source text, such absence has been taken seriously in NETS.

EDITORIAL DETAIL
Punctuation in Rahlfs’ edition of the Greek Psalter has been treated with respect but not regarded as normative.

Unlike “Selah” in the NRSV, its equivalent in NETS, “interlude on strings,” is consistently followed by an empty line on the grounds that any interlude signals a pause.

In their division of materials the Masoretic and the Greek Psalters do not completely agree. Since MT Psalms 9 and 10 are a single psalm in the Greek (9) and Greek Psalm 113 is two psalms in MT (114, 115), between these points the numeration of LXX is up by one from MT. Further, since LXX Psalms 114 and 115 equal MT 116.1–9 and 116.10–19 respectively, and MT 147.1–11 and 12–20 constitute LXX 146 and 147, between these points we have an identical number of Psalms, though their enumeration varies by one.

Versification in MT, LXX and NRSV is potentially more confusing. While MT and LXX coincide, the NRSV excludes the psalm titles from the numbering and as a result is out of step with both MT and LXX. NETS follows the Rahlfs numbering for chapters and verses but gives the NRSV numbers in parentheses.

BIBLIOGRAPHICAL NOTE
Apart from standard grammars and lexica, I have benefited from other English translations of the Greek Psalter such as those of Brenton (1844) and Thomson (1808) (see “TO THE READER OF NETS”), but particularly from the more recent renditions by A. Lazarus, The Holy Psalter from the Septuagint (Madras: Diocesan Press, 1966), by the Fathers of the Holy Transfiguration Monastery, The Psalter according to the Seventy (Boston, 1987), and by José M. de Vinck and Leonidas C. Contos, The Psalms Translated from the Greek Septuagint (Allendale NJ: Alleluia Press, 1993). A copy of the The Psalter acc. to the Seventy was kindly sent to me by Father Basil. It should be borne in mind, however, that the aim of NETS has been distinctly different from any of these. Among the more exegetical treatments, Martin Flashar’s “Exegetische Studien zum Septuagintapsalter” (ZAW 32 [1912] 81–116, 161–198, 241–268) has been invaluable, as has been F. W. Mozley, The Psalter of the Church (Cambridge: Cambridge University Press, 1905).

My graduate students in Septuagint at the University of Toronto, Cameron Boyd-Taylor, Paul McLean, Tony Michael, Marc Saunders, Tyler Williams, James Smith and Wade White have been of great help. A special debt of gratitude I owe, however, to Cameron for his incisive and persistent critique, which has immeasurably improved the final product.

Albert Pietersma
BOOK I

(Psalms 1–40[41])

Psalms 1–4

PSALMS 1–4

1 And now, O kings, be sensible; be instructed, all you who judge the earth.
2 Be subject to the Lord with fear, and rejoice in him with trembling.
3 Seize upon instruction, lest the Lord be angry, and you will perish from the righteous way, when his anger quickly blazes out.

Happy are all who trust in him.

Psalm 3

1 A Psalm. Pertaining to David. When he was running away from his son Abessalom.
2 O Lord, why did those who afflict me multiply? Many are rising against me; many are saying to my soul, "There is no deliverance for him in his God."

Interlude on strings

3 But you, O Lord, you are my supporter, my glory, and one who lifts up my head.
4 With my voice I cried to the Lord, and he hearkened to me from his holy mountain.
5 Laid down and slept; I woke again, because the Lord will support me.
6 I shall not be afraid of ten thousands of people who are setting themselves against me all around.

Psalm 4

1 Regarding completion. Among psalms. An Ode. Pertaining to David.
2 When I would call, the God of my righteousness listened to me.

In affliction you gave me room.
Have compassion on me, and listen to my prayer.
Psalm 5

1 Regarding completion. Over her that inherits. A Psalm. Pertaining to David.

2(1) To my words give ear, O Lord; take note of my cry.

3(2) Pay attention to the voice of my petition, my King and my God, because to you I will pray, (3) O Lord.

4 In the morning you will listen to my voice; in the morning I will present myself to you and will look on,

5(4) because you are not a god who wants lawlessness;
one who does evil will not sojourn with you.

6(5) Lawbreakers will not endure before your eyes; you hated all who practice lawlessness.

7(6) You will destroy all those who speak the lie; a bloodthirsty and deceitful man the Lord abhors.

8(7) But I, through the abundance of your mercy, I will enter into your house; I will do obeisance toward your holy shrine in awe of you.

9(8) O Lord, guide me in your righteousness for the sake of my enemies; make straight your way before me.

Psalm 6

1 Regarding completion. Among hymns. Over the eighth. A Psalm. Pertaining to David.

2(1) O Lord, do not rebuke me in your anger, nor discipline me in your wrath.

3(2) Have mercy on me, O Lord, because I am weak; heal me, O Lord, because my bones were troubled.

4(3) And my soul was troubled very much, and you, O Lord—how long?

5(4) Turn, O Lord; rescue my soul; save me for the sake of your mercy,

6(5) because in death there is no one who makes mention of you, and in Hades who will acknowledge you?

7(6) I was weary with my moaning; every night I will bathe my bed; with my tears I will drench my couch.

8(7) My eye was troubled due to anger; I grew old among all my enemies.

9(8) Keep away from me, all you who practice lawlessness,
because the Lord listened to the voice of my weeping.

10(9) The Lord listened to my petition; the Lord accepted my prayer.

11(10) May all my enemies be ashamed and be very much troubled; may they be turned back and, in a moment, be very much put to shame.

\( ^a \) Or heavy-hearted \( ^b \) Possibly stunned into silence or feel compunction \( ^c \) Pr and = Ra \( ^d \) Or as a result of
Psalm 7

1 A Psalm pertaining to David, which he sang to the Lord over the words of Cush (son of Ithream).

2 O Lord my God, in you I trusted; be my fortress and my strong fortress.

3 Lest like a lion he seize my soul, with no one to redeem or save.

4 If I repaid those who repaid me with evil, then may I be empty of my enemies.

5 May the enemy pursue and overtake my soul and trample my life to the ground and make my glory encamp in the dust.

6 Rise up, O Lord, in your wrath; be exalted at the deaths of my enemies.

7 Awake, O my God, with the ordinance you commanded.

8 And a congregation of people will surround you, and above this return on high!

9 The Lord will judge peoples; do me justice, O Lord, according to my righteousness and according to the innocence in me.

10 Do let evil of sinners be brought to an end, and you shall direct the righteous.

11 Righteous is my help from God, he who saves the upright in heart.

12 God is a righteous judge, impartial and patient,

13 If you do not turn back, he will make his sword gleam;

14 and on it he prepared implements of death; he forged his arrows for those that are being burnt.

15 Look, he was in travail with injustice; he conceived toil and brought forth lawlessness.

16 A pit he dug and cleaned it out, and he shall fall into the hole he made.

17 His toil shall return upon his own head, and on his own pate his injustice shall descend.

Psalm 8

1 O Lord, our Lord, how admirable is your name in all the earth, because your magnificence was raised beyond the heavens.

2 Out of mouths of infants and nurslings you furnished praise for yourself, for the sake of your enemies, to put down enemy and avenger.

3 Because I will observe the heavens, works of your fingers—moon and stars—things you alone founded.

4 What is man that you are mindful of him or son of man that you attend to him?

5 You diminished him a little in comparison with angels; with glory and honor you crowned him.

6 And you set him over the works of your hands; you subjected all under his feet.

7 Sheep and cattle, all together;

8 The birds of the air and the fish of the sea— the things that pass through paths of seas.

9 O Lord, our Lord, how admirable is your name in all the earth!

Psalm 9(–10)

1 I will give to the Lord the acknowledgment due to his righteousness and make music to the name of the Lord, the Most High.

2 O Lord, our Lord, how admirable is your name in all the earth, because your magnificence was raised beyond the heavens.

3 Out of mouths of infants and nurslings you furnished praise for yourself, for the sake of your enemies, to put down enemy and avenger.

4 Because I will observe the heavens, works of your fingers— moon and stars—things you alone founded.

5 What is man that you are mindful of him or son of man that you attend to him?

6 You diminished him a little in comparison with angels; with glory and honor you crowned him.

7 And you set him over the works of your hands; you subjected all under his feet.

8 Sheep and cattle, all together;

9 The birds of the air and the fish of the sea— the things that pass through paths of seas.

10 O Lord, our Lord, how admirable is your name in all the earth!
you sat on a throne, you who judge with righteousness.

6(5) You rebuked nations, and the impious perished;
their name you blotted out forever and forever ever.

7(6) The swords of the enemy failed completely,
and cities you destroyed;
the memory of them perished resoundingly.

8(7) And the Lord remains forever;
he prepared his throne in judgment.

9(8) And it is he who will judge the world with righteousness;
he will judge peoples with uprightness.

10(9) And the Lord became a refuge for the needy,
a helper at opportune times in affliction.

11(10) And let those who know your name hope in you,
because you did not forsake those who seek you, O Lord.

12(11) Make music to the Lord, who resides in Sion.
Declare his practices among the nations,
because while avenging blood he was mindful of them;
he did not forget the cry of the needy.

13(12) Have mercy on me, O Lord.
See my humiliation from my enemies;
you are the one who lifts me up from the gates of death.

14(13) Let sinners be turned away to Hades,
all the nations that keep forgetting God.

15(14) so that I may proclaim all your praises in the gates of daughter Sion;
I will rejoice in your deliverance.

16(15) Nations got stuck in the corruption they produced;
in this trap, which they hid, their own foot was caught.

17(16) The Lord is known when he executes judgments;
the sinner was caught in the work of his own hands.

18(17) Let sinners be turned away to Hades,
all the nations that keep forgetting God.

19(18) Because the poor shall not be completely forgotten,
the endurance of the needy shall not perish forever.

20(19) Rise up, O Lord! Do not let man prevail;
let nations be judged before you.

21(20) Set a lawgiver over them, O Lord;
let nations know that they are human beings.

Interlude on strings

22(1) Why, O Lord, do you stand far off—do you overlook at opportune times in affliction?

23(2) When the impious behaves arrogantly, the poor is set on fire;
they are being caught in the schemes they devise.

24(3) because the sinner commends himself for the lusts of his soul,
and he who acts unjustly counts himself blessed.

25(4) The sinner provoked the Lord,
“According to the full extent of his wrath he will not seek out.”
God is not before him.

26(5) His ways are being defiled at every opportunity;
your judgments are being erased from before him;
over all his enemies he will exercise dominion.

27(6) For he said in his heart, “I shall not be shaken,
from generation to generation without adversity”—

28(7) him whose mouth is full of cursing and bitterness and deceit;
under his tongue are grief and hardship.

29(8) He sits in ambush with the rich,
in secret places to kill the innocent.
His eyes focus on the needy;
he lurks in secret like a lion in its covert;
he lurks that he may seize the poor,
that he may seize a poor one by dragging him off.

31(10) In his trap he will humble him;
he shall stoop and fall when he exercises dominion over the needy.

32(11) For he said in his heart, “God has forgotten;
he turned away his face so as not to see it at all.”

33(12) Rise up, O Lord God; let your hand be lifted up;
do not forget the needy.

34(13) Why did the impious provoke God?
For he said in his heart, “He will not seek out!”

35(14) You see, because you note hardship and anger,
to hand them over into your hands;
the poor has abandoned himself to you;
you were one helping the orphan.

a Or justice  b Possibly Vocal (in distinction from instrumental) interlude  c Pr therefore = Ra
36(15) Crush the arm of the sinner and evildoer; his sin shall be sought out, and he shall no more be found on account of it.

37(16) The Lord is king forever and forever and ever; you shall perish, O nations, from his land.

38(17) O Lord you listened to the desire of the needy; your ear inclined to the readiness of their heart.

39(18) to do justice for the orphan and the humble so that man on the earth may not add to brag.

Psalm 10(11)

1 Regarding completion. A Psalm. Pertaining to David.

(1) In the Lord I trust; how will you say to my soul, "Flee to the mountains like a sparrow"?

2 because, look, sinners bent a bow; they prepared arrows for the quiver, to shoot in a moonless night at the upright in heart,

3 because what you fashioned they took down. But the righteous—what did he do?

4 The Lord is in his holy shrine; the Lord's throne is in heaven.

5 The Lord examines the righteous and the impious, but he who loves injustice hates his own soul.

6 On sinners he will rain down snares; fire and sulfur and a wind of a tempest are the portion of their cup.

7 Because the Lord is righteous and he loved righteous deeds, his face beheld uprightness.

Psalm 11(12)

1 Regarding completion. Over the eighth. A Psalm. Pertaining to David.

(1) Save me, O Lord, a devout one has failed, because truths became scarce among the sons of men.

2 Each spoke vanities to his fellow; lips are deceitful, in the heart and in the heat they spoke.

3 May the Lord destroy all deceitful lips and a boastful tongue,

4 Those who say, "Our tongue we will magnify;

5(4) our lips are our own—who is our lord?"

6(5) "Due to the wretchedness of the poor and due to the groaning of the needy, I will now rise up," says the Lord; "I will place in safety; I will speak freely against it!"

7(6) The sayings of the Lord are pure sayings, silver refined by fire, tested for soil, cleansed seven times.

8(7) You, O Lord, you will guard us, and you will preserve us from this generation and forever.

9(8) All around the impious are walking about; according to your exalted state you showed regard for the sons of men.

Psalm 12(13)

1 Regarding completion. A Psalm. Pertaining to David.

(1) How long, O Lord, will you totally forget me? How long will you turn your face from me?

2 Until when shall I hold counsels in my soul, have pains in my heart by day? How long shall my enemy be exalted over me?

3(2) Regard; listen to me, O Lord my God! Give light to my eyes, lest I sleep unto death,

4(3) lest my enemy say, "I prevailed against him"; they who afflict me will rejoice if I am shaken.

5(4) But I hoped in your mercy; my heart shall rejoice in your deliverance.

6(5) I will sing to the Lord, my benefactor, and make music to the name of the Lord, the Most High.

Psalm 13(14)

1 Regarding completion. A Psalm. Pertaining to David.

(1) The fool said in his heart, "There is no God."

2 The Lord peered down from the sky on the sons of men.
to see if there was any who had understanding
or who sought after God.

3 All turned away, as well they became useless;
there is no one practicing kindness;
there is not even one.

4 Shall they never learn, all those who practice lawlessness?
Those who eat up my people like eating bread
did not call upon the Lord.

5 There they dreaded with fear,
where there was no fear,
because God is with a righteous generation.

6 The plan of the poor you put to shame,
because the Lord is his hope.

7 Who shall give out of Sion the deliverance of Israel?
When the Lord returns the captivity of his people,
let Jakob rejoice and Israel be glad.

Psalm 14(15)

1 A Psalm. Pertaining to David.

(1) O Lord, who shall sojourn in your covert?
And who shall encamp on your holy mountain?

2 One who walks spotless and practices righteousness,
who speaks truth in his heart;
he who did not beguile with his tongue
nor did evil to his fellow and did not take up reproach against his next of kin.

3 Before him one who acts wickedly is despised,
but those who fear the Lord he glorifies;
he who swears to his fellow and does not renege.

4 He who does these things shall never be shaken.

Psalm 15(16)

1 A stele inscription. Pertaining to David.

(1) Guard me, O Lord, because in you I hoped.
I said to the Lord, "My Lord you are,
because you have no need of my goods."

As for the holy ones who are in his land—he made marvelous all his wants among them.

4 Their infirmities were multiplied;
after that, they were quick;
I will not gather their gatherings due to spilled blood
or make mention of their names with my lips.

5 The Lord is the portion of my inheritance
and of my cup;
you are the one who restores to me my inheritance.

6 Boundary lines dropped for me in the most excellent spots;
indeed, to me my inheritance is most excellent.

7 I will bless the Lord who makes me understand;
moreover, until night my kidneys instructed me.

8 I kept seeing the Lord always before me,
because he is at my right, that I might not be shaken.

9 Therefore my heart was glad,
and my tongue rejoiced;
moreover, until night my kidneys instructed me.

10 You made known to me ways of life.
You will fill me with gladness along with your face;
in your right hand are delights, completely.

Psalm 16(17)

1 A Prayer. Pertaining to David.

(1) Listen, O Lord, to my righteousness; attend to my petition;
give ear to my prayer on lips not deceitful.
From before you may my judgment come forth;
let my eyes see acts of straightforwardness.

3 You tried my heart; you visited by night;
you grilled me, and no injustice was found in me.

4 That my mouth might not (4) speak of the deeds of human beings,
on account of the words from your lips, I kept to difficult ways.

5 Restore my steps in your paths,
lest my steps be shaken.
6 I cried out, because you hearkened to me, O God; incline your ear to me, and listen to my words.
7 Wondrously show your mercies, you who save those that hope in you from those that withstand your right hand.

8 Guard me as the eye’s pupil; with your wings’ shelter you will shelter me from before the impious that distress me. My enemies beset my soul; their fat they shut up; their mouth spoke arrogance.
9 Casting me out, they then encircled me; their eyes they set to incline at the ground.
10 They seized me like a lion eager for prey and like a whelp living in hiding.
11 Rise up, O Lord; anticipate them, and trip them up; rescue my soul from the impious, your sword (14) from the enemies of your hand.
12 And when I was being afflicted, I called upon the Lord, and to my God I cried. From his holy shrine he heard my voice, and my cry before him will enter into his ears.
13 And the earth shook and was atremble, and the foundations of the mountains were disturbed and shook, because God was angry with them.
14 But as for me, I shall appear to your face in righteousness; I shall be fed when your glory appears.

Psalm 17(18)

1 Regarding completion. Pertaining to David the servant of the Lord, what he said to the Lord, the words of this ode in the day in which the Lord rescued him from the hand of all his enemies and from the hand of Saul. 2 And he said:

(1) I will love you, O Lord, my strength.
(2) The Lord is my firmness and my refuge and my rescuer; my God is my helper, and I will hope in him, my protector and horn of my deliverance, my supporter.
(3) When I praise, I will call upon the Lord, and from my enemies I shall be saved.
(4) Pangs of death encompassed me, and wadis of lawlessness alarmed me; pangs of Hades encircled me; snares of death outran me.
(5) Smoke went up in his wrath, and fire flamed from before him; coals were ignited by him.
(6) And he sloped heaven and came down, and thick darkness was under his feet.
(7) And he mounted upon cherubim and flew; he flew upon the wings of winds.
(8) And he made darkness his hideaway; around him was his tent, dark water in clouds of air.
(9) From the brightness before him the clouds passed, hail and coals of fire.
(10) And the Lord thundered from heaven, and the Most High gave forth his voice.
(11) And he sent out arrows and scattered them; and lightnings he multiplied and confounded them.
(12) He sent out from on high, and he took me; he took me to himself out of many waters.
(13) He will rescue me from my powerful enemies and from those that hate me, because they were too stout for me.
(14) And he brought me out into spaciousness; he will rescue me, because he wanted me.
(15) And the Lord will reward me according to my righteousness, and according to the cleanness of my hands he will give back to me, because I kept the ways of the Lord and did not impiously depart from my God, and his statutes I did not put away from me.

a Perhaps they became unresponsive b Or it c Or due to d i.e. adversaries e reward = Ra
And I shall be blameless with him, and I shall keep myself from my lawlessness.

And the Lord will reward me according to my righteousness and according to the cleanness of my hands before his eyes.

With the devout you will be deemed devout, and with the innocent man you will be innocent, and with the select you will be select, and with the crooked you will pervert because it is you who will save a humble people, and the eyes of haughty you will humble, because it is you who will light my lamp, O Lord—O my God, you will light my darkness—because in you I shall be rescued from a pirate’s nest, and in my God I will scale a wall.

With the devout you will be deemed devout, and with the innocent man you will be innocent, and with the select you will be select, and with the crooked you will pervert because it is you who will save a humble people, and the eyes of haughty you will humble, because it is you who will light my lamp, O Lord—O my God, you will light my darkness—because in you I shall be rescued from a pirate’s nest, and in my God I will scale a wall.

My God—blameless is his way, the sayings of the Lord, tried by fire; he is a protector of all who hope in him, because, who is god except the Lord? And who is god besides our God?—God who girded me with power, and he made my way blameless, refitting my feet like a deer’s and setting me on the heights, training my hands for battle, and my arms you made a bronze bow.

And you gave me protection for my deliverance, and your right hand supported me, and your instruction set me straight completely. You made spacious my strides under me, and my footsteps did not weaken. I will pursue my enemies and overtake them, and I will not turn away until they fail. I will much afflict them, and they will not be able to stand; they shall fall under my feet. You girded me with power for battle; you shackled under me those who rise up against me under me. And as for my enemies—you gave me their back, and those who hated me you destroyed. They cried out, and there was no one to save, to the Lord, and he did not listen to them. And I will pulverize them like dust before the wind; like the mire of streets I will grind them down.

You will rescue me from disputes with people;

The heavens are telling of divine glory, and the firmament proclaims his handiwork. Day to day spews forth utterance, and night to night proclaims knowledge. There are no conversations, nor are there words, the articulations of which are not heard. Their sound went out to all the earth, and to the ends of the world their utterances. In the sun he pitched his covert, and he himself, like a bridegroom going forth from his bride’s chamber, will rejoice, like a giant, to run his course. From the sky’s extremity is his starting point, and his goal is as far as the sky’s extremity, and there is no one that will be hid from his heat. The law of the Lord is faultless, turning souls; the testimony of the Lord is reliable, making infants wise; the statutes of the Lord are upright, making glad the heart; the commandment of the Lord is radiant, enlightening the eyes; the fear of the Lord is pure,
enduring forever and ever;  
the judgments of the Lord are valid, 
justified altogether.

11(10) things desired beyond gold  
and much precious stone  
and sweeter beyond honey  
and honeycomb.

12(11) Indeed, your slave guards them;  
in guarding them there is great reward.  
13(12) Transgressions—who shall detect them?  
From my hidden ones clear me.

14(13) Also from strangers spare your slave!  
If they will not exercise dominion  
over me,  
then I shall be blameless  
and be cleansed from great sin.

15(14) And the sayings of my mouth shall become  
good pleasure,  
and the meditation of my heart is before  
you always,  
O Lord, my helper and my redeemer.

Psalm 19(20)

1 Regarding completion. A Psalm. Pertaining to David.

2(1) May the Lord hearken to you in affliction’s day!  
May the name of the God of Jacob protect you!

3(2) May he send you help from his holy place  
and support you from Sion.

4(3) May he remember your every sacrifice,  
and let your whole burnt offering  
increase.  
Interlude on strings

5(4) May he grant you according to your heart,  
and your every plan may he fulfill.

6(5) We shall rejoice in your deliverance,  
and in our God’s name we shall glory.  
May the Lord fulfill all your requests.

7(6) Now I knew that the Lord saved his anointed;  
he will hearken to him from his holy heaven;  
the deliverance of his right hand is with acts of dominance.

8(7) These glory in chariots, and those in horses,  
but we will glory in the name of the Lord,  
our God.

9(8) They were shackled and fell,  
but we rose and were set upright.

10(9) O Lord, save your king,  
and hearken to us in the day we call upon you.

Psalm 20(21)

1 Regarding completion. A Psalm. Pertaining to David.

2(1) O Lord, in your power the king shall be glad,  
and at your deliverance he shall rejoice greatly!

3(2) The desire of his heart you gave him,  
and of the wish of his lips you did not deprive him.  
Interlude on strings

4(3) Because you anticipated him with blessings of kindness,  
you set on his head a crown of precious stone.

5(4) Life he asked of you, and you gave it to him—  
length of days forever and ever.

6(5) His glory is great by your deliverance;  
glory and magnificence you will bestow on him.

7(6) Because you will give him blessing forever and ever,  
you will make him glad with joy through your presence,  
because the king hopes in the Lord,  
and in the mercy of the Most High he shall not be shaken.

9(8) May your hand be found for all your enemies;  
may your right hand find all those who hate you.

10(9) You will make them like an oven of fire at the time of your presence.  
The Lord will confound them in his wrath,  
and fire will devour them.

11(10) Their seed you will destroy from earth,  
and their offspring from sons of men,  
because they turned evil against you;  
they devised a plan they will never be able to realize,

13(12) because you make them turn tail;  
in your survivors you will prepare their face.

14(13) Be exalted, O Lord, in your power!  
We will sing and make music to your dominance.

Psalm 21(22)

1 Regarding completion. Over the support at dawn. A Psalm. Pertaining to David.

2(1) God, my God, attend to me; why did you forsake me?  
Far away from my deliverance are the words of my transgressions.

\[\text{desirable} = \text{Ra bOr} \quad \text{the} \quad \text{desired} = \text{Ra dI.e. against} \quad \text{Perhaps turn tail}\]
3(2) O my God, I will cry by day, and you will not listen, and by night, and it becomes no folly for me.

4(3) But you, the commendation of Israel, reside in a holy place.

5(4) In you our fathers hoped; they hoped, and you rescued them.

6(5) To you they cried and were saved; in you they hoped and were not put to shame.

7(6) But as for me, I am a worm and not human, a reproach of mankind and despised by people.

8(7) All who saw me mocked at me; they talked with the lips; they moved the head:

9(8) “He hoped in the Lord; let him rescue him; let him save him, because he wanted him,”

10(9) because it was you who drew me from the belly, my hope from my mother’s breasts.

11(10) On you I was cast from the womb; from my mother’s stomach you have been my God.

12(11) Do not keep away from me, because affliction is near, because there is no one to help.

13(12) Many bull calves encircled me; fat bulls surrounded me;

14(13) they opened their mouth at me, like a lion that ravens and roars.

15(14) Like water I was poured out, and all my bones were scattered; my heart became like wax melting within my belly;

16(15) my strength was dried up like a potsherd, and my tongue is stuck to my throat, and to death’s dust you brought me down,

17(16) because many dogs encircled me, a gathering of evildoers surrounded me. They gouged my hands and feet;

18(17) I counted all my bones, but they took note and observed me;

19(18) they divided my clothes among themselves, and for my clothing they cast lots.

20(19) But you, O Lord, do not put my help far away! Attend to my support!

21(20) Rescue my soul from the sword, and from a dog’s claw my only life!

22(21) Save me from a lion’s mouth, and my lowliness from the horns of unicorns!

23[22] I will tell of your name to my kindred; in the midst of an assembly I will sing a hymn to you:

24(23) You who fear the Lord, praise him! All you offspring of Jakob together glorify him;

25(24) because he did not despise or scorn the petition of the poor,

26(25) From you comes my commendation in a great assembly; my vows I will pay before those who fear him.

27(26) The needy shall eat and be satisfied, and those who seek him shall praise the Lord; their hearts shall live forever and ever!

28(27) All the ends of the earth shall remember and turn to the Lord, and all the paternal families of the nations shall do obeisance before him,

29(28) because kingship is the Lord’s, and it is he who is master over the nations.

30(29) All the fat ones of the earth ate and did obeisance; all who descend into the earth shall fall down before him.

31(30) And my soul lives for him, and my offspring will serve him; the coming generation will be announced to the Lord,

32(31) and they shall announce his righteousness to a people to be born, because the Lord acted.

Psalm 22(23)

1 A Psalm. Pertaining to Dauid.

(1) The Lord shepherds me, and I shall lack nothing.

2 In a verdant place, there he made me encamp; by water of rest he reared me;

3 my soul he restored. He led me into paths of righteousness for his name’s sake.

4 For even if I walk in the midst of death’s shadow, I will not fear evil, because you are with me; your rod and your staff—they comforted me.

5 You prepared a table before me over against those that afflict me;

[a]Ra = pl [b]wants = Ra [c]the = Ra [d]you = Ra
you anointed my head with oil, and your cup was supremely intoxicating.

6 And your mercy shall pursue me all the days of my life, and my residing in the Lord’s house is for length of days.

Psalm 23(24)

1 A Psalm. Pertaining to Dauid a.

(1) The Lord’s is the earth and its fullness, the world and all those who live in it;
2 it is he that founded it on seas and prepared it on rivers.

3 Who shall ascend onto the mountain of the Lord?
And who shall stand in bthe place of his sanctity?
4 One who is guiltless in hand and clean in heart;
he who did not occupy his soul with what is vain and did not swear deceitfully to his fellow.
5 He it is that will receive blessing from the Lord and mercy from his divine savior.
6 This is the generation of people who seek him, who seek the face of the God of Iakob.

Interlude on strings

7 Raise the gates, O rulers of yours!
And be raised up, O perpetual gates!
And the King of glory shall enter.
8 Who is this King of glory?
The Lord, strong and powerful,
the Lord, powerful in battle.
9 Raise the gates, O rulers of yours!
And be raised up, O perpetual gates!
And the King of glory shall enter.
10 Who is this King of glory?
The Lord of hosts, he is the King of glory.

Psalm 24(25)

1 A Psalm. Pertaining to Dauid.

(1) To you, O Lord, I lifted up my soul, (2)O my God.
2 In you I trust; may I not be put to shame, nor let my enemies deride me.
3 Indeed, none of those who wait for you shall be put to shame; let those who are wantonly lawless be shamed.
4 Make known to me, O Lord, your ways, and teach me your paths.

5 Guide me to your truth, and teach me, because you are God, my savior, and for you I waited all day long.
6 Be mindful of your acts of compassion, O Lord, and your mercies, because they are from of old.
7 The sins of my youth and my acts of ignorance do not remember; you, according to your mercy, remember me, for the sake of your kindness, O Lord!
8 Kind and upright is the Lord; therefore he will set a law for people that sin in the way.
9 The meek he will guide in justice; the meek he will teach his ways.
10 All the ways of the Lord are mercy and truth for those who seek his covenant and his testimonies.
11 For the sake of your name, O Lord—and you will expiate my sin, for it is great.
12 Who is the person that fears the Lord? He will set a law for him in the way he chose.
13 His soul will abide in prosperity, and his offspring shall inherit land.
14 The Lord is empowerment for those who fear him, and his covenant is for making clear to them.
15 My eyes are ever toward the Lord, because it is he that will pull my feet out of a snare.
16 Look upon me and have mercy on me, because I am an only child and poor.
17 The afflictions of my heart were broadened; bring me out of my narrow straits.
18 See my humiliation and my trouble, and forgive all my sins.
19 See my enemies, that they multiplied, with an unjust hatred they hated me.
20 O guard my soul, and rescue me; may I not be put to shame, because I hoped in you.
21 The innocent and upright would attach themselves to me, because I waited for you.
22 Redeem Israel, O God, out of all its afflictions.

a + Of the first day of the week = Ra
b his holy place = Ra
c + O Lord = Ra
Psalm 25(26)

1 Pertaining to David.

(1) Vindicate me, O Lord, because I walked in my guilelessness, and since I hope in the Lord, I shall not grow weak.

2 Prove me, O Lord, and try me; test my kidneys and my heart.

3 Because your mercy is before my eyes, and I was pleased in your truth.

4 I did not sit with a council of vanity, and with transgressors of the law I will not enter;

5 I hated the assembly of evildoers, and with the impious I will not sit.

6 I will wash my hands in innocence and go around your altar, O Lord,

7 to hear a voice of praise and tell all your wondrous deeds.

8 O Lord, I loved your house’s majesty and the spot of your glory’s covert.

9 Do not destroy my soul together with the impious and my life with men of blood, in whose hands are acts of lawlessness; their right hand was filled with gifts.

10 But as for me, I walked in my guilelessness; redeem me, and have mercy on me.

11 My foot stood in uprightness; in assemblies I will bless you, O Lord.

Psalm 26(27)

1 Pertaining to David. d]Before he was anointed.]

(1) The Lord is my illumination and my savior; whom shall I fear? The Lord is my life’s protector; of whom shall I be in dread?

2 When wicked people would approach me to devour my flesh—those that afflict me and my enemies—they became weak and fell.

3 Though a camp be arrayed against me, my heart shall not fear; though war rise up against me, in this I hope.

4 One I requested of the Lord, this will I seek!

Psalm 27(28)

1 Pertaining to David.

(1) To you, O Lord, I cried; my God, do not pass me by in silence, lest you pass me by in silence and I shall be like those who go down into a pit.

2 Listen to the voice of my petition, as I petition you, as I lift up my hands toward your holy shrine.
psalms 27(28)–29(30)

3 Do not drag my soul away together with sinners; together with workers of injustice do not destroy me, those who speak peace with their fellows, but wrongs are in their hearts.

4 Give them according to their works, and according to the wickedness of their practices; according to the works of their hands give them; render them their due reward.

5 Because they took no notice of the works of the Lord and of the works of his hands, you will bring them down and build them up no more.

6 Blessed be the Lord, because he listened to the voice of my petition.

7 The Lord is my helper and my protector; in him my heart hoped, and I was helped and my flesh revived, and from my will I shall acknowledge him.

8 The Lord is empowerment for his people; and he is a protector of the deliverance of his anointed one.

9 O save your people, and bless your heritage, and shepherd them, and lift them up forever.

Psalm 28(29)

1 A Psalm. Pertaining to Dauida.

(1) Bring to the Lord, O divine sons, bring to the Lord glory and honor.

2 Bring to the Lord glory for his name; do obeisance to the Lord in his holy court.

3 The Lord's voice is over the waters; the God of glory thundered, the Lord, over many waters,

4 The Lord's voice in strength, the Lord's voice in magnificence.

5 The Lord's voice, as he crushes cedars, and the Lord will crush the cedars of Lebanon.

6 And he will pulverize them, as the bull calf, the Lebanon, and he that is beloved is like a son of unicorns.

7 The Lord's voice, as he divides flames of fire.

8 The Lord's voice, as he shakes a wilderness;

the Lord will shake the wilderness of Kades.

9 The Lord's voice, as he prepares deer, and he will uncover forests, and in his shrine every last one speaks of glory.

10 The Lord will settle the flood, and the Lord will sit as king forever.

11 The Lord will give strength to his people! The Lord will bless his people with peace!

Psalm 29(30)

1 dAe Psalm. Of an Oded of the dedication of the house. Pertaining to Dauid.

(1) I will exalt you, O Lord, because you upheld me and did not gladden my enemies over me.

3(2) O Lord my God, I cried to you, and you healed me.

4(3) O Lord, you brought up my soul from Hades; you saved me from those that go down into a pit.

5(4) Make music to the Lord, O you his devout, and acknowledge the mentioning of his holiness,

6(5) because wrath is in his fury and life in his will. Weeping will lodge for the evening, and rejoicing comes with the morning.

7(6) But as for me, I said in my prosperity, “I shall never be shaken.”

8(7) O Lord, by your will, you furnished my beauty with power, but you turned away your face, and I became troubled.

9(8) To you, O Lord, I will cry, and to my God I will petition:

10(9) “What profit is there in my blood, when I go down to corruption? Surely dust will not acknowledge you or tell of your truth?”

11(10) The Lord heard and had mercy on me; the Lord became my helper.

12(11) You turned my mourning into a dance for me; you tore my sackcloth and girded me with gladness

13(12) so that my glory may make music to you and I shall not be stunned.

a + Of the going forth of the tent = Ra b + bring to the Lord young rams = Ra cPr and = Ra dPossibly a psalm 
(instrmental music) accompanied by a song of praise (vocal music) ePr Regarding completion. = Ra fOr rededication 
gPerhaps stunned into silence
O Lord my God, I will acknowledge you forever.

Psalm 30(31)

1 Regarding completion. A Psalm. Pertaining to Daviud.

2(1) In you, O Lord, I hoped; may I never be put to shame; in your righteousness rescue me, and deliver me.

3(2) Incline your ear to me; be quick to deliver me. Become to me a protector-god and a house of refuge, to save me,

4(3) because you are my empowerment and my refuge, and for your name’s sake you will guide me and nourish me;

5(4) you will bring me out of this snare, which they hid for me, because you are my protector.

6(5) Into your hands I will entrust my spirit; you redeemed me, O Lord, God of truth.

7(6) You hated those who carefully guarded vanities uselessly, but as for me, I hoped in the Lord.

8(7) I will rejoice and be glad in your mercy, because you looked upon my humiliation; you saved my soul from dire straits and did not imprison me in an enemy’s hands;

9(8) you set my feet in a spacious place.

10(9) Have mercy on me, O Lord, because I am being afflicted; my eye was troubled by vexationb, my soul and my belly.

11(10) Because my life failed in pain and my years in sighing, my strength grew weak in poverty, and my bones were troubled.

12(11) With all my enemies I became a reproach, and to my neighbors, very much, and a fright to my acquaintances; those who would see me outside fled from me.

13(12) I passed out of mind like one who is dead; I became like a broken vessel,

14(13) because I heard censure from many sojourning all around; when they gathered together against me, they plotted to take my soul.

15(14) But as for me, I hoped in you, O Lord; I said, “You are my God.”

16(15) My times are in your hands;

17(16) Shine your face upon your slave; save me in your mercy.

18(17) O Lord, may I not be put to shame, because I called on you; may the impious be shamed and be brought down to Hades.

19(18) Let the deceitful lips become speechless, which speak lawlessness against the righteous with pride and contempt.

20(19) O how much is the abundance of your kindness, which you hid for those who fear you; you accomplished it for those who hope in you, before the sons of men!

21(20) You shall hide them in a secret place of your presence from human disturbance; you will shelter them in a tent from the contention of tongues.

22(21) Blessed be the Lord, because he wondrously showed his mercy in a city under siege.

23(22) But as for me, I said in my alarm, “I have been cast from before your eyes.” Therefore you listened to the voice of my petition, when I cried out to you.

24(23) Love the Lord, all you his devout, because the Lord seeks out truth and repays those who act excessively with pride.

25(24) Take courage, and let your heart be strong, all you who hope in the Lord.

Psalm 31(32)

1 Pertaining to Daviud. Of understanding.

(1) Happy are those whose lawless behavior was forgiven and whose sins were covered over.

2 Happy the man whose sin the Lord will not reckon, and in his mouth there is no deceit.

3 Because I kept silence, my bones grew old from my crying all day long.

4 Because day and night your hand was heavy upon me, I was turned to wretchedness when a thorn was stuck in me.

Interlude on strings

5 My sin I made known, and my lawlessness I did not cover;

6 + Of alarm = Ra

7 Or anger

8 + O Lord = Ra

9 + therefore = Ra
I said, “I will declare to the Lord, against myself, my lawlessness,” and you, you forgave the impiety of my sin.

Interlude on strings

6 Over this, every devout shall pray to you at an appropriate time, but at a flood of many waters, these will not reach him.

7 You are my refuge from affliction that besets me—my enjoyment, redeem me from those that encircle me!

Interlude on strings

8 I will instruct you and teach you in this way in which you should go; I will fix my eyes upon you.

9 Do not be like horse and mule, who have no understanding; with bridle and muzzle squeeze their jaws when they do not come near to you.

10 Many are the scourges of the sinner, but mercy will surround him that hopes in the Lord.

11 Be glad in the Lord, and rejoice, O righteous, and boast, all you upright in heart.

Psalm 32(33)

1 Pertaining to David.

(1) Rejoice in the Lord, O you righteous. Praise befits the upright.

2 Acknowledge the Lord with a lyre; with a harp of ten strings make music to him.

3 Sing to him a new song; make music skillfully, with shouting, because upright is the word of the Lord, and all his works are in faithfulness.

4 He loves mercy and justice; the earth is full of the mercy of the Lord.

5 By the word of the Lord the heavens were made firm, and by the breath of his mouth all their host, as he gathers the waters of the sea like a wineskin, as he puts the deeps in storehouses.

6 Let all the earth fear the Lord, and due to him let all the inhabitants of the world be shaken, because he it was that spoke, and they came to be; he it was that commanded, and they were created.

7(6) This poor one cried, and the Lord listened to him, and from all his afflictions he saved him.

8(7) The Lord scatters counsels of nations, and he frustrates thoughts of peoples and frustrates counsels of rulers.

10 The Lord scatters counsels of nations, and he frustrates thoughts of peoples and frustrates counsels of rulers.

11 But the counsel of the Lord remains forever, thoughts of his heart to generation and generation.

12 Happy is the nation of whom the Lord is its God, a people he chose as a heritage for himself.

13 From heaven the Lord looked down; he saw all the sons of men.

14 From his prepared habitation he looked down on all the inhabitants of the earth—he who alone fashioned their hearts, he who keeps observing all their deeds.

15 A king is not saved by a great army, and a giant will not be saved by the greatness of his strength.

16 Unreliable is a horse for deliverance, and by the greatness of its power it will not be saved.

17 Look, the eyes of the Lord are on those who fear him, those who hope in his mercy, to rescue their souls from death and to keep them alive in famine.

18 Our soul waits for the Lord, because he is our helper and protector, because in him our heart will be glad, and in his holy name we hoped.

19 May your mercy, O Lord, be upon us, even as we hoped in you.

Psalm 33(34)

1 Pertaining to David. When he changed his face before Abimelech, and he let him go, and he went away.

2(1) I will bless the Lord at every opportunity; continually shall his praise be in my mouth.

3(2) In the Lord my soul shall be commended; let the meek hear and be glad.

4(3) O magnify the Lord with me; let us exalt his name together.

5(4) I sought the Lord, and he hearkened to me, and from all his sojournings he rescued me.

6(5) Come to him, and be enlightened, and your faces shall never be put to shame.

7(6) This poor one cried, and the Lord listened to him, and from all his afflictions he saved him.

a Antecedent unclear  b Possibly feigned madness
8(7) An angel of the Lord will encamp around those who fear him and will rescue them.
9(8) O taste, and see that the Lord is kind; happy the man who hopes in him.
10(9) O fear the Lord, you his holy ones, because those who fear him have no want.
11(10) The rich became poor and hungry, but those who seek the Lord shall not suffer decrease in any good thing.

Interlude on strings

12(11) Come, O children; hear me; the fear of the Lord I will teach you.
13(12) What person is he who wants life, coveting to see good days?
14(13) Stop your tongue from evil and your lips from speaking deceit.
15(14) Turn away from evil, and do good; seek peace, and pursue it.
16(15) The Lord's eyes are on the righteous, and his ears are toward their petition.
17(16) But the Lord's face is against evildoers, to destroy the remembrance of them from earth.

Psalm 34(35)

1 Pertaining to David.
(1) Render judgment, O Lord, on those who do me wrong; fight against those who fight against me!
2 Take hold of (circular) shield\textsuperscript{a} and (oblong) shield\textsuperscript{b}, and rise up to help me!
3 Extend a sword, and block against my pursuers; say to my soul, "I am your deliverance."
4 Let them be shamed and embarrassed who seek my soul.

\textsuperscript{a}large in size  \textsuperscript{b}pl = Ra  \textsuperscript{c}Or childlessness  \textsuperscript{d}Possibly stunned into inactivity  \textsuperscript{e} + O Lord = Ra

5 Let them be turned back, rearwards, and be put to shame who devise evil against me.
6 Let them be like dust in front of the wind, and an angel of the Lord driving them on.
7 Let their way be darkness and slipperiness, and an angel of the Lord pursuing them, because without reason they hid for me their snare's destruction, without cause they cast reproach on my soul.
8 Let the snare he\textsuperscript{b} does not recognize come upon him\textsuperscript{b}.
And let the chase, which he\textsuperscript{b} concealed, catch him\textsuperscript{b}, and in the snare—he\textsuperscript{b} shall fall in it.
9 But my soul shall rejoice in the Lord; it will delight in his deliverance.
10 All my bones shall say, "O Lord, who is like you in rescuing the poor from the hand of those too hard for him, both poor and needy from those who despoil him?"

When unjust witnesses rose up, they kept asking me about what I was not familiar with.
12 They would repay me evil for good, and my soul with barrenness\textsuperscript{c}.
13 But as for me, when they troubled me, I would put on sackcloth and would humble my soul with fasting, and my prayer shall return into my lap.
14 Like a fellow, like a brother of ours, so I would please them; as one grieving and sad, so I would humble myself.
15 And against me they were glad and gathered together; scourges gathered together against me, and I did not know; they were split apart and were not stunned\textsuperscript{d}; they tried me; they mocked me with mocking; they gnashed their teeth at me.
17 O Lord, when will you take a look? Restore my soul from their ravages, from lions my only one!
18 I will acknowledge you\textsuperscript{e} in a large assembly; among a burdensome people I will praise you.
19 May those who unjustly are my enemies not be happy over me, those who hate me without cause and wink with the eyes,
because as they were speaking peace to me,
ye were also devising treachery in wrath.
And they widened their mouth against me;
ye said, “Good, Good, our eyes saw.”
You saw, O Lord; do not pass by in silence!
O Lord, do not be far from me!
Wake up! And pay attention to my trial,
ye God and my Lord, to my case!
Vindicate me, O Lord my God,
according to your righteousness,
and may they not be happy over me.
May they not say in their hearts,
“Good for our soul!”
Nor may they say,
“We swallowed him up.”
May those who are happy at my calamities
be both shamed and embarrassed;
let those who brag against me
be clothed with shame and embarrassment.
May those who want my vindication
rejoice and be glad,
and let those who want the peace of his slave
say ever more,
“Let the Lord be magnified.”
And my tongue shall declaim your righteousness,
all day long your commendation.

Psalm 35(36)

Regarding completion. Pertaining to the slave of the Lord, to David.

Says the transgressor of the law in himself,
in order to sin:
there is no fear of the divine
before his eyes,
because he practiced deceit before him,
that he might find lawlessness in him and hated.
The words of his mouth are lawlessness and deceit;
he did not want to be sensible to do good.
Lawlessness he plotted on his bed;
he was set on every way that was not good,
and evil he did not treat with contempt.
O Lord, your mercy is in the sky,
and your truth as far as the clouds.
Your righteousness is like divine mountains;
your judgments are a great deep;
humans and animals you will save,
O Lord.

Psalm 36(37)

Do not fret among wicked people,
nor be envious of those that do lawlessness,
because like grass they will quickly wither
and like green herbs they will quickly fall off.
Hope in the Lord, and keep doing kindness,
and encamp in the land, and you will be tended by its wealth.
Take delight in the Lord,
and he will give you the requests of your heart.
Disclose your way to the Lord,
and hope in him, and he will act.
And he will publish your vindication like light,
and your judgment like noonday.
Submit to the Lord, and supplicate him;
do not fret over the one that prospers in his way,
over a person that commits transgression of the law.
Cease from wrath, and forsake anger.
Do not fret so as to do evil,
because the evil doers shall be destroyed,
but those who wait for the Lord—they shall inherit land.
And yet a little while, and the sinner will be no more,
and you will seek his place and will not find.
But the meek shall inherit land.
and take delight in an abundance of peace.

12 The sinner will closely watch the righteous and gnash his teeth at him, but the Lord will laugh at him, because he foresees that his day will come.

13 A sword the sinners drew; they bent their bow to bring down poor and needy, to slay the upright in heart.

14 May their sword enter into their own heart, and their bows be crushed.

15 Better is a little that the righteous has than the great wealth of sinners, because sinners' arms shall be crushed, but the Lord upholds the righteous.

16 The Lord knows the ways of the blameless, and their heritage shall be forever; they shall not be put to shame in an evil time, and in days of famine they shall be fed, because the sinners will perish, and the enemies of the Lord, as soon as they are glorified and exalted, vanishing like smoke they vanished.

17 The sinner borrows and will not pay back, but the righteous is compassionate and keeps giving; because those that bless him shall inherit land, but those that curse him shall be destroyed.

18 A person's steps are directed by the Lord, and his way by will.

19 Should he fall, he will not crash, because the Lord steadies his hand.

20 Younger I used to be; indeed, I have grown old, and I did not see a righteous one forsaken or his offspring begging bread.

21 All day long he is merciful and lends, and his offspring shall become a blessing.

22 Turn from evil, and do good, and encamp forever and ever.

23 But the lawless shall be chased away, and the offspring of the impious shall be destroyed.

24 The righteous shall inherit land and encamp on it forever and ever.

25 The mouth of the righteous shall declaim wisdom, and his tongue shall speak justice.

26 The law of his God is in his heart, and his steps shall not be tripped up.

27 But the Lord will not abandon him to his hands nor have him condemned, should he bring him to trial.

28 Wait for the Lord, and keep to his way, and he will lift you up to inherit land; when he destroys sinners, you will look on.

29 I saw an impious one being highly lifted up and being raised up like the cedars of Lebanon.

30 And I passed by, and look, he was not, and I sought him, but his place was not found.

31 Mark innocence, and behold uprightness, because there is a residue for the peaceable person.

32 But transgressors of the law shall be destroyed together; the residue of the impious shall be destroyed.

33 But deliverance of the righteous is from the Lord, and he is their protector in a time of affliction.

34 And the Lord will help them and rescue them, and he will deliver them from sinners and save them, because they hoped in him.

Psalms 37(38)

1 A Psalm. Pertaining to David. As a reminder.

2(1) O Lord, do not rebuke me in your anger or discipline me in your wrath, because your arrows were stuck in me and you clamped your hand on me.

3(2) There is no healing in my flesh from before your wrath; there is no peace for my bones from before my sins,

4(3) There is no healing in my flesh from before your wrath; there is no peace for my bones from before my sins,

5(4) because my acts of lawlessness went over my head; like a heavy burden they weighed on me.

aOr earth  bPossibly divine will  cPr but = Ra  d + about sabbath = Ra
Psalm 38(39)

1  Regarding completion. Pertaining to Idithoun. An Ode. Pertaining to Daud.

2(1) I said, “I will guard my ways, that I may not sin with my tongue; I set a watch to my mouth, when the sinner organized against me.”

3(2) I became dumb and was humbled, and I was silent from good things, and my suffering was renewed;

4(3) my heart became hot within me. And in my musing, a fire will burn. I spoke with my tongue:

5(4) “Make known to me, O Lord, my limit, and the number of my days—what it is—that I may know what I lack,

6(5) Look, you made my days handbreadths, and my existence is as nothing before you. Surely, every person alive is the sum total of vanity.

Interlude on strings

7(6) “In fact, a person passes through as a phantom. Surely, for nothing are they in turmoil; he lays up treasures and does not know for whom he will gather them.

8(7) “And now, what is my endurance? Is it not the Lord? Even my existence is from you.

9(8) From all my acts of lawlessness rescue me! As a reproach to a fool you gave me.

10(9) I became dumb, and I did not open my mouth, because bit is you who did it.

11(10) Remove from me your scourges; due to the force of your hand I fainted.

12(11) “With reproofs for lawlessness you disciplined a person and melted his soul like a spider’s web; surely, every person is in turmoil for nothing.

Interlude on strings

13(12) “Listen to my prayer, O Lord, and to my petition give ear; do not pass by my tears in silence, because I am a sojourner with you, and a visiting stranger, like all my fathers.

14(13) Let me be, that I may revive before I depart and be no more.”

a Possibly stopped saying  b you are the one who made me = Ra
Psalm 39(40)

1 Regarding completion. Pertaining to David. A Psalm.

2(1) Waiting, I waited for the Lord, and he paid attention to me and listened to my petition.

3(2) And he brought me up out of a pit of wretchedness and from miry mud, and he set my feet upon a rock and directed my steps.

4(3) And he put a new song into my mouth, a hymn to our God. Many will see and fear and put their hope in the Lord.

5(4) Happy the man, he whose hope is the name of the Lord, and he did not look toward vanities and mad delusions.

6(5) Many things you made, O Lord my God, your wonders. And as for your thoughts—there is none that will be like you. I proclaimed and told; they multiplied beyond number.

7(6) Sacrifice and offering you did not want, but ears you fashioned for me. Whole burnt offering and one for sin you did not request.

8(7) Then I said, “Look, I have come; in a scroll of a book it is written of me.

9(8) To do your will, O my God, I desired—and your law, within my belly.”

10(9) I told the glad news of righteousness in a great assembly; look, my lips I will not restrain; O Lord, you knew.

11(10) Your righteousness I did not hide in my heart; of your truth and your deliverance I spoke; I did not conceal your mercy and your truth from a large gathering.

12(11) But as for you, O Lord, do not distance your compassion from me; your mercy and your truth supported me always,

13(12) because evils encompassed me, of which there is no number, my acts of lawlessness overtook me, and I was unable to see; they multiplied beyond the hairs of my head, and my heart failed me.

14(13) Be pleased, O Lord, to rescue me; O Lord, pay attention to helping me.

Psalm 40(41)

1 Regarding completion. A Psalm. Pertaining to David.

2(1) Happy is he who considers poor and needy; in an evil day the Lord will rescue him.

3(2) May the Lord carefully guard him and quicken him and make him happy in the land, and may he not give him up into his enemy’s hands.

4(3) May the Lord help him on his bed of pain; in his illness you turned his whole bed.

5(4) As for me, I said, “O Lord, have mercy on me; heal my soul, because I sinned against you.”

6(5) My enemies spoke evil against me: “When will he die and his name perish?”

7(6) And if he came in to visit, he would speak to no good end; his heart gathered lawlessness to himself; he would go outside and talk.

8(7) Together all my enemies would whisper against me; against me they would devise evil for me.

9(8) A criminal phrase they put out against me: “Surely, he that lies down will not add to rise up?”

10(9) Indeed, the person at peace with me, in whom I hoped, he who would eat of my bread, magnified trickery against me.

11(10) But as for you, O Lord, have mercy on me, and raise me up, and I will repay them.

12(11) By this I knew that you want me: that my enemy shall not be happy over me.

---

*a Possibly completely restored  b Or because*
13(12) But me you supported on account of my innocence
and secured me before you forever.

14(13) Blessed be the Lord, the God of Israel,
from everlasting to everlasting.
May it be; may it be.

BOOK II
(Psalms 41[42]–71[72])

Psalm 41(42)

1 Regarding completion. Regarding understanding. Pertaining to the sons of Kore.

2(1) Just as the doe longs for the springs of water,
so my soul longs for you, O God.

3(2) My soul thirsted for the living God.
When shall I come and appear to the face of God?

4(3) My tears became my food day and night,
while it was said to me day after day,
"Where is your God?"

5(4) These things I remembered,
and I poured out my soul upon me,
because I shall proceed to a place of a marvelous tent, as far as the house of God,
with a sound of rejoicing and acknowledging,
a noise of one who is feasting.

6(5) Why are you deeply grieved, O my soul,
and why are you throwing me into confusion?
Hope in God, because I shall acknowledge him;
my God is deliverance of my face.

Psalm 42(43)

1 A Psalm. Pertaining to David.

(1) Vindicate me, O God, and defend my cause
from a nation not devout;
from a person, unjust and deceitful, rescue me!

2 Because you, O God, are my empowerment;
why did you reject me?
And why do I walk about sullenly as the enemy oppresses me?

3 O send out your light and your truth;
these led me, and they brought me to your holy mountain and to your coverts.

4 And I will enter to the altar of God,
to God who makes glad my youth.
I will acknowledge you with a lyre, O God, my God.

5 Why are you deeply grieved, O my soul,
and why are you throwing me into confusion?
Hope in God, because I shall acknowledge him;
deliverance of my face and my God he is.

Psalm 43(44)

1 Regarding completion. For the sons of Kore.
Regarding understanding.

2(1) O God, we heard with our ears;
our fathers reported to us a deed which you wrought in their days, in days of old:

3(2) your hand destroyed nations,
and them you planted;
you distressed peoples,
and cast them out;

4(3) for not by their own sword did they inherit land,
and their own arm did not save them; rather, your right hand and your arm,
and the illumination of your countenance,
because you delighted in them.

5(4) You are my very King and my God,
he who commands acts of deliverance for Iakob.

\(a\) Om = Ra  \(b\) my = Ra  \(c\) Judge = Ra  \(d\) Om = Ra  \(e\) deliverance of my face is my God = Ra  \(f\) A Psalm = Ra
6(5) Through you we shall gore our enemies, and through your name we shall despise our opponents.

7(6) For not in my bow shall I hope, and my sword will not save me.

8(7) For you saved us from those who afflict us, and those who hate us you put to shame.

9(8) In God we shall be commended all day long, and in your name we shall acknowledge forever.

Interlude on strings

10(9) But now, you rejected us and put us to shame and will not go out among our hosts.

11(10) You turned us back rather than our enemies, and those who hate us kept snatching spoil for themselves.

12(11) You gave us like sheep for eating, and among the nations you scattered us.

13(12) You sold your people without price, and there was no abundance in their exchange.

14(13) You made us a reproach to our neighbors, a mockery and laughingstock to those around us.

15(14) You made us into an illustration among the nations, a moving of the head among the peoples.

16(15) All day long my embarrassment is before me, and the shame of my face covered me.

17(16) At the sound of one that reproaches and babbles, from before enemy and pursuer.

18(17) All this came upon us, and we did not forget you, and we did no wrong against your covenant.

19(18) And our heart did not stand back, and you diverted our paths from your way, because you humbled us in a place of ill-treatment and death's shadow covered us.

20(19) If we had forgotten the name of our God and if we had spread out our hands to a foreign god, would not God search this out? For he it is that knows the secrets of the heart.

21(20) Because our soul was humbled down to the dust, our stomach clung to the ground.

25(24) Why do you turn away your face? Why do you forget our poverty and our affliction?

26(25) Rise up, O Lord; help us, and redeem us for the sake of your name.

Psalm 44(45)

1 Regarding completion. Over thoseb that will be changed. Pertaining to the sons of Kore. Regarding understanding. An Ode. Over the beloved.

2(1) My heart erupted with a goodly theme; it is I that address my works to the king; my tongue is a pen of a swift scribe.

3(2) Youthful in beauty you are, beyond the sons of men; grace was poured on your lips; therefore God blessed you forever.

4(3) Gird your sword on your thigh, O powerful one, in your bloom and beauty, and draw, and prosper, and become king for the sake of truth and meekness and righteousness, and your right hand will guide you marvelously.

5(4) Your throne, O God, is forever and ever. A rod of equity is the rod of your rule; you loved righteousness and hated lawlessness. Therefore God, your God, anointed you with oil of rejoicing beyond your partners.

9(8) Myrrh and myrrh oil and cassia wafted from your clothes, from ivory bastions, with which they made you glad;

10(9) Daughters of kings are in your honor; the queen stood at your right in gold-woven clothing, decked out in many colors.

11(10) Hear, O daughter, and see, and incline your ear, and forget your people and the house of your father.

12(11) Because the king desired your beauty, because he is your lord.

13(12) And daughters of Tyre will do obeisance to him with gifts; your face the rich of the people will entreat.

14 Of a king's daughter—all her glory is within, decked out with golden tassels, in many colors.

a Possibly they were exchanged for next to nothing  
  b Or those  
  c I.e. the bow  
  d Lacking in Gk  
  e I.e. among your ladies of...
Virgins bbehind her a will be brought to the
king;
her companions will be brought to you.
They will be brought with gladness and
rejoicing;
they will be led into a king’s shrine.
In the place of your fathers byour sons were
bornb;
you will appoint them rulers in all the
earthc.
I will remember your name in every
generation and generation;
therefore the peoples will acknowledge you
forever, even forever and ever.

Psalm 45(46)

Regarding completion. Over the sons of Kore.
Over hidden things. A Psalm.

God is our refuge and power,
very much a helper in afflictions that
befall us.
Therefore we will not fear, when the earth is
troubled
and mountains be transposed in hearts of seas.
Their waters roared and were troubled;
the mountains were troubled by his force.
The river’s strong currents make glad the city
of God;
the Most High sanctified his covert.
God went up with shouting,
the Lord with a sound of trumpet.
Make music to our God; make music;
music to our King; make music,
because God is king of all the earth;
music with understanding.

Psalm 46(47)

Regarding completion. Over the sons of Kore.
A Psalm.

All you nations, clap your hands;
shout to God with a voice of rejoicing,
because the Lord Most High is awesome,
a great king over all the earth.
He subdued peoples to us,
and nations under our feet.
He chose for us his ownf heritage,
the comeliness of Jacob, which he
loved.

Psalm 47(48)

A Psalm. Of an Odeg. Pertaining to the sons of Kore.
Pertaining to the second day of the
week. h

Great is the Lord and very much
praiseworthy
in our God’s city, his holy mountain,
since he planted iti well, for the enjoyment
of the whole earth.
Mountains of Sion, the slopes of the north,
the city of the great King—
within its bastions God is known,
when he supports it,
because, look, the kings assembled;
they came together.
When they saw it so, were astounded;
they were troubled; they were shaken;
trembling took hold of them there,
pains as of one in labor.
With a violent blast you will shatter ships of
Tharsis.
As we heard, so we saw
in a city of the Lord of hosts,
in a city of our God.
God founded it forever!

Let Mount Sion be glad;

shout to God with a voice of rejoicing,
because the Lord Most High is awesome,
a great king over all the earth.
He subdued peoples to us,
and nations under our feet.
He chose for us his own heritage,
the comeliness of Jacob, which he
loved.

Interlude on strings

God went up with shouting,
the Lord with a sound of trumpet.
Make music to our God; make music;
music to our King; make music,
because God is king of all the earth;
music with understanding.

God became king over the nations;
God is seated on his holy throne.
Rulers of peoples gathered with the God of
Abraham,
because the strong of the earth are
God’s.
They were very much raised up.

Interlude on strings

Interlude on strings

Interlude on strings

Lacking in Gk
let the daughters of Judea rejoice, because of your judgments.

13(12) Surround Sion, and embrace it; recount in its towers;
14(13) dispose your hearts for its power, and inspect its bastions,
that you may recount to the next generation
that this is God, our God forever, even forever and ever.
He himself will shepherd us for ages.

Psalm 48(49)

1 Regarding completion. Pertaining to the sons of Kore. A Psalm.
2(1) Hear this, all you nations; give ear, all inhabitants of the world, both the earthborn and the sons of men, rich one and needy one together.
3(2) My mouth shall speak wisdom and the meditation of my heart understanding.
4(3) I will incline my ear to an illustration; I will work out my problem with a harp.
5(4) Why should I fear on an evil day? The lawlessness at my heel will surround me—
7(6) those who trust in their power and boast of the abundance of their riches.
8(7) A brother does not ransom; shall anyone ransom? He will not give to God his atonement and the price for redeeming his soul.
10 And he desisted forever (9) and will yet live completely; he will not see corruption, (10) when he sees wise people die!
11 Fool and dolt will perish together and leave their wealth to strangers.
12(11) And their graves are their homes forever, their coverts to generation and generation. They named their lands their own.
13(12) And a person held in honor did not understand. He resembled senseless beasts and became like them.
14(13) This way of theirs is a pitfall to them, and afterwards with their mouth they will express contentment.
15(14) Like sheep they were placed in Hades. Death shall be their shepherd, and the upright shall exercise dominion over them at dawn, and help for them will grow old in Hades, away from their glory.
16(15) On the other hand, God will ransom my soul from Hades, when he receives me.

Interlude on strings

Psalm 49(50)

1 A Psalm. Pertaining to Asaph.
(1) God of gods, the Lord, spoke and summoned the earth from the sun’s rising even to its setting.
2 Out of Sion is the splendor of his beauty; God will come conspicuously, our God—and he will not pass by in silence; a fire will burn before him, and all around him is a mighty tempest—very much.
4 He will summon the sky above and the earth, to judge his people discerningly.
5 Gather to him his devout, who make a covenant with him by sacrifices.
6 And the heavens will declare his righteousness, because God is judge.

Interlude on strings

7 “Hear, O my people, and I will speak to you, O Israel, and I testify against you.
8 Not for your sacrifices will I rebuke you; nay, your whole burnt offerings are continually before me.
9 I will not accept calves from your house nor young he-goats from your folds, because all wild animals of the forest are mine, beasts on the mountains and cattle.
11 I know all the birds of the air, and a field’s beauty is with me.
12 “If I am hungry, I will not tell you, for the world is mine and its fullness.

a + O Lord = Ra  b Or because  c Or primeval men  d Om = Ra  e Pr because = Ra  f Is = Ra  f resembled senseless beasts = Ra
Surely, I shall not eat flesh of bulls
or drink blood of he-goats?
Offer to God a sacrifice of praise,
and pay your vows to the Most High.
And call on me in a day of affliction,
and I will deliver you, and you shall
glorify me.

But to the sinner God said:
"Why do you recite my statutes
and take my covenant on your lips?
Nay, you hated discipline,
and you cast my words behind you.
If you saw a thief, you would join him,
and with adulterers you would keep
compny.
"Your mouth increased evil,
and your tongue would wrap
deceitulless.
Sitting, you would speak against your
brother,
and you would place an obstacle against
your own mother's son.
These things you did, and I kept silent;
you assumed lawlessness—that I would
be like you.
I will disprove you and present against
you.
"Mark this, then, you who forget God,
or he will seize you, and there will be no
one to rescue.
A sacrifice of praise will glorify me,
and there lies a way by which I will show
him the deliverance of God."

Psalm 50(51)

Have mercy on me, O God,
according to your great mercy,
and according to the abundance of your
compassion
blot out my lawless deed.
Wash me thoroughly from my
lawlessness,
and from my sin cleanse me,
because my lawlessness I know
and my sin is ever before me.
Against you alone did I sin,
and what is evil before you I did,
so that you may be justified in your words
and be victorious when you go to law.
For, look, I was conceived in lawlessness,
and in sin did my mother crave for me.
For, look, you loved truth;
the unclear and secret aspects of your
wisdom you made clear to me.
You will sprinkle me with hyssop, and I
shall be cleansed;
you will wash me, and I shall be whiter
than snow.
You will make me hear joy and gladness;
humbled bones will rejoice.
Turn away your face from my sins,
and all my lawless acts blot out.
A clean heart create in me, O God,
and an upright spirit renew within me.
Do not cast me away from your face,
and your holy spirit do not take from
me.
Restore to me the joy of your deliverance,
and with a leading spirit support me.
I will teach lawless ones your ways,
and impious ones will return to you.
Rescue me from bloodshed, O God,
O God of my deliverance;
my tongue will rejoice at your
righteousness.
O Lord, my lips you will open,
and my mouth will declare your praise.
b) Do good to Sion in your good pleasure,
and let the walls of Jerusalem be built;
then you will delight in a sacrifice of
righteousness,
in offerings and whole burnt offerings;
then they will offer calves on your altar.

Psalm 51(52)

Why do you boast in malice, O powerful
one,
of lawlessness all day long?
Injustice your tongue devised.
Like a sharpened razor you produced
treachery.
You loved evil more than goodness,
injustice more than speaking justice.
For, look, you loved truth;
a deceitful tongue.
Therefore God will break you down completely; may he snatch you and make you flee from a covert, and your rootedness from the land of the living.

Interlude on strings

And righteous ones will see and fear and will laugh at him and say,

“Look, a person who did not make God his helper but pinned his hopes on the abundance of his riches and was made powerful by his vanity!”

But I am like a fruitful olive tree in the house of God. I hoped in the mercy of God forever, even forever and ever.

I will acknowledge you forever, because of what you did, and I will wait for your name, because it is beneficial before your devout.

Psalm 52(53)

A fool said in his heart, “There is no God.” They became corrupt and were abominable in lawless acts; there is no one who is doing what is good.

God peered down from the sky on the sons of men to see if there was any who had understanding or who sought after God.

All turned away; as well they became useless; there is no one who is doing what is good; there is not even one.

Shall they never learn, all those who practice lawlessness? Those who eat my people like eating bread did not call upon God.

There they were in great fear, where there was no fear, because God scattered bones of men-pleasers; they were put to shame, because God despised them.

Who shall give out of Sion the deliverance of Israel?

Psalm 53(54)

O God, in your name save me, and in your power you will judge me.

O God, listen to my prayer; give ear to the words of my mouth, because strangers rose up against me and strong ones sought my soul; they did not set God before them.

For, look, God helps me, and the Lord is supporter of my soul.

He will repay the harm to my enemies. With your truth, destroy them.

Freely I shall sacrifice to you; I will acknowledge your name, O Lord, because it is good, because you rescued me from every affliction, and my eye looked among my enemies.

Psalm 54(55)

Give ear, O God, to my prayer, and do not disdain my petition.

Attend to me, and listen to me; I was vexed in my pondering and was troubled by the noise of an enemy and by the affliction of a sinner, because they tilted lawlessness against me, and in wrath they kept being indignant at me.

My heart was troubled within me, and death’s terror fell upon me. Fear and trembling came upon me, and darkness covered me.

And I said, “Who will give me wings like a dove, and I shall fly away and be at rest?”

Look, I became a fugitive far away, and I lodged in the wilderness.

I would welcome the one that would save me from faintheartedness and tempest.
Drown, O Lord, and confuse their speech, because I saw lawlessness and dispute in the city.

Day and night it will encircle it at its walls; lawlessness and trouble are within it, and injustice and usury and deceit did not leave its streets.

Because if an enemy had reproached me, I could have borne it, and if he that hates me had bragged against me, I could have hidden from him.

But it is you, my fellow human, my leader and my familiar friend, who made food sweet together with me; in the house of God we walked in harmony.

Let death come upon them, and let them go down to Hades alive, because evils are in their sojournings, in their midst.

I cried to God, and the Lord listened to me.

Evening and morning and at noon I will recount; I will declare, and he will listen to my voice.

He will redeem my soul in peace from those that approach me, because they were with me in great number.

God will listen and will humble them, he who existed before the ages.

Have mercy on me, O Lord, because a person trampled on me; all day long, while fighting, he afflicted me.

my enemies trampled on me all day long, because many are they that fight against me from on high.

By day I shall be afraid; I will hope in you.

In God I will commend my words; in God I hoped; I will not fear what flesh may do to me.

All day long they would make my words loathsome; all their thoughts against me are for evil.

They will sojourn and hide; my heel they will watch, as they waited to have my soul.

No on account will you save them; in wrath you will bring down peoples, O God!

My life I proclaimed to you; you put my tears before you, as also by your promise.

My enemies will turn back in the day when I call upon you.

Look, I knew that you are my God.

In God I will praise with a word; in the Lord I will praise with a statement.

In God I hoped; I will not fear what a person may do to me.

me, O God, are the vows of praise to you, which I will pay, because you rescued my soul from death and my feet from slipperiness so that I may be pleasing before God in the light of the living.

Regarding completion. Do Not Destroy. Pertaining to David. For a stela inscription. As he was running away from before Saul into the cave.

Have mercy on me, O God; have mercy on me, because in you my soul trusts and in the shadow of your wings I will hope until lawlessness passes by.

I will cry to God the Most High.
to God who acts as my benefactor.  

He sent from heaven and saved me;  
he gave over to reproach those who were tramplng on me.  

*[Interlude on strings]*

God sent forth his mercy and his truth,  
and he rescued my soul from among whomps.  

I slept, though troubled.  
As for sons of men—their teeth are a weapon and darts,  
and their tongue a sharp dagger.  

Be exalted to the heavens, O God,  
and to all the earth be your glory.  

A trap they prepared for my feet,  
and they bowed down my soul.  
They dug a hole in front of me,  
and they fell into it.  

*[Interlude on strings]*

My heart is ready, O God;  
my heart is ready.  
I will sing and make music.  

Awake, my glory!  
Awake, O harp and lyre!  
I will awaken at dawn.  

I will acknowledge you, O Lord, among peoples;  
I will make music to you among nations,  
because your mercy was magnified to the heavens,  
and to the clouds your truth.  

Be exalted to the heavens, O God,  
and to all the earth be your glory.  

1 Regarding completion. Do Not Destroy.  
Pertaining to David. For a stela inscription.  

When Saul sent and watched his house to put him to death.  

Deliver me from my enemies, O God,  
and redeem me from those who rise up against me.  

Rescue me from those who practice lawlessness,  
and from men of blood save me,  
look, they hunted my soul;  
strong ones set themselves against me.  

Neither my lawlessness nor my sin—  
without lawlessness they ran straight on.  

Rouse yourself to meet me, and see!  

And you, you will laugh at them, O Lord;  
you will hold all the nations in contempt.  

O my might, for you I will watch,  
because you, O God, are my supporter.  

My God—his mercy will outrun me;  
my God will show me among my enemies.

---

**Psalm 58(59)**

1 Regarding completion. Do Not Destroy.  
Pertaining to David. For a stela inscription.  

When Saul sent and watched his house to put him to death.  

Deliver me from my enemies, O God,  
and redeem me from those who rise up against me.  

Rescue me from those who practice lawlessness,  
and from men of blood save me,  
because look, they hunted my soul;  
strong ones set themselves against me.  

Neither my lawlessness nor my sin—  
without lawlessness they ran straight on.  

Rouse yourself to meet me, and see!  

And you, you will laugh at them, O Lord;  
you will hold all the nations in contempt.  

O my might, for you I will watch,  
because you, O God, are my supporter.  

My God—his mercy will outrun me;  
my God will show me among my enemies.
Psalm 58(59)–61(62)

12(11) Do not kill them, or they may forget my people;
scatter them by your power, and bring them down,
O Lord, my protector—
13(12) sin of their mouth, a word of their lips,
and let them be trapped in their pride.
And from curse and lie consummations will be noised abroad,
14(13) in wrath of consummation,
and they will be no more.
And they will know that God is master over Jakob,
over the ends of the earth.

Interlude on strings

15(14) Toward evening they will return
and be famished like a dog
and encircle a city.
16(15) They will be scattered in order to eat,
but if they do not get their fill, then they will grumble.

17(16) But as for me, I will sing to your power
and will rejoice in your mercy in the morning,
because you became my supporter
and a refuge in my day of affliction;
18(17) my helper, I will make music to you,
because you, O God, are my supporter,
my God, my mercy.

Psalm 59(60)

1 Regarding completion. For those that shall yet be changed. For a stele inscription. Pertaining to Dauid. For teaching.
2 When he set on fire Mesopotamia of Syria and Syria Soba, and Joab returned and struck the Ravine of Salt, twelve thousand.

3(1) O God, you rejected us and brought us down;
you became angry and had compassion on us.
4(2) You caused the land to quake and threw it into confusion;
heal its fractures, because it was shaken.
5(3) You showed your people hard things;
you gave us to drink wine of stupefaction.
6(4) You gave a signal to those who fear you,
to flee out from before a bow.

Interlude on strings

7(5) In order that your beloved might be rescued,
save with your right hand, and hearken to me.
8(6) God spoke in his holy place:
*I will rejoice, and I will divide up Sikima,
and the vale of the tents I will portion out.
9(7) Mine is Galaad, and mine is Manasse,
and Ephraim is the strengthening of my head;
Ioudas is my king.
10(8) Moab is a cauldron of my hope;
on Idumea I will put my sandal; to me allophyles were subjugated."
11(9) Who will bring me to a city of fortification?
Who will guide me as far as Idumea?
12(10) Are you not the one that rejects us, O God?
And you will not go out, O God, with our hosts.
13(11) Grant us help from affliction,
and worthless is human deliverance.
14(12) In God we shall produce power,
and he it is that will treat with contempt those that afflict us.

Psalm 60(61)

1 Regarding completion. Among hymns. Pertaining to Dauid.
2(1) Listen to my petition, O God;
pay attention to my prayer.
3(2) From the ends of the earth I cried to you,
when my heart was weary.

On a rock you exalted me.
4 You guided me, because you became my hope,
a tower of strength from before an enemy.
5(4) I will sojourn in your covert forever,
find shelter in the shelter of your wings.

Interlude on strings

6(5) Because you, O God, you listened to my vows,
you gave a heritage to those who fear your name.
7(6) You will add days to a king's days,
his years until days of generation and generation.
8(7) He will remain forever before God;
his mercy and truth, who will seek out?
9(8) So I will make music to your name forever and ever,
that I pay my vows day after day.

Psalm 61(62)

2(1) Shall not my soul be subject to God?
For from him is my deliverance.

3(2) Indeed, he is my God and my Savior, my supporter; I shall be shaken no more.

4(3) How long do you assail against a person? You commit murder, all of you, as by means of a wall that leans and a fence that slants.

5(4) But they planned to impugn my honor. They ran with a lie; with their mouth they would bless and curse with their heart.

6(5) But to God be subject, O my soul, because from him is my endurance.

7(6) Because he is my God and my Savior, my supporter, I shall never be a fugitive.

8(7) With God is my deliverance and my glory; O God of my help—and my hope is with God.

9(8) Hope in him, all you congregation of people; pour out your hearts before him; God is our helper.

10(9) But the sons of men are vain; false are the sons of men, to do wrong with balances; they together are from vanity.

11(10) Put no hope in wrong, and do not long for what is robbed; wealth, if it flows, do not add heart.

12(11) Once God spoke; these two things I heard: that might is God's, and to you, O Lord, belongs mercy, because you will repay to each according to his works.

Psalm 62(63)

1 A Psalm. Pertaining to Dauid. When he was in the wilderness of Judea.

2(1) O God, my God, early I approach you; my soul thirsted for you. How many times did my flesh thirst for you in a land, desolate and trackless and waterless?

3(2) So I appeared to you in the holy place, to behold your power and your glory.

4(3) Because your mercy is better than lives, my lips will commend you.

5(4) So I will bless you in my life; in your name I will lift up my hands.

6(5) As though with fat and creaminess may my soul be satisfied, and with lips of rejoicing my mouth will praise you.

7(6) If I made mention of you on my bed, in the early morning I would meditate on you.

8(7) because you became my helper, and in the shelter of your wings I will rejoice.

9(8) My soul clung to you; your right hand upheld me.

10(9) But they sought my soul for no good reason; they shall enter into the deepest parts of the earth;

11(10) they shall be given over to a sword's power; prey for foxes they shall be.

12(11) But the king shall be glad in God; every one who swears by him shall be commended, because the mouth of people speaking unjust things was stopped up.

Psalm 63(64)

1 Regarding completion. A Psalm. Pertaining to Dauid.

2(1) Listen to my voice, O God, when I petition; from fear of an enemy deliver my soul.

3(2) You sheltered me from a swarm of wicked people, from a crowd of people who practice lawlessness,

4(3) who whetted their tongues like a sword, who bent their bow—a cruel act,

5(4) to shoot in secret at a blameless one; suddenly they will shoot at him and will not fear.

6(5) They empowered each other with a wicked word; they talked in order to hide snares; they said, “Who can see them?”

7(6) They searched out acts of lawlessness; they left off conducting their search. A person will come forward and his heart is deep,

8(7) and God will be exalted.

9(8) A dart of infants their blows became, and against them their tongues became weak. All who saw them were troubled.

10(9) And every person feared, and they proclaimed the works of God, and what he had done they perceived.

11(10) One who is righteous will be glad in the Lord and will hope in him. And all the upright in heart shall be commended.
Psalm 64(65)


2(1) To you a hymn is due, O God, in Sion, and to you shall a vow be paid.

3(2) Listen to my prayer! To you all flesh shall come.

4(3) Words of lawlessness overpowered us, and our impieties you will atone.

5(4) Happy is he whom you chose and took to yourself; he shall encamp in your courts. We shall be filled with the good things of your house; holy is your shrine, admirable in justice.

6(5) Hearken to us, O God, our savior, the hope of all the ends of the earth, and in a sea far away,

7(6) as he prepares mountains by his strength, girded with dominance,

8(7) he who stirs the hollow of the sea, roars of its waves. The nations will be troubled, and those who inhabit the limits will be awed by your signs. Goings-out of morning and evening you will cheer.

9(8) You visited the earth and intoxicated it; you multiplied enriching it; the river of God was filled with water; you prepared its nourishment, because so is your preparation.

10(9) Intoxicate its furrows! Multiply its crops; it will be glad with its drops, when it sprouts.

11(10) You will bless the crown of the year of your goodness, and your plains shall be filled with fatness.

12(11) The seasonable things of the wilderness will be made fat, and with rejoicing the hills will gird themselves.

13(12) The rams of the flocks were clad, and the valleys multiply grain; they will cry out; indeed, they will sing a hymn.

Psalm 65(66)

1 Regarding completion. An Ode. Of a Psalm.

2(1) Make a joyful noise to God, all the earth; do make music to his name; give glory to his praise.

3 Say to God, “How awesome are your works! Because of your great power, your enemies will play false with you.

4 Let all the earth do obeisance to you and make music to you; let them make music to your name.”

Interlude on strings

5 Come, and see the works of God; he is awesome in his plans beyond the sons of men,

6 he who turns the sea back into dry land; in a river they will pass through on foot. There we shall be glad in him, who rules the ages in his dominance; his eyes keep watch on the nations, those that provoke—let them not be exalted in themselves.

Interlude on strings

8 Bless our God, O nations, and make heard the voice of the praise of him who placed my soul in life and does not give my feet to wavering.

10 Because you, O God, tested us, you tried us as silver is tried.

11 You brought us into the snare; you laid afflictions on our back; you mounted persons on our heads; we went through fire and water, and you brought us out to revival.

13 I will enter into your house with whole burnt offerings

14 I will pay you my vows, which my lips emitted and my mouth spoke in my affliction.

15 Fatted whole burnt offerings I will offer to you, with incense of rams; I will do for you cows with goats.

Interlude on strings

16 Come, hear, and I will tell, all you who fear God, what all he did for my soul.

17 To him I cried with my mouth, and I exalted beneath my tongue. If I was contemplating injustice in my heart, let the Lord not listen.

19 Therefore God listened to me; he gave heed to the voice of my petition.

20 Blessed be God, who did not remove my prayer and his mercy from me.
Psalm 66(67)

1 Regarding completion. Among hymns. A Psalm. Of an Ode.

2(1) May God have compassion on us and bless us
and display his face to us,

Interlude on strings

3(2) that we may know your way upon the earth,
among all nations your salvation.

4(3) Let peoples acknowledge you, O God;
let all peoples acknowledge you.

5(4) Let nations be glad and rejoice,
because you will judge peoples with uprightness
and guide nations upon the earth.

Interlude on strings

6(5) Let peoples acknowledge you, O God;
let all peoples acknowledge you.

7(6) Earth yielded its crop;
may God, our God, bless us.

8(7) May God bless us,
and let all the ends of the earth revere him.

Psalm 67(68)

1 Regarding completion. Pertaining to David. A Psalm. Of an Ode.

2(1) Let God rise up, and let his enemies be scattered,
and let those who hate him flee from before him.

3(2) As smoke vanishes, let them vanish;
as wax melts from before fire,
so may sinners perish from before God.

4(3) And let the righteous be glad;
let them rejoice before God;
let them delight with gladness.

5(4) Sing to God; make music to his name;
make a way for him who rides upon the sunset;
the Lord is his name—
[and rejoice before him.]

They shall be troubled from before him,
who is the father of orphans and vindicator of widows;
God is in his holy place.

6(5) God settles solitary ones into a home,
leading out prisoners with manliness,
likewise those who embitter them that live in tombs.

7(6) The chariot of God is ten thousand-fold,
thousands of thriving ones;
the Lord is among them in Sina, in the holy place.

8(7) O God, when you were going out before your people,
when you were marching in the wilderness,

Interlude on strings

9(8) earth quaked; indeed, the heavens dripped, from before God—this Sina did—from before the God of Israel.

10(9) Spontaneous watering, O God, you will ordain for your heritage,
and it languished, but you restored it;

11(10) your animals live in it;
in your kindness you provided for the poor, O God.

12(11) The Lord will give a word to those who bring good news to a large host:

13(12) "The king of the hosts of the beloved, of the beloved,"

and to divide the spoil for the beauty of the house.

14(13) If you lie down among the allotments—
a dove's wings covered with silver
and its back feathers with golden greeness.

Interlude on strings

15(14) When the Heavenly One sets apart kings over it,
they will be snow-covered in Selmon.

16(15) O mountain of God, fertile mountain;
O curdled mountain, fertile mountain!

17(16) Why do you suppose, O curdled mountains,
that it is the mount which God was pleased to live in it? Indeed, the Lord will encamp finally.

18(17) The chariot of God is ten thousand-fold,
thousands of thriving ones;
the Lord is among them in Sina, in the holy place.

19(18) You ascended on high;
you led captivity captive;
you received gifts by a person,
indeed, whene they were disobedient to encamp.
The Lord God be blessed;

Interlude on strings

20(19) blessed be the Lord day by day;
the God of our deliverance will prosper us.

21(20) Our God is a god to save,
and to the Lord Lord belong the escape routes of death.

22(21) But God will shatter his enemies' heads,
the hairy crown of those who walk in their errors.

a Possibly a psalm (instrumental music) accompanied by a song of praise (vocal music)
b Possibly a song of praise (vocal music) accompanied by a psalm (instrumental music)
Without [ ] = Ra e Perhaps that he "Or although
The Lord said, "From Basan I will turn round; I will turn round by depths of sea so that your foot may be dipped in blood, the tongue of your dogs, from enemies, by him." Your processions were viewed, O God, the processions of my God the king in the holy place— rulers got a head start, near strummers, among young female drummers: "Bless God in assemblies, the Lord from Israel's fountains!" There is Benjamin, the youngest, in a trance, rulers of Loudas, their leaders, rulers of Zabulon, rulers of Nephthali. Command your power, O God; make powerful, O God, that which you wrought for us. Resulting from your shrine at Jerusalem kings will offer gifts to you. Rebuke the wild animals of the reeds; the gathering of the bulls is among the shepherds of the peoples in order that those tested by silver not be shut out. Scatter nations that want wars. Envoys will come from Egypt; Ethiopia will outstrip its hand to God. As for the kingdoms of the earth—sing to God; make music to the Lord,

Interlude on strings
to him who rides to the sky of the sky, in the east; look, he will let out, with his voice, a voice of power. Give glory to God; over Israel is his magnificence, and his power is in the clouds. Admirable is God among his saints; the God of Israel, he will give power and strength to his people. Blessed be God!

Psalm 68(69)

1 Regarding completion. Over those that shall be changed. Pertaining to Dauid. Save me, O God, because waters came as far as my soul. I was stuck in deep mire, and there is no foothold; I came into the depths of the sea, and a tempest overwhelmed me. I grew weary of crying; my throat was hoarse. My eyes failed from hoping in my God.

They multiplied beyond the hairs of my head, those who hate me without cause; my enemies who persecuted me unjustly became strong. What I did not seize I would then repay. O God, you knew my folly, and the wrongs I did were not hidden from you. May those who wait for you not be put to shame because of me, O Lord, Lord of hosts; may those who seek you not be embarrassed because of me, O God of Israel, because for your sake I bore reproach; embarrassment covered my face. I became estranged from my brothers, and a visitor to the sons of my mother, because the zeal for your house consumed me, and the reproaches of those who reproach you fell on me. And I bent my soul with fasting, and it became reproach to me. And I made sackcloth my clothing and became an illustration to them. About me those who sit in a gate would gossip, and against me those who drink wine would make music.

But as for me, with my prayer to you, O Lord! It is a time of favor, O God, in the abundance of your mercy. Hearken to me with truth of your deliverance. Save me from the mud so that I shall not get stuck; may I be rescued from those who hate me and from the depth of waters. Do not let a tempest of water overwhelm me or a deep swallow me up or a cistern close its mouth over me. Listen to me, O Lord, because your mercy is kind; according to the abundance of your compassion look upon me. Do not turn away your face from your servant; because I am in affliction, quickly hearken to me.

aI.e. Egypt's bPr make music to God = Ra creproach = Ra
Psalm 69(70)

1 Regarding completion. Pertaining to Davíd. As a reminder, 2(1) for the Lord to save me.

O God, attend to helping me!

3(2) May those be put to shame and embarrassment who seek my life.

May those be turned back and be put to shame who wish my hurt.

4(3) May those who sayb, “Good, Good!” be turned back promptly with shame.

Psalm 70(71)

1 Pertaining to Davíd.

(1) O God, in you I hoped; may I never be put to shame.

2 In your righteousness, rescue me, and deliver me; incline your ear to me, and save me.

3 Be to me a protector-god, and a strong place, to save me, because you are my firmness and my refuge.

4 O my God, rescue me from a sinner’s hand, from the hand of transgressor of the law and wrongdoer, because you are my endurance, O Lord; the Lord is my hope from my youth.

5 Upon you I leaned from my birth; from my mother’s belly it was you who sheltered me. Of you is my hymn-singing continually.

6 Like a portent to the many I became, and you are a strong helper.

7 Let my mouth be filled with praise, that I may sing a hymn to your glory, all day long to your magnificence.

8 Do not cast me off in the time of old age; when my strength fails, do not forsake me, because my enemies spoke with reference to me, and those who watch for my soul consulted together, saying, “God abandoned him; pursue, and seize him, because there is no one to rescue.”

9

10

11

a soul = Ra   b + to me = Ra  c + Of the sons of Ionadab and the first of those taken captive = Ra
O God, do not be far from me; 
O my God, attend to helping me!

Let those that slander my soul be put to shame, and let them expire; 
let those who seek to hurt me be covered with shame and embarrassment.

But as for me, I will hope continually and will add to all your praise.

My mouth will proclaim your righteousness; 
all day long your deliverance, because I do not know scribal art.

I will enter in the Lord’s dominion; 
O Lord, I will recall righteousness of you alone.

O God, you taught me from my youth, 
and I will still proclaim your wondrous deeds.

And to old age and advanced years, 
O God, do not abandon me until I proclaim your arm to every generation to come, your dominion and your righteousness.

O God, what magnificent things you did are the highest heights. 
O God, who is like you?

What afflictions, many and bad, did you show me! 
And having turned, you revived me, and from the depths of the earth you brought me up again.

You made your greatness increase, and having turned, you comforted me.

Indeed, I will acknowledge your truth to you with the use of a melody, O God; 
I will make music to you with a lyre, O Holy One of Israel.

My lips will rejoice, when I make music to you; 
my soul also, which you redeemed.

Furthermore, all day long my tongue will contemplate your righteousness, when those who seek to hurt me are put to shame and embarrassment.

Psalm 71(72)

1 Regarding Salomon.

O God, give the king your judgment, and your righteousness to the son of the king, 
to judge your people with righteousness and your poor with justice.

Let the mountains restore peace for your people,

and the hills, in righteousness.

He will judge the poor of the people and save the sons of the needy and humble an extortioner.

And he will endure along with the sun and longer than the moon, generations of generations.

He will descend like rain on a fleece, and like drops dripping on the earth.

In his days righteousness will sprout, and an abundance of peace, until the moon vanishes.

And he shall exercise dominion from sea to sea and from river to the world’s limits.

Before him Ethiopians will fall down, and his enemies will lick dust.

Kings of Tharsis and the isles will present gifts; kings of Arabs and Saba will bring gifts.

And all kings shall do obeisance to him; all nations shall be subject to him.

Because he rescued a poor one from a mighty one and a needy one who has no helper, he will spare poor and needy, and the souls of the needy he will save.

From usury and from injustice he will redeem their soul, and precious is their name in his sight.

And he shall live long, and there will be given to him of the gold of Arabia.

And they will pray for him continually; all day long they will bless him.

There will be sustenance in the land on the tops of the mountains; its fruit will surpass Lebanon, and they will blossom forth from a city like the grass of the field.

Let his name be blessed through the ages; his name shall endure longer than the sun. And all the tribes of the earth will be blessed in him; all the nations will pronounce him happy.

Blessed be the Lord God, the God of Israel, who alone does wondrous things.

And blessed be the name of his glory forever, even forever and ever, and the whole earth will be filled with his glory.

May it be; may it be.

The hymns of David the son of Jesse have ended.
BOOK III
(Psalms 72[73]–88[89])

Psalms 72(73)

1 A Psalm. Pertaining to Asaph.

(1) How good is God to Israel,
to the upright in heart!

2 But as for me, my feet were almost shaken;
my steps nearly slipped,
because I was envious of the lawless,
as I observed sinners’ peace,
because there is nothing negative to their death
and no firmness in their scourge.

3 They are not in trouble of human beings,
and with human beings they will not be scourged.

4 Therefore pride seized them;
they clothed themselves with injustice
and their impiety.

5 Their injustice will go forth as though from
fat; they progressed according to their heart’s disposition.

6 They schemed and spoke with malice;
injustice they spoke against the height.

7 They set their mouths against heaven,
and their tongues ranged over the earth.

8 Therefore my people will return here,
and full days will be found for them.

9 And they said, “How did God know?”
and “Is there knowledge in the Most High?”

10 Look, these are sinners and they flourish;
always did they possess wealth.

11 And I said, “So, in vain did I keep my heart just
and washed my hands in innocence.

12 And I became scourged all day long,
and my rebuke lasted till morning.”

13 If I said, “I will talk in this way,”
look, I would have been faithless to the family of your sons.

14 And I thought how to understand this;
a wearisome task was before me
until I went into the sanctuary of God,
and perceived their end.

15 But on account of deceits, you set for them;
you brought them down, when they were raised up.

16 How they became desolate in a moment!
They failed; they perished on account of their lawlessness.

17 Like a dream when one awakes,
O Lord, in your city you will despise their phantom.

Psalm 73(74)

1 Of understanding. Pertaining to Asaph.

(1) Why did you reject, O God, totally;
was your anger aroused against sheep of your pasture?

2 Remember your congregation, which you acquired long ago;
you redeemed a rod of your heritage;
you redeemed this Mount Sion,
whereon you encamped.

3 Raise your hands against their acts of pride,
totally,
which evils the enemy committed among your saints.

4 And those who hate you boasted within your feast;
they set up their emblems as emblems and did not know.

5 As though into the gentrance above—
as though they were in a forest of trees,
they felled its doors with axes;

6 together, with woodcutter’s ax
and stonecutter’s chisel, they smashed it.

7 They set on fire your sanctuary with fire;
to the ground they desecrated the covert
of your name.

8 They said in their heart—the clan of them together—
“Come, and let us burn all the feasts of God from off the land.”

9 Our emblems we did not see;
there is no longer a prophet,
and us he will know no longer.

10 How long, O God, will the enemy reproach,
Psalm 74(75)
1 Regarding completion. Do Not Destroy. dA Psalm. Pertaining to Asaph. dOf an Ode.
2(1) We will acknowledge you, O God; we will acknowledge and call upon your name.
3 I will tell of your wondrous deeds, (2) when I seize an opportune moment;
4(3) The earth melted, and all who live in it; it was I who firmed up its pillars
   Interlude on strings
5(4) I said to those who break the law, “Do not break the law,” and to those that sin, “Do not raise a horn;
6(5) do not lift up your horn on high; do not speak injustice against God,”
7(6) because neither from egresses f nor from settings nor from desolate mountains—
8(7) because God is judge, this one he humbles and that one he exalts;
9(8) because there is a cup in the Lord’s hand, of pure wine, full of a mixture, and he tipped it from side to side; all the sinners of the earth shall drink.
10(9) But as for me, I will rejoice forever; I will make music to the God of Jakob.
11(10) And all the horns of sinners I will break off, and the horns of the righteous one shall be exalted.

Psalm 75(76)
2(1) God is known in Judea; in Israel his name is great.
3(2) And his place was in peace, and his place of settlement was in Sion.
4(3) There he crushed the power of the bows, shield and sword and war.
   Interlude on strings
5(4) It is you who gives light marvelously from everlasting mountains.
6(5) All the stupid in heart were troubled; they slept their sleep and found nothing— all the men of wealth, with their hands.
7(6) At your rebuke, O God of Jakob, those mounted on horses became drowsy.
8(7) You—awesome you are! And who shall withstand you? From then is your anger.
9(8) From the sky you made judgment heard; earth feared and was still,
10(9) when God rose up to establish judgment, to save all the meek of the earth.
   Interlude on strings

a = Ra b Antecedent unclear c Possibly places d Possibly a psalm (instrumental music) accompanied by a song of praise (vocal music) e + all = Ra f Possibly east and west g + Referring to the Assyrian = Ra
Because human thought will acknowledge you,
and a remnant of thought will celebrate you.
Make vows, and pay to the Lord your God;
all who are around him will bring gifts
to the one who is awesome
and who cuts off the spirits of rulers,
awesome to the kings of the earth.

Psalm 76(77)
1 Regarding completion. Over Idithoun.
Pertaining to Asaph. A Psalm.
2 With my voice I cried to the Lord,
with my voice to God, and he paid attention to me.
3 In a day of my affliction I sought God,
with my hands, at night, before him, and I was not deceived;
my soul refused to be comforted.
4 I thought of God, and I was glad;
I pondered, and my spirit became discouraged.

Interlude on strings
5 With watchesa my eyes were preoccupied;
I was troubled and did not speak.
6 I considered days of old,
and years of long ago I remembered and meditated;
7 at night I would commune with my heart,
and b I would probe my spiritb:
8 Surely the Lord will not spurn forever
and will not add to be well pleased any longer?
9 Or will he completely cut off his mercy
from generation to generation?
10 Or will God forget to be compassionate?
Or will he in his anger shut up his compassion?

Interlude on strings
11 And I said, "Now I have begun:
this change was of the right hand of the Most High!"
12 I called to mind the works of the Lord,
because I will remember your wonders from of old.
13 And I will meditate on all your works,
and among your practices I will ponder.
14 O God, your way is in cthe holy place:
What god is great like our God?
15 You are the God who works wonders;
you made known your power among the peoples.
16 You redeemed your people with your arm,
the sons of Jakob and Joseph.

Interlude on strings
17 Waters saw you, O God;
waters saw you, and they were afraid,
and the deep was troubled, a great roaring of waters.
18 A voice the clouds gave forth;
indeed, your arrows are passing through.
19 A voice of your thunder was in the circuit;
your lightnings gave light to the world;
the earth shook and was set atremble.
20 In the sea was your way,
and your paths in many waters,
and your footprints will not be known.
21 You guided your people like sheep
by the hand of Moyses and Aaron.

Psalm 77(78)
1 Of understanding. Pertaining to Asaph.
2 Pay attention, O my people, to my law;
incline your ears to the words of my mouth.
3 I will open my mouth in a parable;
will utter problems from of old,
4 things that we heard, and we knew them,
and our fathers told us.

Interlude on strings
5 And he established a witness in Jakob
and set a law in Israel,
which things he commanded our fathers
to make them known to their sons,
so that they should set their hope in God
and not forget the works of God
and seek out his commandments,
8 that they should not be like their fathers,
generation, crooked and embittering,
a generation which did not set its heart aright,
and its spirit was not faithful to God.
9 Ephraim's sons, though bending and shooting their bows,
were turned back on a day of war.
10 They did not keep the covenant of God,
and in his law they did not want to walk.
11 And they forgot his benefactions
and his marvels that he showed them
in the sight of their fathers, which marvels he worked
in the land of Egypt, in Tanis' plain.
12 He broke asunder a sea and brought them through;
13 Ephraim's sons, though bending and shooting their bows,
were turned back on a day of war.
10 They did not keep the covenant of God,
and in his law they did not want to walk.
11 And they forgot his benefactions
and his marvels that he showed them
in the sight of their fathers, which marvels he worked
in the land of Egypt, in Tanis' plain.
13 He broke asunder a sea and brought them through;

\[\text{\textit{a}I.e. of the night} \quad \text{\textit{b}my spirit would probe = Ra} \quad \text{\textit{c}Or what is holy} \quad \text{\textit{d}I.e. of the earth} \quad \text{\textit{e}parables = Ra} \quad \text{\textit{f}pr they will = Ra}\]
he made waters stand like a wineskin.
14 And he led them with a cloud by day, and all night long with an illumination of fire.
15 He broke asunder a rock in a wilderness and gave them drink as from a voluminous deep.
16 And he brought out water from a rock and brought down waters like rivers.

And they added still to sin against him; they embittered the Most High in a waterless land.
18 And they tested God in their hearts by demanding food for their souls.
19 And they spoke against God and said, “Surely, God will not be able to spread a table in a wilderness?
20 Even though he struck a rock and waters gushed out and wadis deluged, surely, he cannot also give bread or spread a table for his people?”

Therefore, the Lord heard and was put out, and a fire was kindled in Iakob, and anger mounted against Israel, because they had no faith in God nor did they hope in his saving power.
22 And he commanded clouds above and opened heaven’s doors, and he rained down manna for them to eat, and heaven’s bread he gave them.
25 Bread of angels man ate; provisions he sent them in abundance.
26 He removed a south wind from heaven, and he led on, by his dominance, a southwest wind,
27 and he rained upon them flesh like dust and winged birds like the sand of seas, and they fell in the midst of their camp, all around their coverts.
29 And they ate and were well filled, and what they craved he brought them; they were not deprived of what they craved.
30 While their food was still in their mouth, God’s wrath also rose against them, and he killed among their sleek ones, and the select of Israel he shackled.
32 Amidst all these things they still sinned, and they did not believe in his marvels.
33 And in vanity did their days end, and their years with haste.
34 When he was killing them, they would seek him out, and they would turn to God and be early.
35 And they remembered that God was their helper and God the Most High was their redeemer.
36 And they deceived him with their mouth, and with their tongue they lied to him.

And their heart was not upright with him, nor were they true to his covenant.
38 Yet he is compassionate and will atone for their sins and not destroy them, and he will increase to turn away his anger and not ignite all his wrath.
39 And he remembered that they were flesh, a breath that passes and does not come again.
40 How often they embittered him in the wilderness; they provoked him to anger in an arid land!
41 And they turned about and tested God, and the Holy One of Israel they provoked.
42 They did not keep in mind his hand, the day on which he redeemed them from an oppressor’s hand;
43 how he displayed in Egypt his signs, and his wonders in Tanis’ plain.
44 And he turned their rivers into blood, and their pools, so that they could not drink.
45 He sent a dog-fly among them, and it devoured them, and a frog, and it destroyed them.
46 And he gave their crops over to the rust, and their labors to the grasshopper.
47 He killed their vine with hail and their mulberry trees with the hoarfrost.
48 And he gave over their cattle to hail and their property to the fire.
49 He sent among them his anger’s wrath, anger and wrath and affliction, a dispatch through wicked angels.
50 He made a path for his wrath; he did not spare their souls from death, and their cattle he consigned to death.
51 And he struck every firstborn in Egypt, first fruit of their labors in the coverts of Cham.
52 And he removed his people like sheep and brought them up like a flock in a wilderness.
53 And he guided them in hope, and they were not in dread, but their enemies a sea covered.
54 And he brought them to a territory of his holy precinct, this mountain that his right hand acquired.
55 And he threw out nations from before them, and he distributed to them shares by measuring line and made the tribes of Israel encamp in their coverts.
56 And they tested and embittered God the Most High. And his testimonies they did not observe.
57 and turned away and were faithless as also their fathers; they were twisted into a crooked bow.
58 And they provoked him to anger with their hills, and with their carved images they moved him to jealousy.
59 God heard and disdained, and he treated Israel with utter contempt.
60 And he rejected his tent at Selo, a covert where he encamped among human beings, and gave their strength over to captivity and their comeliness into an enemy’s hands.
61 And he consigned his people to a sword, and his heritage he disdained.
62 Their young men fire devoured, and their girls were not bewailed.
63 Their priests fell by sword, and their widows will not be lamented.
64 And he struck his enemies backwards; everlasting disgrace he put them to.
65 And the Lord awoke as one that sleeps, like a strong man intoxicated with wine.
66 And he rejected the covert of Ioseph, and the tribe of Ephraim he did not choose, and he chose the tribe of Ioudas, Mount Sion, which he loved.
67 And he built his holy precinct like that of unicorns, in the land—he founded it forever.
68 And he chose Daud his slave and took him from the sheepfolds of the sheep;
69 from behind the lambing ewes he took him to shepherd Iakob his people and Israel his inheritance.
70 And he shepherded them in the innocence of his heart, and by the cleverness of his hands he guided them.

Psalm 78(79)

1 A Psalm. Pertaining to Asaph.

(1) O God, nations came into your inheritance; they defiled your holy shrine; they made Jerusalem into a garden-watcher’s hut.
2 They placed the carcasses of your slaves as food for the birds of the air, the flesh of your devout for the wild animals of the earth.
3 They poured out their blood like water all around Jerusalem, and there was no one to bury.
4 We became a reproach to our neighbors, mockery and derision to those around us.
5 How long, O Lord, will you be utterly angry, will your jealousy burn like fire?
6 Pour out your wrath on nations that do not know you and on kingdoms that did not call on your name, because they devoured Iakob and his place they laid waste.
7 Do not remember our lawless deeds of long ago; let your compassion speedily preoccupy us, because we became very poor.
8 Help us, O God our savior; for the sake of the glory of your name, O Lord, rescue us, and atone for our sins, for the sake of your name,
9 so that the nations may not say, “Where is their God?”—and let the avenging of the outpoured blood of your slaves be known among the nations before our eyes.
10 Let the groaning of the prisoners come before you; according to the greatness of your arm preserve the sons of those put to death.
11 Return sevenfold into the bosom of our neighbors their reproaching with which they reproached you, O Lord!
12 But we, your people and sheep of your pasture, will acknowledge you openly forever; to generation and generation we will recount your praise.

Psalm 79(80)

1 Regarding completion. Over those that will be changed. A witness. Pertaining to Asaph. A Psalme.

(2) You who shepherd Israel, pay attention, you who guide Ioseph like sheep! You who sit upon the cherubim, appear!
3(2) Before Ephraim and Beniamin and Manasse arouse your dominance, and come in order to save us!
4(3) O God, bring us back, and show your face, and we shall be saved.
5(4) O Lord God of hosts, how long will you be angry with the prayer of your slave, will you feed them with bread of tears, and give them tears to drink in measure?
Psalm 79(80)–81(82)

7(6) You made us a controversy to our neighbors, and our enemies mocked us.

8(7) O God of hosts, bring us back, and show your face, and we shall be saved.

Interlude on strings

9(8) A vine you transferred from Egypt; you threw out nations and planted it.

10(9) You cleared the way for it, and you planted its roots and bit filled the land.

11(10) Its shade covered mountains, and its tendrils the cedars of God;

12(11) it sent out its branches as far as the sea, and as far as the river its shoots.

13(12) Why did you bring down its fence, and all who pass along the way pluck its fruit?

14(13) A boar from the forest ravaged it, and a lone wild beast fed on it.

15(14) O God of hosts, do bring back; look down from heaven, and see, and have regard for this vine, and restore that which your right hand planted—

16(15) and look upon a son of man; whom you made strong for yourself.

17(16) Burnt with fire and dug up it was; at the rebuke of your face they will perish.

18(17) Let your hand be upon the man at your right hand, and upon a son of man, whom you made strong for yourself.

19(18) And we will never turn away from you; you will revive us, and we will call on your name.

20(19) O Lord God of hosts, bring us back, and show your face, and we shall be saved.

Psalm 80(81)

1 Regarding completion. Over the wine vats. Pertaining to Asaph.

2(1) Rejoice in God our helper; shout for joy to the God of Jakob.

3(2) Raise a melody, and sound a drum, delightful harp with lyre.

4(3) Trumpet with a trumpet at a new moon, at a high day of our feast,

5(4) because it is an ordinance for Israel and a judgment belonging to the God of Jakob.

6(5) A testimony in Joseph he made him, when he went out from the land of Egypt.

A tongue he heard, which he did not know;

7(6) he removed his back from burdens; his hands slaved at the basket.

8(7) “In affliction you called upon me, and I rescued you; I hearkened to you in a secret spot of a tempest;

Interlude on strings

9(8) “Hear, O my people, and I am testifying against you; O Israel, if you would hear me!

10(9) There shall be no recent god among you, nor shall you do obeisance to a foreign god.

11(10) For I am the Lord your God, who brought you up out of the land of Egypt. Open wide your mouth, and I will fill it.

12(11) “And my people did not hear my voice; and Israel paid no attention to me.

13(12) And I sent them away in accordance with the practices of their hearts; they shall walk in their practices.

14(13) If my people had heard me, if Israel had walked by my ways,

15(14) in no time I would have humbled their enemies, and on those that afflict them I would have put my hand.”

16(15) The enemies of the Lord lied to him, and their season will be forever.

17(16) And he fed them with wheat’s fat, and from a rock he satisfied them with honey.

Psalm 81(82)

1 A Psalm. Pertaining to Asaph.

(1) God stood in a gathering of gods, but in their midst he discerningly judges gods:

2 “How long will you judge with injustice and to sinners show partiality?”

Interlude on strings

3 “Give justice to orphan and poor; of lowly and needy maintain the right.

4 Deliver needy and poor; from a sinner’s hand rescue them.”

5 They had neither knowledge nor understanding; in darkness they walk around; all the foundations of the earth will be shaken.

6 I said, “Gods you are,

a + Lord = Ra  b + the land was filled = Ra  c Lacking in Gk  d I.e. the vine  e + A Psalm = Ra  f Possibly Israel or Jakob
and sons of the Most High,
but you all are dying like human beings,
and like one of the rulers you fall."

8 Rise up, O God, judge the earth,
because you will gain possession of all
the nations.

Psalm 82(83)

1 bAn Ode. Of a Psalmb. Pertaining to Asaph.

2(1) O God, who shall be likened to you?
Do not keep silent nor be appeased,
O God,

3(2) because, look, your enemies made a
tumult,
and those who hate you raised their
head.

4(3) Against your people they laid villainous
plans,
and they conspired against your saints.

5(4) They said, "Come, and let us destroy them
from being a nation,
and the name of Israel shall be
remembered no more."

6(5) because they conspired together with one
accord;
against you they made a covenant—
the coverts of the Idumeans and the
Ismaelites,
Moab and the Hagarites,
Gebal and Ammon and Amalek,
and allophyles with the inhabitants of
Tyre;
indeed, even Assour came along with them;
they came as support for
the sons of Lot.

10(9) Do to them as to Madiam and to Sisara,
as Iabin was at Wadi Kison!

11(10) They were destroyed at Aendor;
they became dung for the ground.

12(11) Make their rulers like Oreb and Zeb
and Zebee and Salmana—all their rulers,
who said, "Let us take for our own
possession the sanctuary of God."

14(13) O my God, make them like a wheel,
like a straw in the wind.

15(14) Like a fire that will blaze through a forest,
as a flame might burn up mountains,

16(15) so you will pursue them with your tempest,
and with your wrath dismay them.

17(16) Fill their faces with dishonor,
and they will seek your name, O Lord.

18(17) Let them be put to shame and be dismayed
forever and ever,
and let them be embarrassed and perish.

19(18) And let them know that your name is the
Lord;
you alone are Most High over all the
earth.

Psalm 83(84)

1 Regarding completion. Over the wine vats.
Pertaining to the sons of Kore. A Psalm.

2(1) How beloved are your coverts,
O Lord of hosts!

3(2) My soul longs and faints
for the courts of the Lord;
your altars, O Lord of hosts,
my King and my God.

5(4) Happy are those who live in your house;
for ages upon ages they will praise you.

6(5) Happy the man whose support is from you,
O Lord;
ascentsd he arranged in his heart,
in the valley of weeping, to a place which he
appointed.

7(6) Indeed, a sparrow found itself a home,
and a turtledove a nest for herself,
where she will lay her young:
your altars, O Lord of hosts,
my King and my God.

8(7) They will go from strength to strength;
God of gods will be seen in Sion.

9(8) O Lord God of hosts, listen to my prayer;
give ear, O God of Iakob!

10(9) O God our protector, see,
and look on the face of your anointed,
because one day in your courts is better—
beyond thousands.
I chose to be cast aside in the house of God
rather than to live in coverts of sinners.

12(11) Because mercy and truth the Lord God loves,
favor and glory he will bestow.
The Lord will not withhold good things
from those who walk in innocence.

13(12) O Lord of hosts,
happy is the person who hopes in you.

Psalm 84(85)

1 Regarding completion. Pertaining to the sons
of Kore. A Psalm.

2(1) You took pleasure, Lord, in your land;
you turned away the captivity of Jakob.

3(2) You forgave your people their acts of
lawlessness;
you covered all their sins.

aTr post High = Ra  
bPossibly a song of praise (vocal music) accompanied by a psalm (instrumental music)
cPr like = Ra  
dPerhaps ascents to Sion
4(3) You put a stop to all your wrath; you turned away from your hot anger.

5(4) Bring us back, O God of our deliverance, and turn away your anger from us.

6(5) Surely, you will not be angry with us forever or prolong your anger from generation to generation?

7(6) O God, when it is you who brings us back you will revive us, and your people will be glad in you.

8(7) Show us, O Lord, your mercy, and your deliverance may you grant us.

9(8) I will hear what the Lord God will speak with me, because to you I will cry all day long.

10(9) But for those who fear him his deliverance is at hand, that glory may encamp in our land.

11(10) Mercy and truth met; righteousness and peace kissed.

12(11) Truth sprouted from the ground, and righteousness peered down from the sky.

13(12) Indeed, the Lord will give kindness, and our land will yield its crop.

14(13) Righteousness will go before him and will place his steps in the way.

Psalm 85(86)

1 A Prayer. Pertaining to David.

2 Incline your ear, O Lord, and hearken to me, because poor and needy I am.

3 Preserve my life, because I am a devotee; save your slave who hopes in you, O my God.

4 Have mercy on me, O Lord, because to you I will cry all day long.

5 Gladden the soul of your slave, because it is you, O Lord, who are kind and gentle and abounding in mercy to all who call on you.

6 Give ear, O Lord, to my prayer, and attend to the voice of my petition.

7 In a day of my affliction I cried to you, because you listened to me.

8 There is none like you among gods, O Lord, and there are no works like yours.

9 All the nations, as many as you made, shall come and do obeisance before you, O Lord, and shall glorify your name.

10 Because you are great and one who does wondrous things, you alone are God.

11 Guide me, O Lord, by your way, and I shall walk in your truth; let my heart be glad to revere your name.

12 I will acknowledge you, O Lord my God, with my whole heart, and I will glorify your name forever, because your mercy toward me is great, and you rescued my soul from deepest Hades.

14 O God, transgressors of the law rose up against me, and a band of strong ones sought my soul, and they did not set you before them.

15 But you, O Lord God, are compassionate and merciful, slow to anger and abounding in mercy and true.

16 Look upon me, and have mercy on me; give your might to your servant, and save the son of your serving girl.

17 Make with me a sign for good, and let those who hate me see and be put to shame, because it is you, O Lord, who helped me and comforted me.

Psalm 86(87)

1 Pertaining to the sons of Kore. A Psalm. Of an Ode.

2 His foundations are on the holy mountains; the Lord loves the gates of Sion more than all the coverts of Jakob.

3 Glorious things were spoken of you, O city of God.

4 I will mention Raab and Babylon to those who know me. And look, allophyles and Tyre and a people of Ethiopians—these were born there.

5 With regard to Sion, surely no person will say, “And a person was born in it?” And himself founded it—the Most High!

6 The Lord will recount, in a list of peoples and rulers, those that were born in it.

7 Seeing that they are glad, the habitation of all is in you.

---

\*Pr the great = Ra  
\*Possibly a psalm (instrumental music) accompanied by a song of praise (vocal music)  
\*Mother Sion, a = Ra  
\*Perhaps se-and-so
Psalm 87(88)


2(1) O Lord, God of my deliverance, by day I cried out, and at night, before you;
3(2) let my prayer come before you; incline your ear to my petition.
4(3) Because my soul was full of troubles and my life drew near to Hades,
5(4) I was counted among those who go down into a pit; I became like a helpless person, free among corpses,
6(5) like casualties lying asleep in a grave, whom you remembered no more, and they were thrust away from your hand.
7(6) They put me in a very deep pit, in dark places and in death's shadow.
8(7) Upon me your anger was fixed, and all your billows you brought upon me.

Interlude on strings

9(8) You distanced my acquaintances from me; they made me an abomination to themselves. I was handed over and could not walk away;
10(9) my eyes grew weak through poverty. I cried out to you, O Lord, all day long; I spread out my hands to you.
11(10) Surely, you shall not work wonders for the dead? Or will physicians raise up, and they acknowledge you?

12(11) Surely, no one will declare your mercy in a grave and your truth in the ruin?
13(12) Surely, your wonders will not be known in the darkness, and your righteousness in a land forgotten?
14(13) And I, O Lord, I cried out to you, and in the morning my prayer will anticipate you.
15(14) Why, O Lord, do you cast off my soul, do you turn away your face from me?
16(15) Poor I am and in troubles from my youth, and after being exalted I was humbled and became perplexed.
17(16) Your wrath swept over me;
18(17) They surrounded me like water all day long; they closed in on me at once.
19(18) You distanced from me friend and fellow and my acquaintances due to misery.

Psalm 88(89)

1 Of understanding. Pertaining to Aithan the Israelite.

2(1) Of your mercies, O Lord, I will sing forever; to generation and generation I will proclaim your truth with my mouth,
3(2) because you said, “Forever mercy will be built.” In the heavens your truth will be prepared.
4(3) “I made a covenant with my chosen ones; I swore to David my slave:
5(4) ‘Forever I will provide offspring for you and will build your throne for generation and generation.’ ” Interlude on strings

6(5) The heavens will acknowledge your wonders, O Lord, indeed, your truth in an assembly of holy ones,
7(6) because who in the clouds shall be deemed equal to the Lord? And who among divine sons shall be compared with the Lord?
8(7) God is glorified in a council of holy ones, great and awesome to all that are around him.
9(8) O Lord God of hosts, who is like you? You are powerful, O Lord, and your truth is around you.
10(9) It is you who rule the might of the sea, and the surge of its waves you calm.
11(10) It is you who brought low a proud one like one wounded; with the arm of your power you scattered your enemies.
12(11) Yours are the heavens, and yours is the earth; the world and all that is in it you founded.
13(12) The north and seas you created; Thabor and Hermon will rejoice in your name.
14(13) Yours is the arm with dominance; let your hand be strong; let your right hand be exalted.
15(14) Righteousness and judgment are a provision of your throne; mercy and truth will go in front of you.

a Possibly a song of praise (vocal music) accompanied by a psalm (instrumental music) b + O Lord = Ra 

Pr = prostrate = Ra 
Pr = eyes = Ra 
I.e. the dead 
Pr and = Ra 
and = Ra

Psalms 87(88)–88(89) 591
16(15) Happy are the people who know a shout for joy; O Lord, in the light of your countenance they will walk,

17(16) and in your name they will rejoice all day long, and in your righteousness they will be exalted,

18(17) because you are the boast of their power and by your favor our horn shall be exalted,

19(18) because support is of the Lord and of the Holy One of Israel, our king.

20(19) Then you spoke in a vision to your devout ones and said:

"I added help to one who is powerful; I exalted one chosen from my people.

21(20) I found David my slave; with my holy oil I anointed him.

22(21) For my hand shall sustain him; my arm also shall strengthen him.

23(22) An enemy shall not profit by him, and a son of lawlessness shall not add to harm him.

24(23) And I will crush his enemies from before him, and those who hate him I will rout.

25(24) And my truth and my mercy shall be with him, and in my name his horn shall be exalted.

26(25) And I will set his hand in a sea, and in rivers his right hand.

27(26) He shall call upon me, 'My Father you are, my God and supporter of my deliverance!'

28(27) And I will make him a firstborn, high among the kings of the earth.

29(28) Forever I will keep my mercy for him, and my covenant with him will stand firm.

30(29) And I will establish his seed forever and ever and his throne as the days of the sky.

31(30) If his sons forsake my law and by my judgments do not walk,

32(31) if my statutes they shall violate and my commandments they do not keep,

33(32) I will visit their lawlessness with a rod, and with scourge their sins,

34(33) but my mercy I will never disperse from him nor be unjust in my truth,

35(34) nor will I violate my covenant and set aside what proceeds from my lips.

36(35) Once and for all I swore 'by my holiness, if I will lie to David.'

37(36) His seed shall remain forever, and his throne is like the sun before me, and like the moon, established forever.

And the witness in heaven is faithful."

Interlude on strings

39(38) But you, you spurned and rejected; you put off your anointed.

40(39) You renounced the covenant with your slave; you defiled his sanctityb in the dust.

41(40) You broke down all his defenses; you reduced his strongholds to cowardice.

42(41) All the way-farers plundered him; he became a reproach to his neighbors.

43(42) You exalted the right hand of his enemies; you made glad all his enemies.

44(43) You turned away the help of his sword, and you did not support him in battle.

45(44) You dismissed him from purification; his throne you smashed to the ground.

46(45) You diminished the days of his time; you covered him with shame.

Interlude on strings

47(46) How long, O Lord? Will you turn away completely? Will your wrath burn like fire?

48(47) Remember what my substance is. For, surely, you did not create all the sons of men in vain?

49(48) Who is the person who shall live and not see death, shall rescue his soul from the power of Hades?

Interlude on strings

50(49) Lord, where are your mercies of long ago, which you swore to David by your truth?

51(50) Remember, O Lord, the reproach against your slaves, which I bore in my bosom, from many nations,

52(51) with which your enemies reproached, O Lord, with which they reproached what had been exchanged for your anointed.

53(52) Blessed be the Lord forever. May it be; may it be.

BOOK IV

(Psalms 89[90]–105[106])

Psalm 89(90)

1 A Prayer. ‘Pertaining to’ Moses, man of God.

1(1) Lord, you became a refuge to us in generation and generation.

2 Before mountains were brought forth and the earth and the world were formed, and from everlasting to everlasting you are.

3 Do not turn man away to humiliation. And you said, "Return, you sons of men,"

*Or in my holy place  bOr holy precinct  cOf = Ra
because a thousand years in your sight
are like the day of yesterday that passed
and a watch in a night.

Years shall be the objects of their scorn;
in the morning may it pass like young
growth;
in the morning may it flourish and pass;
in the evening may it fall, become hard
and wither.

Because we expired by your wrath
and by your anger we were troubled,
you set our lawless deeds before you;
our lifetime became an illumination of
your face.

Because all our days expired
and by your wrath we expired
our years would ponder like a cobweb.
The days of our years—in them are seventy,
but if in acts of dominance eighty years,
and the greater part of them is toil and
trouble,
because meekness came upon us, and we
shall become disciplined.

Who knows the might of your wrath,
and your anger from your fear?
Make thus known to reckon up your right
hand
and those fettered in heart by wisdom.

Bring back, O Lord! How long?
And be consoled over your slaves!
In the morning we were filled with your
mercy,
and we rejoiced and were glad in all our
days.
We were glad as many days as you humbled
us,
years as we saw evil.
And look upon your slaves and upon your
works,
and guide their sons.
And let the splendor of the Lord our God be
upon us
and prosper upon us the work of our
hands.

Psalm 90(91)

He who lives by the help of the Most High,
in a shelter of the God of the sky he will
lodge.
He will say to the Lord, "My supporter you
are and my refuge;
my God, I will hope in him,"
because it is he who will rescue me from a
trap of hunters
and from a troublesome word;
with the broad of his back he will shade you,
and under his wings you will find hope;
with a shield his truth will surround you.
You will not be afraid of nocturnal fright,
of an arrow that flies by day,
of a deed that travels in darkness,
of mishap and noodan demon.
At your side a thousand will fall,
and ten thousand at your right,
but it will not come near you.
Only with your eyes will you perceive,
and the requital of sinners you will see.
Because you, O Lord, are my hope,
the Most High you made your refuge.
No evil shall come before you,
and no scourge shall come near your
covert,
because he will command his angels
concerning you
to guard you in all your ways;
upon hands they will bear you up
so that you will not dash your foot
against a stone.
On asp and cobra you will tread,
and you will trample lion and dragon
under foot.
Because in me he hoped, I will also rescue
him;
I will protect him, because he knew my
name.
He will call to me, and I will listen to him;
I am with him in trouble;
I will deliver and glorify him.
With length of days I will satisfy him
and show him my deliverance.

Psalm 91(92)

It is good to acknowledge the Lord
and to make music to your name, O Most
High,
in order to declare your mercy in the
morning
and your truth every night
on a ten-stringed harp,
with an ode on a lyre,
because you, O Lord, made me glad by your
work,
and at the deeds of your hands I will
rejoice.
How were your deeds extolled, O Lord!

Psalm 92

He who lives by the help of the Most High,
in a shelter of the God of the sky he will
lodge.
He will say to the Lord, "My supporter you
are and my refuge;
my God, I will hope in him,"

Psalm 92

He who lives by the help of the Most High,
in a shelter of the God of the sky he will
lodge.
He will say to the Lord, "My supporter you
are and my refuge;
my God, I will hope in him,"

Psalm 93

The awesomeness of the Lord's might
and his splendor
are like the day of yesterday that passed
and a watch in a night.

Years shall be the objects of their scorn;
in the morning may it pass like young
growth;
in the morning may it flourish and pass;
in the evening may it fall, become hard
and wither.

Because we expired by your wrath
and by your anger we were troubled,
you set our lawless deeds before you;
our lifetime became an illumination of
your face.

Because all our days expired
and by your wrath we expired
our years would ponder like a cobweb.
The days of our years—in them are seventy,
but if in acts of dominance eighty years,
and the greater part of them is toil and
trouble,
because meekness came upon us, and we
shall become disciplined.

Who knows the might of your wrath,
and your anger from your fear?
Make thus known to reckon up your right
hand
and those fettered in heart by wisdom.

Bring back, O Lord! How long?
And be consoled over your slaves!
In the morning we were filled with your
mercy,
and we rejoiced and were glad in all our
days.
We were glad as many days as you humbled
us,
years as we saw evil.
And look upon your slaves and upon your
works,
and guide their sons.
And let the splendor of the Lord our God be
upon us
and prosper upon us the work of our
hands.

Psalm 90(91)

He who lives by the help of the Most High,
in a shelter of the God of the sky he will
lodge.
He will say to the Lord, "My supporter you
are and my refuge;
my God, I will hope in him,"
because it is he who will rescue me from a
trap of hunters
and from a troublesome word;
with the broad of his back he will shade you,
and under his wings you will find hope;
with a shield his truth will surround you.
You will not be afraid of nocturnal fright,
of an arrow that flies by day,
of a deed that travels in darkness,
of mishap and noodan demon.
At your side a thousand will fall,
and ten thousand at your right,
but it will not come near you.
Only with your eyes will you perceive,
and the requital of sinners you will see.
Because you, O Lord, are my hope,
the Most High you made your refuge.
No evil shall come before you,
and no scourge shall come near your
covert,
because he will command his angels
concerning you
to guard you in all your ways;
upon hands they will bear you up
so that you will not dash your foot
against a stone.
On asp and cobra you will tread,
and you will trample lion and dragon
under foot.
Because in me he hoped, I will also rescue
him;
I will protect him, because he knew my
name.
He will call to me, and I will listen to him;
I am with him in trouble;
I will deliver and glorify him.
With length of days I will satisfy him
and show him my deliverance.

Psalm 91(92)

It is good to acknowledge the Lord
and to make music to your name, O Most
High,
in order to declare your mercy in the
morning
and your truth every night
on a ten-stringed harp,
with an ode on a lyre,
because you, O Lord, made me glad by your
work,
and at the deeds of your hands I will
rejoice.
How were your deeds extolled, O Lord!

Psalm 93

The awesomeness of the Lord's might
and his splendor
are like the day of yesterday that passed
and a watch in a night.

Years shall be the objects of their scorn;
in the morning may it pass like young
growth;
in the morning may it flourish and pass;
in the evening may it fall, become hard
and wither.

Because we expired by your wrath
and by your anger we were troubled,
you set our lawless deeds before you;
our lifetime became an illumination of
your face.

Because all our days expired
and by your wrath we expired
our years would ponder like a cobweb.
The days of our years—in them are seventy,
but if in acts of dominance eighty years,
and the greater part of them is toil and
trouble,
because meekness came upon us, and we
shall become disciplined.

Who knows the might of your wrath,
and your anger from your fear?
Make thus known to reckon up your right
hand
and those fettered in heart by wisdom.

Bring back, O Lord! How long?
And be consoled over your slaves!
In the morning we were filled with your
mercy,
and we rejoiced and were glad in all our
days.
We were glad as many days as you humbled
us,
years as we saw evil.
And look upon your slaves and upon your
works,
and guide their sons.
And let the splendor of the Lord our God be
upon us
and prosper upon us the work of our
hands.

Psalm 90(91)

He who lives by the help of the Most High,
in a shelter of the God of the sky he will
lodge.
He will say to the Lord, "My supporter you
are and my refuge;
my God, I will hope in him,"
because it is he who will rescue me from a
trap of hunters
and from a troublesome word;
with the broad of his back he will shade you,
and under his wings you will find hope;
with a shield his truth will surround you.
You will not be afraid of nocturnal fright,
of an arrow that flies by day,
of a deed that travels in darkness,
of mishap and noodan demon.
At your side a thousand will fall,
and ten thousand at your right,
but it will not come near you.
Only with your eyes will you perceive,
and the requital of sinners you will see.
Because you, O Lord, are my hope,
the Most High you made your refuge.
No evil shall come before you,
and no scourge shall come near your
covert,
because he will command his angels
concerning you
to guard you in all your ways;
upon hands they will bear you up
so that you will not dash your foot
against a stone.
On asp and cobra you will tread,
and you will trample lion and dragon
under foot.
Because in me he hoped, I will also rescue
him;
I will protect him, because he knew my
name.
He will call to me, and I will listen to him;
I am with him in trouble;
I will deliver and glorify him.
With length of days I will satisfy him
and show him my deliverance.

Psalm 91(92)

It is good to acknowledge the Lord
and to make music to your name, O Most
High,
in order to declare your mercy in the
morning
and your truth every night
on a ten-stringed harp,
with an ode on a lyre,
because you, O Lord, made me glad by your
work,
and at the deeds of your hands I will
rejoice.
How were your deeds extolled, O Lord!
Your thoughts reached great depth!

A foolish man will not know,
and a stupid one will not understand
these things.

When the sinners sprang up like grass
also all who practice lawlessness popped
up
so that they may be destroyed forever and
ever.

But you are most high forever, O Lord,
because, look, your enemies shall perish
and all those who practice lawlessness
shall be scattered.

And my horn will be exalted like a unicorn’s,
and my old age with thick oil.

And my eye looked at my enemies,
and among those who keep rising against
me, doing evil, my ear will hear.

A righteous one will flourish like a palm,
and like a cedar in Lebanon he will
increase.

Planted in the house of the Lord,
in the courts of our God, they will
flourish.

In prosperous old age they will still increase,
and they will be living in comfort,
to declare that the Lord my God is upright,
and there is no injustice in him.

Psalm 92(93)

The Lord became king; he was robed in
majesty;
the Lord was robed in power and girded
himself.
Indeed, he made firm the world, that it shall
not be shaken;
your throne is prepared from then on;
from everlasting you are.

The streams lifted up, O Lord;
the streams lifted up their voices.

Due to the voices of many waters
wondrous are the billows of the sea;
wondrous on high is the Lord!

Your testimonies were made very sure;
sanctity befits your house,
O Lord, unto length of days.

Psalm 93(94)

A Psalm. Pertaining to Dauid.

The Lord is God of vengeance;
the God of vengeance spoke openly!
Be exalted, O you who judge the earth;
give to the proud what they deserve!
How long shall sinners, O Lord,
how long shall sinners boast,
shall they utter and talk injustice,
shall they talk—all those who practice
lawlessness?
Your people, O Lord, they humbled,
and your heritage they wronged.
Widow and guest they killed,
and orphans they murdered,
and they said, “The Lord will not see,
nor will the God of Jakob understand.”

Do understand, O fools among the people,
and, O stupid ones, think for once!
He who planted the ear, does he not hear?
Or he who formed the eye, does he not
 perceive?
He who disciplines nations, will he not
chastise,
he who teaches man knowledge?
The Lord knows the thoughts of human
beings,
that they are vain.

Happy the person whom you discipline,
O Lord,
and teach him out of your law,
to calm him due to wicked days
until a hole is dug for the sinner,
because the Lord will not reject his people
and his heritage he will not abandon
until justice turns into judgment,
and with all the upright in heart clinging
to it.

Who will rise up for me against wicked
people?
Or who will stand with me against
people that practice lawlessness?
If it had not been that the Lord had helped
me,
my soul would virtually have sojourned
in Hades.
If I were to say, “My foot has been shaken,”
your mercy, O Lord,  would help me.
According to the multitude of my pains in
my heart
your consolations loved my soul.
Surely a throne of lawlessness shall not be
in your presence,
he who shapes mischief by ordinance?
They will hunt down the soul of a righteous
one,
and innocent blood they condemn.
And the Lord became to me a refuge,
and my God my hoped-for helper.
And he will repay them for their lawlessness,
and according to their wickedness
the Lord our God will wipe them out.

Psalm 94(95)

1 aA laudation. Of an Odea. Pertaining to Dauid.

(1) O come, let us rejoice in the Lord;
let us make a joyful noise to God our
savior!

2 Let us anticipate his face with
acknowledgment,
and with melodies let us make a joyful
noise to him,
because the Lord is a great God
and a great King over all the gods,
because in his hand are the ends of the
earth
and the heights of the mountains are
his,
because his is the sea and he made it
and the dry land his hands formed!

3 O come, let us do obeisance and prostrate
ourselves before him,
and let us weep before the Lord, who
made us,
because he is our God
and we are people of his pasture
and sheep of his hand!

Today if you hear his voice,
do not harden your hearts, as at the
embittering,
like the day of the trial in the wilderness,
where your fathers tried;
they put to the proof and saw my
works.

For forty years I loathed that generation,
and said, “Always do they stray in heart,
and they did not know my ways.”

As I swore in my wrath,
“If they shall enter into my rest!”

Psalm 95(96)

1 bWhen the house was being rebuilt after the
captivity. An Ode. Pertaining to Dauid.

(1) Sing to the Lord a new song;
sing to the Lord, all the earth.

2 Sing to the Lord; bless his name;
tell of his deliverance from day to day.

3 Declare his glory among the nations,
among all the peoples his marvelous
works,
because great is the Lord and very much
praiseworthy;
he is terrible to all the gods,
because all the gods of the nations are
demons,

but the Lord made the heavens.

Acknowledgment and beauty are before
him;
holiness and magnificence comprise his
sanctity.

Bring to the Lord, O paternal families of the
nations;
bring to the Lord glory and honor.

Bring to the Lord glory due his name;
raise offerings, and enter into his courts.

Do obeisance to the Lord in his holy court;
let all the earth shake from before him.

Say among the nations, “The Lord became
king!
Indeed, he set right the world, which
shall not be shaken.
He will judge peoples with
forthrightness.”

Let the heavens be glad, and let the earth
rejoice;
let the sea shake, and all that fills it;
let the plains exult, and everything in them.
Then shall all the trees of the forest
rejoice
before the Lord, because he is coming,
because he is coming to judge the earth.
He will judge the world with righteousness
and peoples with his truth.

Psalm 96(97)

1 Pertaining to Dauid. bWhen his land is being
brought to order.

(1) The Lord became king! Let the earth rejoice;
let many islands be glad!

Cloud and thick darkness are around him;
righteousness and judgment keep his
throne straight.

Fire will go before him
and blaze around his enemies.

His lightnings gave light to the world;
the earth saw and shook.

The mountains melted like wax from before
the Lord,
from before the Lord of all the earth.

The heavens proclaimed his righteousness,
and all the peoples beheld his glory.

Let all who do obeisance to righteousness
be put to shame,
those who make their boast in their idols.
Do obeisance to him, all his angels!

Sion heard and was glad,
and the daughters of Judea rejoiced
on account of your judgments, O Lord.

Because you are the Lord most high over all
the earth,
you were exalted far above all the gods.
10 You who love the Lord, hate evil!
He guards the souls of his devout;
from the hand of sinners he will rescue them.

11 Light dawned for the righteous,
and gladness for the upright in heart.

12 Be glad in the Lord, O you righteous,
and acknowledge the mention of his holiness!

Psalm 97(98)

1 A Psalm. Pertaining to David.

(1) Sing to the Lord a new song,
because the Lord did marvelous things.
His right hand saved for him,
and his holy arm.

2 The Lord made known his deliverance;
before the nations he revealed his righteousness.

3 He remembered his mercy to Jacob
and his truth to the house of Israel.
All the ends of the earth saw
the deliverance of our God.

4 Make a joyful noise to the Lord, all the earth;
sing, and rejoice, and make music.

5 Make music to the Lord with a lyre,
with a lyre and the sound of a tune.

6 With metal trumpets and the sound of a horn trumpet
make a joyful noise before the King, the Lord.

7 Let the sea shake, and all that fills it,
the world and those who live in it.

8 Streams will together clap their hands;
the mountains will rejoice,
because he has come
to judge the earth.

9 because he has come
to judge the earth.
He will judge the earth with righteousness
and peoples with uprightness.

Psalm 98(99)

1 A Psalm. Pertaining to David.

(1) The Lord became king; let peoples grow angry!
He who sits upon the cherubin—let the earth shake!

2 The Lord is great in Sion,
and he is high over all the peoples.

3 Let them acknowledge your great name,
because it is awesome and holy!

4 A king's honor loves justice;
it was you who provided uprightness;
it was you who executed justice
and righteousness in Jacob.

5 Exalt the Lord our God,
and do obeisance at the footstool of his feet,
because holy is he!

6 Moyses and Aaron were among his priests,
and Samu'el among those who called on his name.
They called on the Lord,
and he hearkened to them.

7 In a pillar of cloud he would speak to them;
they would keep his testimonies
and the ordinance that he gave them.

Psalm 99(100)

1 A Psalm. Pertaining to David.

(1) Of mercy and of justice I will sing to you,
O Lord;
2 I will make music
(2) and take note of a blameless way.
When will you come to me?
I would walk in my innocence of heart
within my house.
I did not set before my eyes
an act against the law.

3 I did not set before my eyes
an act against the law.
People who practice transgression I hated;
a crooked heart did not cling to me.

4 Perhaps and not we him
Lacking in Gk
When the wicked kept turning away from me,
I would no longer know him.

5 The one who was secretly slandering his fellow,
him I would chase away.
With a haughty eye and insatiate heart—
with him I would not eat.

6 My eyes would be on the faithful in the land
so that they might sit with me.
If one walked in a blameless way,
he would minister to me.

7 No one who practiced haughtiness
would live in my house;
no one who uttered injustice
would prosper before my eyes.

8 Morning by morning I would kill
all the sinners in the land
in order to destroy from the Lord’s city
all who practice lawlessness.

Psalm 101(102)

1 A prayer. Pertaining to the poor one. When he is weary and pours out his petition before the Lord.

2(b) O Lord, listen to my prayer,
and let my cry come to you.

3 Do not turn away your face from me.
In the day when I am afflicted,
incline your ear to me;
in the day when I call upon you,
listen to me speedily,

4 because my days vanished like smoke
and my bones were burnt up like firewood.

5 My heart was stricken like grass
and it withered,
because I forgot to eat my bread.

6 Due to the sound of my groaning,
my bone clung to my flesh.

7 I resembled a desert pelican,
I became like a long-eared owl
on a building-site.

8 I lay awake,
and I became like a lone sparrow on a housetop.

9 All day long my enemies would reproach me,
and those who used to commend me
would swear against me,
because I ate ashes like bread
and would mix my drink with weeping,

10 from before your wrath and your anger,
because when you had lifted me up you dashed me down.

11(10) My days faded like a shadow,
and I, like grass, I withered away.

12(11) But you, O Lord, remain forever,
and the mention of you to generation and generation.

13(12) When you rise up you will have compassion
on Sion,
because it is the appointed time to have compassion on it,
because the appointed time has come,
because your slaves held its stones dear
and on its dust they will have compassion.

14(13) And the nations will fear the name of the Lord,
and all the kings of the earth your glory,
because the Lord will build up Sion,
and he will be seen in his glory.

15(14) He regarded the prayer of the lowly
and did not despise their petition.

16(15) Let this be recorded for another generation,
and a people, which is being created, will praise the Lord.

17(16) because he peered down from his holy height,
the Lord from heaven looked at the earth,
to hear the groaning of the prisoners,
to set free the sons of those put to death,
to declare the name of the Lord in Sion,
and his praise in Jerusalem,
when peoples gather together,
and kingdoms, to be subject to the Lord.

18(17) He answered him in the way of his strength,
Tell me the paucity of my days.

19(18) Do not take me away at the mid-point of my days,
while your years are in generation of generations!

20(19) At the beginning it was you, O Lord, who founded the earth,
and the heavens are works of your hands.

21(20) They will perish, but you will endure,
and they will all become old like a garment.
Like clothing you will change them,
and they will be changed.

22(21) But you are the same,
and your years will not fail.

23(22) The sons of your slaves shall encamp,
and their offspring shall prosper for ever.

Psalm 102(103)

1 Pertaining to Dauid.

2(1) Bless the Lord, O my soul,
and all that is within me, his holy name.

2 Bless the Lord, O my soul,
and do not forget all his repayments—
who is very conciliatory toward all your acts
of lawlessness,
who heals all your diseases,
who redeems your life from corruption,
who crowns you with mercy and compassion,
who satisfies your desire with good,
your youth will be renewed like an eagle’s.

One who performs acts of pity is the Lord
and judgment for all who are being wronged.

He made known his ways to Moses,
to the sons of Israel his will.

He will not be totally angry,
nor will he keep his wrath forever.

Not according to our sins did he deal with us,
nor according to our acts of lawlessness
did he repay us,
because, as the sky is high above the earth,
he strengthened his mercy toward those who fear him;
as far as east is from west,
he has removed from us our acts of lawlessness.

As a father has compassion for sons,
the Lord has had compassion for those who fear him,
because he knew our makeup.
Remember that we are dust!

As for man, his days are like grass;
like a flower of the field, so it will bloom,
because a breath passed through it, and it will be gone,
and it will no longer recognize its place.

But the mercy of the Lord is from everlasting
even to everlasting
on those who fear him,
and his righteousness on sons’ sons,
for those who keep his covenant
and remember his commandments, to do them.

The Lord prepared his throne in the sky,
and his kingdom rules over all.

Bless the Lord, O all you, his angels,
powerful in strength doing his bidding,
to obey the voice of his words.

Bless the Lord, all his hosts,
his ministers doing his will.

Bless the Lord, all his works,
in every place of his dominion.
Bless the Lord, O my soul.

Psalm 103(104)

Pertaining to David.

(1) Bless the Lord, O my soul.
O Lord my God, you were greatly magnified.
With acknowledgment and splendor you were clothed,
wrapping yourself in light as in a garment,
stretching out the sky like a skin.
He who covers his upper stories with waters,
he who makes cloud masses his step-up,
he who walks about on wings of winds.
He who makes spirits his messengers,
and flaming fire his ministers.

He founded the earth on its stability;
it will never ever be tilted.
The deep like a garment is his clothing;
avove the mountains the waters will stand.
At your rebuke they will flee;
at a voice of your thunder they will cower with fright.
Mountains ascend, and plains descend
to a spot that you founded for them.
A boundary you set that they shall not pass,
nor shall they return to cover the earth.

He who make springs gush forth in ravines;
between the mountains they will flow.
They will give drink to all the animals of the field;
onagers will receive for their thirst.
On them the birds of the air will encamp;
from among the rocks they will give forth sound.

When he waters mountains from his upper stories,
with the fruit of your work the earth shall be fed,
when he causes grass to grow for the cattle,
and plants for the service of human beings,
to bring forth bread from the earth.
And wine gladdens a human heart,
to brighten a face with oil,
and bread sustains a human heart.
The trees of the plain shall be fed,
the cedars of Lebanon, which he planted.

There sparrows will build their nests;
the home of the heron they will take.
The high mountains are for the does;
a rock is a refuge for the hares.
He made a moon for seasons;
the sun knew its setting.
You set darkness, and it became night;
in it all the animals of the forest will pass through,
Psalms 103(104)–104(105)

21 the whelps roaring to seize and to seek their food from God.
22 The sun rose, and they gathered, and in their dens they will lie down.
23 A person will go out to his work and to his labor until the evening.
24 How magnified were your works, O Lord! In wisdom you made them all; the earth was filled with your acquisition.
25 This great and wide sea; there creeping things innumerable, living things, small with great.
26 There ships travel, this dragon that you formed to mock at him.
27 All look to you to give them food in due season; when you give to them, they will gather, and when you open your hand, ball things together will be filled with kindness.
28 You will send forth your spirit, and they will be created, and you will renew the face of the ground.
29 But when you turn away your face, they will be dismayed; you cancel their spirit, and they will fail and return to their dust.
30 You will send forth your spirit, and they will be created, and you will renew the face of the ground.
31 Let the glory of the Lord be forever. The Lord will be glad at his works—
32 he who looks on the earth and makes it tremble, he who touches the mountains and they smoke.
33 I will sing to the Lord in my life; I will make music to my God while I have being.
34 May my conversation be pleasing to him, and I will be glad in the Lord!
35 May sinners fail from the earth, and the lawless, so that they be no more. Bless the Lord, O my soul.

Psalm 104(105)

1 Hallelouia.

(1) Acknowledge the Lord, and call on his name; announce his deeds among the nations.
2 Sing to him, and make music to him; tell of all his wonderful things.
3 Be commended in his holy name; let the heart of people that seek the Lord be glad.
4 Seek the Lord and be strengthened; seek his face continually.
5 Remember the wonderful things which he did, his miracles and the judgments of his mouth,
6 O offspring of Abraam, his slaves, sons of Iakob, his chosen.
7 The Lord himself is our God; in all the earth are his judgments.
8 He remembered his covenant forever, a word that he commanded for a thousand generations—
9 —that he pledged to Abraam—and his oath to Isaak
10 And he established itc for Iakob as an ordinance and for Israel as an everlasting covenant, saying, “To you I will give the land of Chanaan as parcels for your inheritance.”
11 When they were small in number, very few and resident aliens in it, they also passed from nation to nation, from kingdom to another people.
12 He allowed no person to do them wrong, and he rebuked kings on their account,
13 “Do not touch my anointed ones, and among my prophets do no harm.”
14 He made him lord of his house and ruler of all his possessions,
15 to educate his officials to be like himself and to teach his elders wisdom.
16 And Israel entered into Egypt, and Iakob lived as a resident alien in Cham’s land.
17 He added to his people very much and made them strong beyond their enemies.
18 He changed their hearts to hate his people, to deal craftily with his slaves.
19 And he sent out Moyse, his slave, Aaron, him whom he chose.
20 In them he placed the words of his signs and wonders in Cham’s land.
21 He sent out darkness, and it grew dark, and they did not embitter his words.
22 He changed their waters into blood and killed their fish.

a Om = Ra  b Or the universe  c I.e. covenant  d I.e. God  e Om = Ra
Their land crawled with frogs, in the chambers of their kings.
He spoke, and dog-flies came, and gnats in all their territories.
He made their showers hail; consuming fire was in their land.
And he struck their vines and their fig trees and shattered a tree of their territory.
He spoke, and the grasshopper came, and locust larva without number, and they devoured all the vegetation in their land and devoured the fruit of their land.
And he struck every firstborn in their land, first fruit of all their toil.
And he brought them out with silver and gold, and there was no one among their tribes who was weak.
Egypt was glad at their exodus, because fear of them fell upon them.
He spread a cloud as a covering, and fire to give light during the night.
They asked, and quail came, and with heaven's bread he filled them.
He split a rock, and waters gushed out; rivers ran in waterless terrain, because he remembered his holy word to Abraam, his slave.
And he brought his people out with rejoicing, and his chosen ones with gladness.
And he gave them lands of nations, and labors of peoples they inherited, that they might keep his statutes and seek out his law.

Psalm 105(106)

1 Hallelouia.

(1) Acknowledge the Lord, because he is kind, because his mercy is forever.
2 Who shall speak of the acts of dominance of the Lord, make heard all his praises?
3 Happy are those who observe justice and do righteousness at every opportunity.
4 Remember us, O Lord, in the good pleasure of your people; regard us in your deliverance,
5 that we may look at the kindness of your chosen ones, that we may be glad in the gladness of your nation, that we may be commended with your heritage.
6 We sinned together with our fathers; we acted lawlessly; we committed injustice.
7 Our fathers in Egypt did not consider your wonderful works; they did not remember the abundance of your mercy and embittered, when going up at the Red Sea.
8 And he saved them for his name's sake, to make known his dominance.
9 And he rebuked the Red Sea, and it became dry, and he guided them in the deep as in a wilderness.
10 And he saved them from the hand of people that hate and redeemed them from an enemy's hand.
11 And water covered those that afflicted them; not one of them was left.
12 And they believed in his words, and they sang his praise.
13 They were quick to forget his works; they did not wait for his counsel.
14 And they craved with craving in the wilderness and put God to the test in a waterless region,
15 and he gave them their request and sent surfeit into their souls.
16 And they angered Moyses in the camp, Aaron, the holy one of the Lord.
17 The earth opened and swallowed up Dathan and covered the company of Abiron.
18 And fire broke out in their company; a flame burned up sinners.
19 And they made a calf at Choreb and did obeisance to the carved image.
20 And they exchanged their glory for a likeness of a bull calf that eats grass.
21 They forgot the God who was saving them, who did great things in Egypt, wondrous things in Cham's land; awesome things by the Red Sea.
22 And he spoke in order to destroy them—had not Moyses, his chosen one, stood in the breach before him, to turn away his wrath from destroying.
23 And they despised a desirable land; they had no faith in his word.
24 And they grumbled in their coverts; they did not listen to the voice of the Lord.
25 And he raised his hand against them, to cast them down in the wilderness.

a every = Ra  b = for them  c Evidently not the quail itself but a bird of uncertain species that migrates with the quail.
          dPr and = Ra
Psalm 106(107)

1 Hallelouia.

(1) Acknowledge the Lord, because he is kind, because his mercy is forever.
2 Let those redeemed by the Lord say so, whom he redeemed from an enemy’s hand.
3 From the lands he gathered them in, from east and west and north and sea.
4 They wandered in the wilderness in a waterless region; a way to a city of habitation they did not find,
5 being hungry and thirsty; their soul fainted within them.
6 And they cried to the Lord when they were being afflicted, and from their anguish he rescued them
7 and led them by a straight way, to go to a city of habitation.
8 Let them acknowledge the Lord for his mercies
9 because he fed an empty soul and a hungry soul he filled with good things,
10 when they sat in darkness and death’s shadow, imprisoned in poverty and iron,
11 because they had embittered the sayings of God, and the counsel of the Most High they had provoked.
12 And their heart was brought low by exertion; they became weak, and there was no one to help.
13 And they cried to the Lord when they were being afflicted, and from their anguish he saved them, and he brought them out of darkness and death’s shadow, and their bonds he broke asunder.
14 Let them acknowledge the Lord for his mercies

and gather us from among the nations, that we may acknowledge your holy name;
boast in your praise.

Blessed be the Lord God of Israel, from everlasting even to everlasting.
And all the people shall say, “May it be; may it be.”

BOOK V
(Psalms 106[107]–151)

Psalm 106(107)

1 Hallelouia.

(1) Acknowledge the Lord, because he is kind, because his mercy is forever.
2 Let those redeemed by the Lord say so, whom he redeemed from an enemy’s hand.
3 From the lands he gathered them in, from east and west and north and sea.
4 They wandered in the wilderness in a waterless region; a way to a city of habitation they did not find,
5 being hungry and thirsty; their soul fainted within them.
6 And they cried to the Lord when they were being afflicted, and from their anguish he rescued them
7 and led them by a straight way, to go to a city of habitation.
8 Let them acknowledge the Lord for his mercies
9 because he fed an empty soul and a hungry soul he filled with good things,
10 when they sat in darkness and death’s shadow, imprisoned in poverty and iron,
11 because they had embittered the sayings of God, and the counsel of the Most High they had provoked.
12 And their heart was brought low by exertion; they became weak, and there was no one to help.
13 And they cried to the Lord when they were being afflicted, and from their anguish he saved them, and he brought them out of darkness and death’s shadow, and their bonds he broke asunder.
14 Let them acknowledge the Lord for his mercies

and gather us from among the nations, that we may acknowledge your holy name;
boast in your praise.

Blessed be the Lord God of Israel, from everlasting even to everlasting.
And all the people shall say, “May it be; may it be.”

BOOK V
(Psalms 106[107]–151)

Psalm 106(107)

1 Hallelouia.

(1) Acknowledge the Lord, because he is kind, because his mercy is forever.
2 Let those redeemed by the Lord say so, whom he redeemed from an enemy’s hand.
3 From the lands he gathered them in, from east and west and north and sea.
4 They wandered in the wilderness in a waterless region; a way to a city of habitation they did not find,
5 being hungry and thirsty; their soul fainted within them.
6 And they cried to the Lord when they were being afflicted, and from their anguish he rescued them
7 and led them by a straight way, to go to a city of habitation.
8 Let them acknowledge the Lord for his mercies
9 because he fed an empty soul and a hungry soul he filled with good things,
10 when they sat in darkness and death’s shadow, imprisoned in poverty and iron,
11 because they had embittered the sayings of God, and the counsel of the Most High they had provoked.
12 And their heart was brought low by exertion; they became weak, and there was no one to help.
13 And they cried to the Lord when they were being afflicted, and from their anguish he saved them, and he brought them out of darkness and death’s shadow, and their bonds he broke asunder.
14 Let them acknowledge the Lord for his mercies

and gather us from among the nations, that we may acknowledge your holy name;
boast in your praise.

Blessed be the Lord God of Israel, from everlasting even to everlasting.
And all the people shall say, “May it be; may it be.”

BOOK V
(Psalms 106[107]–151)

Psalm 106(107)

1 Hallelouia.

(1) Acknowledge the Lord, because he is kind, because his mercy is forever.
2 Let those redeemed by the Lord say so, whom he redeemed from an enemy’s hand.
3 From the lands he gathered them in, from east and west and north and sea.
4 They wandered in the wilderness in a waterless region; a way to a city of habitation they did not find,
5 being hungry and thirsty; their soul fainted within them.
6 And they cried to the Lord when they were being afflicted, and from their anguish he rescued them
7 and led them by a straight way, to go to a city of habitation.
8 Let them acknowledge the Lord for his mercies
9 because he fed an empty soul and a hungry soul he filled with good things,
10 when they sat in darkness and death’s shadow, imprisoned in poverty and iron,
11 because they had embittered the sayings of God, and the counsel of the Most High they had provoked.
12 And their heart was brought low by exertion; they became weak, and there was no one to help.
13 And they cried to the Lord when they were being afflicted, and from their anguish he saved them, and he brought them out of darkness and death’s shadow, and their bonds he broke asunder.
14 Let them acknowledge the Lord for his mercies

and gather us from among the nations, that we may acknowledge your holy name;
boast in your praise.

Blessed be the Lord God of Israel, from everlasting even to everlasting.
And all the people shall say, “May it be; may it be.”

BOOK V
(Psalms 106[107]–151)

Psalm 106(107)

1 Hallelouia.

(1) Acknowledge the Lord, because he is kind, because his mercy is forever.
2 Let those redeemed by the Lord say so, whom he redeemed from an enemy’s hand.
3 From the lands he gathered them in, from east and west and north and sea.
4 They wandered in the wilderness in a waterless region; a way to a city of habitation they did not find,
5 being hungry and thirsty; their soul fainted within them.
6 And they cried to the Lord when they were being afflicted, and from their anguish he rescued them
7 and led them by a straight way, to go to a city of habitation.
8 Let them acknowledge the Lord for his mercies
9 because he fed an empty soul and a hungry soul he filled with good things,
10 when they sat in darkness and death’s shadow, imprisoned in poverty and iron,
11 because they had embittered the sayings of God, and the counsel of the Most High they had provoked.
12 And their heart was brought low by exertion; they became weak, and there was no one to help.
13 And they cried to the Lord when they were being afflicted, and from their anguish he saved them, and he brought them out of darkness and death’s shadow, and their bonds he broke asunder.
14 Let them acknowledge the Lord for his mercies

and gather us from among the nations, that we may acknowledge your holy name;
boast in your praise.

Blessed be the Lord God of Israel, from everlasting even to everlasting.
And all the people shall say, “May it be; may it be.”

BOOK V
(Psalms 106[107]–151)

Psalm 106(107)

1 Hallelouia.

(1) Acknowledge the Lord, because he is kind, because his mercy is forever.
2 Let those redeemed by the Lord say so, whom he redeemed from an enemy’s hand.
3 From the lands he gathered them in, from east and west and north and sea.
4 They wandered in the wilderness in a waterless region; a way to a city of habitation they did not find,
5 being hungry and thirsty; their soul fainted within them.
6 And they cried to the Lord when they were being afflicted, and from their anguish he rescued them
7 and led them by a straight way, to go to a city of habitation.
8 Let them acknowledge the Lord for his mercies
9 because he fed an empty soul and a hungry soul he filled with good things,
10 when they sat in darkness and death’s shadow, imprisoned in poverty and iron,
11 because they had embittered the sayings of God, and the counsel of the Most High they had provoked.
12 And their heart was brought low by exertion; they became weak, and there was no one to help.
13 And they cried to the Lord when they were being afflicted, and from their anguish he saved them, and he brought them out of darkness and death’s shadow, and their bonds he broke asunder.
14 Let them acknowledge the Lord for his mercies

and gather us from among the nations, that we may acknowledge your holy name;
boast in your praise.

Blessed be the Lord God of Israel, from everlasting even to everlasting.
And all the people shall say, “May it be; may it be.”

BOOK V
(Psalms 106[107]–151)

Psalm 106(107)

1 Hallelouia.

(1) Acknowledge the Lord, because he is kind, because his mercy is forever.
2 Let those redeemed by the Lord say so, whom he redeemed from an enemy’s hand.
3 From the lands he gathered them in, from east and west and north and sea.
4 They wandered in the wilderness in a waterless region; a way to a city of habitation they did not find,
5 being hungry and thirsty; their soul fainted within them.
6 And they cried to the Lord when they were being afflicted, and from their anguish he rescued them
7 and led them by a straight way, to go to a city of habitation.
8 Let them acknowledge the Lord for his mercies
9 because he fed an empty soul and a hungry soul he filled with good things,
10 when they sat in darkness and death’s shadow, imprisoned in poverty and iron,
11 because they had embittered the sayings of God, and the counsel of the Most High they had provoked.
12 And their heart was brought low by exertion; they became weak, and there was no one to help.
13 And they cried to the Lord when they were being afflicted, and from their anguish he saved them, and he brought them out of darkness and death’s shadow, and their bonds he broke asunder.
14 Let them acknowledge the Lord for his mercies

and gather us from among the nations, that we may acknowledge your holy name;
boast in your praise.

Blessed be the Lord God of Israel, from everlasting even to everlasting.
And all the people shall say, “May it be; may it be.”

BOOK V
(Psalms 106[107]–151)
and for his wonderful works to the sons
of men,

16 because he shattered bronze gates
and iron bars he crumpled.

17 He aided them from their lawless way,
for on account of their lawless acts they
were brought low;

18 any kind of food their soul loathed,
and they drew near to the gates of death.

19 And they cried to the Lord when they were
being afflicted,
and from their anguish he saved them;

20 he sent out his word and healed them
and rescued them from their corruption.

21 Let them acknowledge the Lord for his
mercies
and for his wonderful works to the sons
of men.

22 And let them sacrifice a sacrifice of praise
and tell of his deeds with rejoicing.

23 Those who used to go down to the sea in
ships,
doing business on many waters—

24 it was they who saw the deeds of the Lord
and his wondrous works in the deep.

25 He spoke and the tempest's blast stood,
and its waves were raised on high.

26 They mount up as far as the heavens,
and they go down as far as the depths;
their soul would melt away in calamity;

27 they were troubled; they staggered like the
drunkard,
and all their wisdom was gulped down.

28 And they cried to the Lord when they were
being afflicted,

29 and he ordered the tempest, and it subsided
to a breeze,
and its waves became silent.

30 And they were glad, because they had quiet,
and he guided them to a haven of their
want.

31 Let them acknowledge the Lord for his
mercies
and for his wonderful works to the sons
of men.

32 Let them exalt him in an assembly of people
and in a session of elders praise him.

33 He turned rivers into a wilderness
and channels of water into thirst,

34 a fruitful land into a salt marsh,
due to the evil of its inhabitants.

35 He turned a wilderness into pools of water
and a parched land into channels of
water.

36 And there he settled hungry ones,
and they established a city for settlement,

37 and they sowed fields and planted vineyards
and produced a fruit of a yield.

38 And he blessed them, and they were
multiplied greatly,
and their cattle he did not decrease.

39 And they were diminished and maltreated
through affliction, wrong and sorrow.

40 Contempt poured down on rulers,
and he made them wander in an
impassable and trackless region,
and he helped a needy one out of poverty
and made their paternal families like
sheep.

41 The upright will see it and be glad,
and all lawlessness will stop its mouth.

42 Who is wise and will keep these things?—
and will they take note of the mercies of
the Lord?

Psalm 107(108)

1 a An Ode. Of a Psalm. Pertaining to David.

2(1) Ready is my heart, O God; ready is my heart;
I will sing and make music in my glory.

3(2) Awake, O harp and lyre!
I will awaken at dawn.

4(3) I will acknowledge you among peoples,
O Lord,
and I will make music to you among
nations,

5(4) because great above the heavens is your
mercy,
and as far as the clouds is your truth.

6(5) Be exalted to the heavens, O God,
and over all the earth your glory.

7(6) In order that your beloved might be rescued,
save with your right hand, and hearken
to me.

8(7) God spoke in his holy place:
“I will be exalted, and I will divide up
Sikima,
and the vale of the tents I will portion out.

9(8) Mine is Galaad, and mine is Manasse,
and Ephraim is the support of my head;
loudas is my king.

10(9) Moab is a cauldron of my hope;
on Idumea I will hurl my sandal;
to me allophyles were subjugated.”

11(10) Who will bring me as far as a strong city?
Who will guide me as far as Idumea?

12(11) Are you not the one that rejects us, O God?
And you will not go out, O God, with our
armies.

13(12) Grant us help from affliction,
and worthless is human deliverance.

14(13) In God we shall do valiantly,

a Possibly a song of praise (vocal music) accompanied by a psalm (instrumental music) b put = Ra c to a city of
fortification = Ra
and he it is who will treat our enemies with contempt.

Psalms 108(109)–109(110)

1 Regarding completion. Pertaining to David. A Psalm.

(1) O God, do not pass over my praise in silence,
2 because a sinner's mouth and a deceiver's mouth—it was opened against me;
they spoke against me with a deceitful tongue.
3 And they surrounded me with words of hate
and made war on me without cause.
4 In return for my love they would slander me,
but I, I would pray.
5 And they rewarded me evil for good and hatred for my love:
6 “Appoint a sinner against him,
and let a slanderer stand on his right.
7 When he is tried, may he come out condemned,
and let his prayer be counted as sin.
8 Let his days become few,
and may another seize his position.
9 Let his sons become orphans,
and his wife a widow.
10 As they totter, let his sons wander about and beg;
let them be driven out of their homesteads.
11 Let a creditor scrutinize all that he has;
let strangers plunder his toils.
12 Let there be no one to support him
nor anyone to pity his orphans.
13 Let his children go to destruction;
in one generation let his name be blotted out.
14 May the lawlessness of his fathers be remembered before the Lord,
and may the sin of his mother not be blotted out.
15 Let them be before the Lord continually,
and may their memory be destroyed from earth,
since he did not remember to do mercy
and pursued to death a person needy and poor and stunned in heart.
16 And he loved cursing, and it shall come on him.
And he did not want blessing, and it shall be put far away from him.
17 And he clothed himself with cursing as his coat,
and it entered into his inwards like water
and like oil in his bones.

19 Let it be like a coat that he wraps around himself
and like a belt that he always wears.”

20 aThis is the work from the Lord against those that slander me
and those that speak evil against my soul.
21 And you, O Lord, Lord,
do mercy with me for your name’s sake,
because your mercy is kind.
22 Rescue me, (22)because poor and needy I am,
and my heart is troubled within me.
Like a shadow when it fades, I was erased;
I was shaken off like grasshoppers.
My knees became weak from fasting,
and my flesh was changed because of oil.
23 And I, I became a reproach to them;
they saw me; they shook their heads.
24 Help me, O Lord, my God!
Save me according to your mercy.
25 And let them know that this is your hand,
but your slave will be glad.
26 They will curse, but you will bless.
Let my opponents be put to shame,
but your slave will be glad.
27 Let those who slander me be clothed with embarrassment,
and let them be wrapped in their own shame as in a double cloak.
28 I will greatly acknowledge the Lord with my mouth,
and in the midst of many I will praise him,
because he stood at the right of a needy one,
to save my soul from those that keep pursuing.

Psalm 109(110)

1 Pertaining to David. A Psalm.

(1) The Lord said to my lord, “Sit on my right
until I make your enemies a footstool for your feet.”
2 A rod of your power the Lord will send out from Sion.
And exercise dominion in the midst of your enemies!
3 With you is rule on a day of your power among the splendors of the holy ones.
From the womb, before Morning-star, I brought you forth.
4 The Lord swore and will not change his mind,
“You are a priest forever according to the order of Melchisedek.”

a Or May this be  b Antecedent unclear  c Gk diplōïs, a particular kind of garment, worn especially by the Cynics  d Or be
The Lord at your right shattered kings on a
day of his wrath.
He will judge among the nations,
will make full with corpses;  
he will shatter heads on the land of
many.
From a wadi by a road he will drink;
therefore he will raise head high.

Psalm 110(111)

I will acknowledge you, O Lord, with my
whole heart,
in a council of upright and a
congregation.
Great are the works of the Lord; 
sought out are his wants regarding all
things.
Acknowledgment and magnificence are his
work, 
and his righteousness endures forever and
ever.
He made mention of his wonderful deeds;
merciful and compassionate is the Lord.
Food he provided for those who fear him;
he will be ever mindful of his covenant.
Strength of his works he proclaimed to his
people,
to give them heritage of nations.
Works of his hands are truth and justice;
trustworthy are all his commandments,
fixed forever and ever,
made in truth and uprightness.
Redemption he sent to his people;
he commanded his covenant forever.
Fear of the Lord is wisdom's beginning;
a good understanding belongs to all who
practice it.
His praise endures forever.

Psalm 112(113)

Praise the Lord, O servants; 
praise the name of the Lord.
May the name of the Lord be blessed
from now on and forevermore.
From the sun's rising to its setting, 
praise the name of the Lord!
High is the Lord to all nations; 
to the heavens is his glory.
Who is like the Lord our God, 
who resides on high, 
and looks upon that which is lowly 
in the sky and on the earth?
It is he who raises a poor one from the
ground, 
and from a trash heap he lifts a needy one,
to make him sit with rulers, 
with rulers of his people.
It is he who establishes a barren one in a 
home, 
a gladdened mother of children.

Psalm 113(114, 115)

At Israel's exodus from Egypt, 
of Jacob's house from a barbarian people, 
Judea became his holy precinct, 
Israel his seat of authority.
The sea saw it and fled; 
Jordan was turned backwards.
The mountains skipped like rams, 
and the hills like lambs of sheep.
Why was it, O sea, that you fled? 
And why was it, O Jordan, that you
withdrew backwards?
O mountains, that you skipped like rams? 
O hills, like lambs of sheep?
From before the Lord, the earth was shaken,
from before the God of Jakob, who turned the rock into pools of water and the flint into springs of water.

9 Not to us, O Lord, not to us, rather to your name give glory, for your mercy and your truth, lest the nations say, "Where is their God?"

10 But our God is in the sky above, in the heavens and on the earth; whatever he wanted he did.

11 The idols of the nations are silver and gold, works of human hands.

12 A mouth they have and will not speak; eyes they have and will not see.

13 Ears they have and will not hear; nostrils they have and will not smell.

14 Hands they have and will not feel; feet they have and will not walk about; they will not articulate in their throats.

15 May those who make them become like them, and all who trust in them!

16 Israel's house hoped in the Lord. Their helper and their protector is he.

17 Aaron's house hoped in the Lord. Their helper and their protector is he.

18 Those who fear the Lord hoped in the Lord. Their helper and their protector is he.

19 The Lord was mindful of us and blessed us; he blessed the house of Israel; he blessed the house of Aaron;

20 he blessed those who fear the Lord, the small with the great.

21 May the Lord add to you, to you and your sons.

22 Blessed are you to the Lord, who made the sky and the earth.

23 The sky of the sky belongs to the Lord, but the earth he gave to the sons of men.

24 The dead will not praise you, O Lord, nor will all who go down to Hades.

25 But we that are alive will bless the Lord, from now on and forevermore.

Psalm 114(116.1–9)

1 Hallelouia.

(1) I loved, because the Lord will listen to the voice of my petition,

2 because he inclined his ear to me, and in my days I will call.

3 Pangs of death encompassed me; hazards of Hades found me; affliction and grief I found.

4 And on the name of the Lord I called: "Ah Lord, rescue my soul!

5 Merciful is the Lord, and righteous, and our God shows mercy.

6 The Lord is one who protects infants; I was brought low, and he saved me.

7 Return, O my soul, to your rest, because the Lord acted as your benefactor, because he delivered my soul from death, my eyes from tears, my feet from slipping.

8 I will be well pleasing before the Lord in the country of the living.

Psalm 115(116.10–19)

1 Hallelouia.

(16.10) I believed; therefore I spoke, but I, I was brought very low.

2(11) I, I said in my alarm, "Every person is a liar."

3 What shall I return to the Lord for all that he returned to me?

4(13) A cup of deliverance I will take, and the name of the Lord I will call upon.

6 Precious before the Lord is the death of his devout ones.

7(16) Ah Lord, I am a slave of yours; I am a slave of yours and son of your serving girl. You broke through my bonds.

8(17) To you I will sacrifice a sacrifice of praise.

9(18) My vows to the Lord I will pay before all his people,

10(19) in courts of the Lord's house, in your midst, O Jerusalem.

Psalm 116(117)

1 Hallelouia.

(1) Praise the Lord, all you nations! Commend him, all you peoples, because his mercy became strong toward us, and the truth of the Lord endures forever.

Psalm 117(118)

1 Hallelouia.

(1) Acknowledge the Lord, because he is good, because his mercy is forever.

2 Do let Israel's house say that he is good, because his mercy is forever.

3 Do let Aaron's house say that he is good, because his mercy is forever.
Psalm 118

Do let all those who fear the Lord say that he is good, because his mercy is forever.

In affliction I called on the Lord, and he hearkened me into spaciousness.

The Lord is a helper to me; I will not fear what a person may do to me.

The Lord is a helper to me, and I shall observe my enemies.

It is better to trust in the Lord than to trust in a person.

It is better to hope in the Lord than to hope in rulers.

All nations surrounded me, and in the name of the Lord I fended them off!

In surrounding they surrounded me, and in the name of the Lord I fended them off!

They surrounded me like bees a honeycomb, and they blazed like a fire among thorns, and in the name of the Lord I fended them off!

Pushed hard I turned to fall, and the Lord supported me.

My strength and my celebration is the Lord, and he became deliverance for me.

There is a voice of rejoicing and deliverance in the righteous’ tents: “The Lord’s right hand produced power; the Lord’s right hand exalted me; the Lord’s right hand produced power.”

I shall not die, but I shall live and recount the deeds of the Lord.

In disciplining the Lord disciplined me, and to death he did not surrender me.

Open to me gates of righteousness; when I enter in them, I will acknowledge the Lord.

This is the gate of the Lord; righteous ones shall enter in it.

I will acknowledge you because you hearkened to me and became deliverance for me.

A stone which the builders rejected, this one became the chief cornerstone.

This was from the Lord, and it is marvelous in our eyes.

This is the day that the Lord made; let us rejoice and be glad in it.

Ah Lord, do save! Ah Lord, do give success!

Blessed is the one who comes in the name of the Lord.

We bless you from the house of the Lord.

The Lord is God, and he showed us light. Arrange a feast with the thick ones, up to the horns of the altar.

My God you are, and I will acknowledge you.

my God you are, and I will extol you.

I will acknowledge you because you hearkened to me and became deliverance for me.

Acknowledge the Lord, because he is good, because his mercy is forever.

Psalm 118(19)

Hallelouia.

Happy are the blameless in way, who walk in the Lord’s law.

Happy are those who search out his testimonies; wholeheartedly they will seek him.

For those who practice lawlessness did not walk in his ways.

It is you who commanded your commandments to keep diligently.

O that my ways may be directed to keep your statutes!

Then I shall not be put to shame, as I regard all your commandments.

I will acknowledge your with uprightness of heart, when I have learned the judgments of your righteousness.

Your statutes I will observe; do not utterly forsake me.

How shall the young keep his way straight? By observing your words!

With my whole heart I sought you; do not thrust me aside from your commandments.

In my heart I hid your sayings so that I may not sin against you.

Blessed are you, O Lord; teach me your statutes.

With my lips I declared all the judgments of your mouth.

In the way of your testimonies I delighted as much as in all riches.

In your commandments I will ponder and put my mind to your ways.

In your statutes I will meditate; I will not forget your words.

Possibly and brought me into possibly cornerstone

+ in detail + O Lord = Ra Antecedent unclear; possibly cornerstone Perhaps garlands
3 gimal.
Requite your slave;
I shall live and observe your words.

17 Uncover my eyes,
and I will put my mind to the wondrous things out of your law.

18 I am a resident alien in the land;
do not hide your commandments from me.

19 My soul was consumed with longing
for your judgments in every situation.

20 You rebuked arrogant ones;
accursed are those who deviate from your commandments;
take away from me reproach and contempt,
because I sought your testimonies.

21 Indeed, rulers sat and kept railing at me,
but your slave would ponder in your statutes.

22 Indeed, your testimonies are my meditation,
and your statutes are my counsels.

24 My soul clung to the ground;
quicken me according to your word.

25 I told of my ways, and you hearkened to me;
teach me your statutes.

27 Your statutes' way make me understand,
and I will ponder in your wondrous works.

28 My soul was drowsy from exhaustion;
confirm me in your words.

29 Injustice's way put far from me,
and by your law have mercy on me.

30 Truth's way I chose;
your judgments I did not forget.

31 I ran the way of your commandments,
when you made my heartb spacious.

32 I would walk in spaciousness,
because your commandments I sought.

33 And may your mercy come upon me,
O Lord, your deliverance according to your saying.

34 And I shall have a word for those who reproach me,
because I hoped in your words.

35 And do not remove a word of truth utterly from my mouth,
because I pinned my hopes on your judgments.

36 And I will keep your law continually,
forever and forever and ever.

37 Indeed, your testimonies are an ointment for my head;
and your judgments are an ornament.

38 I remembered your name at night, O Lord,
and kept your law.

39 The earth is full of your mercy;
teach me your statutes.

40 I implored your face with all my heart;
have mercy on me according to your saying.

41 I considered your ways,
and I turned my feet to your testimonies;
I was prepared and not troubled
to keep your commandments.

42 Cords of sinners ensnared me,
and your law I did not forget.

43 At midnight I would rise to acknowledge you,
because of your righteous judgments.

44 I am a partner with all who fear you
and with those who keep your commandments.

45 The earth, O Lord, is full of your mercy;
teach me your statutes.

46 Antecedent unclear
dthat I kept = Ra

47 This comforted me in my humiliation,
because your saying quickened me.

48 Arrogant ones would blatantly transgress the law,
but from your law I did not deviate.

49 I remembered your judgments from of old,
O Lord, and I took comfort.

50 Despondency beset me due to sinners,
those who keep forsaking your law.

51 I remembered your name at night, O Lord,
and kept your law.

52 And I longed for your commandments;
in your righteousness quicken me.

53 I remembered your saying to your slave,
by which you buoyed me with hope.

54 And I would meditate on your commandments,
which I loved very much.

55 And I raised my hands to your commandments,
which I loved, and I would ponder in your statutes.

56 And I would speak of your testimonies
before kings, and I was not ashamed.

57 And I would meditate on your commandments,
which I loved, and I would ponder in your statutes.

58 And I would keep your law continually,
forever and ever and ever.

59 And I would walk in spaciousness,
because your commandments I sought.

60 And I would speak of your testimonies
before kings, and I was not ashamed.

61 And I would meditate on your commandments,
which I loved very much.

62 And I would keep your law continually,
forever and ever and ever.

63 And I would walk in spaciousness,
because your commandments I sought.

64 And I would meditate on your commandments,
which I loved very much.

65 And I would keep your law continually,
forever and ever and ever.

66 And I would meditate on your commandments,
which I loved very much.
9 teth.
You practiced kindness with your slave,
O Lord, according to your word.

Kindness and discipline and knowledge
teach me,
because in your commandments I believed.

Before I was humbled I was in error;
therefore I kept your saying.

You are kind, O Lord, and in your
kindness
teach me your statutes.

Injustice of the arrogant filled out against me,
but I, with my whole heart, I will examine your commandments.
Their heart was curdled like milk,
but I, on your law I meditated.
It was good for me that you humbled me
so that I might learn your statutes.
Better to me is the law of your mouth
than thousands of gold and silver.

Your hands made and fashioned me;
give me understanding, and I will learn your commandments.

Those who fear you shall see me and be glad,
because on your words I pinned my hopes.
I knew, O Lord, that your judgments are righteousness
and that with truth you humbled me.
Do let your mercy come to comfort me according to your saying to your slave.
Let your compassion come to me, and I shall live,
because your law is my meditation.

Let arrogant ones be put to shame,
because they acted unjustly and lawlessly against me,
but as for me, I will ponder in your commandments.
Let those who fear you turn to me,
and those who know your testimonies.
Let my heart become blameless by your statues
so that I may not be put to shame.

My soul fails for your deliverance,
and on your word I pinned my hopes.

My eyes failed for your saying,
saying, “When will you comfort me?”
Because I became like a wineskin in hoarfrost,
your statutes I did not forget.
How many are the days of your slave?
When will you do me right against those who persecute me?
Transgressors of the law told me tales,
but not so your law, O Lord.
All your commandments are truth;
unjustly did they persecute me; help me!

They almost made an end of me on the earth,
but as for me, I did not forsake your commandments.
In your mercy quicken me,
and I will keep the testimonies of your mouth.

Forever, O Lord;
your word endures in the sky,
your truth to generation and generation;
you founded the earth, and it endures.
By your arrangement the day endures,
because all things together are slaves of yours.
If it were not for the fact that your law was my meditation,
then I would have perished in my humiliation.
Your statutes I will never forget,
because by them you quickened me.
Yours I am; save me,
because your statutes I sought.
Sinners waited for me to destroy me;
your testimonies I considered.
I saw a limit to all perfection;
your commandment is exceedingly spacious.

Oh, how I loved your law, O Lord!
All day long it is my meditation.
Wiser than my enemies you made me regarding your commandment,
because it is mine forever.
More than all who were teaching me, I understood,
because your testimonies were my meditation.
More than the aged, I understood,
because I sought out your commandments.
From every way of evil I held back my feet
in order to keep your words.
From your judgments I did not deviate,
because you legislated for me.
How sweet are your sayings to my throat,
beyond honey and honeycomb to my mouth!
Due to your commandments, I understood;
therefore I hated every way of injustice.

Your word is a lamp to my feet
and a light to my paths.
I have sworn an oath and confirmed,
to observe your righteous judgments.
I was deeply humbled;
O Lord, quicken me according to your word.
With the freewill offerings of my mouth do be pleased, O Lord,
and your judgments teach me.

—Daniel Baggott

Or the universe  b + O Lord = Ra  c Or completion  dOr elders
109 My soul was in my hands continually, and your law I did not forget.
110 Sinners laid a snare for me, and from your commandments I did not stray.
111 Your testimonies were my heritage forever, because they are my heart’s joy.
112 I inclined my heart to perform your statutes forever on account of an exchange.

15 samch. Transgressors of the law I hated, and your law I loved.
114 You are my helper and my supporter; I pinned my hopes on your word.
115 Go away from me, you evildoers, and I will examine the commandments of my God.
116 Support me according to your saying, and I shall live, and do not put me to shame due to my expectation.
117 Help me, and I shall be saved and shall meditate on your statutes continually.
118 You despised all who stood aloof from your statutes, because their notion was wrong.
119 All the sinners of the earth I counted as transgressors; therefore I loved your testimonies.
120 Nail down my flesh from fear of you, for I was afraid of your judgments.

16 ain. I did what was just and right; do not hand me over to those that do me wrong.
122 Accept your slave for good; let not arrogant ones extort from me.
123 My eyes failed for your deliverance and for the saying of your righteousness.
124 Deal with your slave according to your mercy, and teach me your statutes.
125 Your slave I am; give me understanding, and I shall know your testimonies.
126 It is time for the Lord to act; they scattered your law.
127 Therefore I loved your commandments beyond gold and topaz.
128 Therefore I would set myself straight by all your commandments; every wrong way I hated.

17 phe. Your testimonies are wonderful; therefore my soul searched them out.
130 The exposition of your words will enlighten and will impart understanding to infants.
131 I opened my mouth and drew breath, because I was longing for your commandments.

132 Look upon me, and be merciful to me, as is your judgment toward those who love your name.
133 Direct my steps according to your saying, and do not let any lawlessness exercise dominion over me.
134 Redeem me from extortion of human beings, and I will keep your commandments.
135 Make your face shine upon your slave, and teach me your statutes.
136 My eyes shed streams of water, since they did not keep your law.

18 sade. Righteous you are, O Lord, and upright is your judgment.
138 You commanded your testimonies to be righteousness and truth, very much.
139 Zeal for you wasted me, because my enemies forgot your words.
140 Your saying was well tried, and your slave loved it.
141 Rather young I am and of no account; your statutes I did not forget.
142 Your righteousness is righteousness forever, and your law is truth.
143 Affliction and anguish found me; your commandments are my meditation.
144 Your testimonies are righteousness forever; give me understanding, and I shall live.

19 koph. I cried with my whole heart; hearken to me, O Lord.
145 Your statutes will I seek.
146 I cried for you; save me, and I will observe your testimonies.
147 I got a head start at an unseemly hour, and I cried; on your words I pinned my hope.
148 My eyes got a head start at dawn, that I may meditate on your sayings.
149 Hear my voice, O Lord, according to your mercy; by your judgment quicken me.

20 res. Look on my humiliation, and deliver me, because your law I did not forget.
154 Plead my cause, and redeem me; because of your word quicken me.
155 Deliverance is far from sinners, because they did not seek your statutes.
156 Your compassion is great, O Lord; by your judgment quicken me.

aOr reasoning b + continually = Ra cOr direct myself toward dyour house = Ra
Psalm 118(119)–121(122)

157 Many are those who persecute me and afflict me; from your testimonies I did not deviate.
158 I looked at faithless ones and wasted away, because they did not keep your sayings.
159 See how I loved your commandments; O Lord, by your mercy quicken me.
160 The beginning of your words is truth, and forever are all the judgments of your righteousness.

161 Rulers persecuted me without cause, and my heart was in dread of your words.
162 I will rejoice at your sayings like him who finds much spoil.
163 Injustice I hated and abhorred, but your law I loved.
164 Seven times a day I praised you for the judgments of your righteousness.
165 Great peace have those who love your law, and nothing can make them stumble.
166 I kept waiting for your deliverance, O Lord, and your commandments I loved.
167 My soul kept your testimonies, and it loved them exceedingly.
168 I kept your commandments and your testimonies, because all my ways were before you, O Lord.

169 Let my petition come before you, O Lord; according to your saying give me understanding.
170 May my request come before you; according to your saying rescue me.
171 May my lips pour forth a hymn, when you teach me your statutes.
172 May my tongue articulate your saying, because all your commandments are righteousness.
173 Let your hand be ready to save me, because your commandments I chose.
174 I longed for your deliverance, O Lord, and your law is my meditation.
175 My soul shall live and praise you, and your judgments will help me.
176 I went astray like a lost sheep; seek your slave, because I did not forget your commandments.

Psalm 120(121)

1 An Ode of the Steps.

(1) I lifted up my eyes to the mountains—from where will my help come?
2 My help comes from the Lord, who made the sky and the earth.
3 Do not give your foot to shaking, nor let him who keeps you slumber.
4 Look, he who keeps Israel will neither slumber nor sleep.
5 The Lord will keep you; the Lord is your shelter at your right hand.
6 By day the sun shall not burn you up, nor the moon during the night.
7 The Lord will keep you from every evil; he will keep your soul.
8 The Lord will keep your coming in and your going out from now on and forevermore.

Psalm 121(122)

1 An Ode of the Steps. Pertaining to David.

(1) I was glad in those who had said to me, “To the Lord’s house we shall go!”
2 Our feet stood in your courts, O Jerusalem.
3 Jerusalem—being built as a city that is shared in common.
4 For there the tribes went up, tribes of the Lord, as a testimony to Israel, to acknowledge the name of the Lord, because there thrones for judgment sat, thrones for David’s house.
5 Do inquire after what pertains to the peace of Jerusalem, and may there be abundance for those who love you.
6 Do let there be peace in your power and abundance in your towered strongholds.

Om = Ra bLacking in Gk
For the sake of my brothers and my fellows, I would surely speak of peace concerning you.

For the sake of the house of the Lord our God, I sought out your good.

Psalm 122(123)

An Ode of the Steps.

(1) To you I lifted up my eyes, you who reside in the sky.
2 Look, as slaves’ eyes look to their masters’ hands, as a maid’s eyes to her mistress’ hands, so our eyes look to the Lord our God until he has compassion on us.

3 Have mercy upon us, O Lord; have mercy upon us, because we have more than our fill of contempt;
4 our soul has had more than its fill.
5 Reproach is for those who are prosperous, and contempt for the proud!

Psalm 123(124)

An Ode of the Steps. Pertaining to David.

(1) If it had not been that the Lord was among us—do let Israel say—
2 if it had not been that the Lord was among us, when people rose up against us,
3 then they would have swallowed us up alive, when their anger was kindled against us;
4 then the water would have drowned us; through a wadi our soul would have passed;
5 then our soul would have passed through the irresistible water.
6 Blessed be the Lord who did not give us as prey to their teeth.
7 Our soul was rescued like a sparrow from the snare of the fowlers; the snare was crushed, and we were rescued.
8 Our help is in the Lord’s name, who made the sky and the earth.

Psalm 124(125)

An Ode of the Steps.

(1) Those who trust in the Lord are like Mount Sion;
2 he who inhabits Jerusalem will never be shaken.
3 Mountains are around her, and the Lord is around his people, from now on and forevermore,
4 because he shall not allow the rod of the sinners over the allotment of the righteous so that the righteous might not stretch out their hands in lawlessness.
5 Do good, O Lord, to those who are good and to those who are upright in heart.
6 But those who turn aside to strangulations the Lord will lead away with those that practice lawlessness.
7 Peace be upon Israel!

Psalm 125(126)

An Ode of the Steps.

(1) When the Lord returned the captivity of Sion, we became like people comforted.
2 Then our mouth was filled with joy, and our tongue with rejoicing; then they will say among the nations, “The Lord did great to act with them.”
3 The Lord did great to act with us; we became people gladdened.
4 Return our captivity, O Lord, like wadis in the south.
5 Those who sow in tears with rejoicing will reap—going they would go and weep, carrying their seed, but coming they shall come with rejoicing, carrying their sheaves.

Psalm 126(127)

An Ode of the Steps. Pertaining to Solomon.

(1) Unless the Lord builds a house, those who build it labored in vain.
2 Unless the Lord guards a city, the guard kept awake in vain.
3 It is in vain for you to rise up early, to get up after sitting down, O you who eat bread of pain, when he gives sleep to his beloved ones.
4 Look, the heritage from the Lord is sons, the wage of the fruit of the womb.
5 Like arrows in the hand of a powerful one, so are the sons of those expelled.
6 Happy the person who will satisfy his desire with them. They shall not be put to shame when they speak with their enemies in a gate.

611
Psalm 127(128)

1 An Ode of the Steps.
2 (1) Happy are all who fear the Lord, who walk in his ways.
3 The labors of your wrists you shall eat; happy you are, and it shall be well with you.
4 Your wife is like a thriving vine on the sides of your house;
your sons are like shoots of olives around your table.
5 Look, thus shall a person be blessed who fears the Lord.
6 May the Lord bless you from Sion, and may you see the good of Jerusalem all the days of your life.
7 And may you see your sons’ sons.
Peace be upon Israel!

Psalm 128(129)

1 An Ode of the Steps.
2 (1) "Often they made war against me from my youth"—do let Israel say—
3 indeed, they did not prevail against me.
4 On my back the sinners were practicing their skill;
they prolonged their lawlessness."
5 The righteous Lord cut up necks of sinners.
6 Let all who hate Sion be put to shame and turned backward.
7 with which no reaper filled his hand
and a gatherer of sheaves the fold of his garment.
8 And those who were passing by did not say,
"The blessing of the Lord be upon you!
We have blessed you in the name of the Lord!"

Psalm 129(130)

1 An Ode of the Steps.
2 (1) Out of depths I cried out for you, O Lord.
3 Lord, listen to my voice!
Let your ears become attentive to the voice of my petition!
4 If you mark acts of lawlessness, O Lord,
be put to shame and turned backward.
5 For the sake of your law (5) I waited for you,
O Lord.
6 My soul waited for your word.
7 My soul hoped in the Lord from morning watch until night;
from morning watch, (7) let Israel hope in the Lord,
because with the Lord there is mercy and much redemption is with him.
8 And it is he who will redeem Israel from all its acts of lawlessness.

Psalm 130(131)

1 An Ode of the Steps. Pertaining to David.
2 O Lord, remember David and all his meekness,
how he swore to the Lord;
he vowed to the God of Jacob,
3 "If I will enter into a covert of my house,
if I go up on a bed of my spreading,
4 if I will give sleep to my eyes and slumber to my eyelids
and rest to my temples,
5 until I find a place for the Lord,
a covert for the God of Jacob!"
6 Look, we heard of it in Ephratha;
we found it in the plains of the forest.
7 "We shall enter into his coverts;
we shall do obeisance at the place where his feet stood."
8 Rise up, O Lord, into your rest,
you and the ark of your sanctuary!
9 Your priests will clothe themselves with righteousness,
and your devout will rejoice.
10 For your slave David's sake do not turn away the face of your anointed one.
11 The Lord swore to David the truth,
and he will never annul it:
*Of your belly's fruit
I will set on your throne.

If your sons keep my covenant
and these my testimonies that I shall
 teach them,
also their sons, forevermore,
shall sit on your throne."

Because the Lord selected Sion,
he chose it as a habitation for himself:
"This is my repose forever and ever;
here I will reside, because I chose it.
Its pursuits I will bless when blessing;
its poor I will feed with bread.
Its priests I will clothe with deliverance,
and its devout will rejoice with rejoicing.
There I will cause a horn to sprout up for
 Dauid;
I prepared a lamp for my anointed one.
His enemies I will clothe with disgrace,
but on him my sanctity will blossom."

Psalm 132(133)

1 An Ode of the Steps. Pertaining to Dauid.

(1) Look now, what is beautiful or what is pleasant
more than that kindred live together?
2 It is like the perfume on the head,
which descends upon a beard,
The beard of Aaron,
which descends upon the fringe of his clothing.
3 It is like the dew of Haërmon,
which descends onto the mountains of Sion,
because there the Lord commanded the blessing,
life forevermore.

Psalm 133(134)

1 An Ode of the Steps.

(1) Look now, bless the Lord, all you slaves of the Lord,
who stand in the Lord's house!
2 In the nights lift up your hands to the holy precincts,
and bless the Lord.
3 The Lord will bless you from Sion,
he who made the sky and the earth.

Psalm 134(135)

1 Hallelouia.

(1) Praise the name of the Lord;
praise, O slaves, the Lord,
you that stand in the Lord's house,
in courts of our God's house.

Psalm 135(136)

1 Hallelouia.

(1) Acknowledge the Lord, because he is kind,
because his mercy is forever.
2 Acknowledge the God of gods,
because his mercy is forever.
3 Acknowledge the Lord of lords,—because his mercy is forever—
Psalms 135(136)–137(138)

Psalm 136(137)

4 him, who alone is doing great wonders, —because his mercy is forever—
5 him, who by understanding made the heavens, —because his mercy is forever—
6 him, who made firm the earth upon the waters, —because his mercy is forever—
7 him, who made great lights, —because his mercy is forever—
8 the sun to have authority over the day, —because his mercy is forever—
9 the moon and the stars to have authority over the night, —because his mercy is forever—
10 him, who struck Egypt together with their firstborn —because his mercy is forever—
11 and brought Israel out from among them —because his mercy is forever—
12 with a strong hand and a raised arm, —because his mercy is forever—
13 him, who divided the Red Sea into divisions —because his mercy is forever—
14 and brought Israel through the midst of it —because his mercy is forever—
15 and shook off Pharaoh and his force into the Red Sea, —because his mercy is forever—
16 him, who brought through his people in the wilderness, —because his mercy is forever—
17 him, who brought water out of a sharp rock, —because his mercy is forever—
18 him, who struck down great kings —because his mercy is forever—
19 Seon, king of the Amorrites, —because his mercy is forever—
20 and Og, king of Basan, —because his mercy is forever—
21 and gave their land as a heritage, —because his mercy is forever—
22 a heritage to Israel his slave, —because his mercy is forever—
23 because in our humiliation the Lord remembered us —because his mercy is forever—
24 and redeemed us from our enemies, —because his mercy is forever—
25 he, who gives nourishment to all flesh, —because his mercy is forever.

26 Acknowledge the God of the sky, because his mercy is forever.

Psalm 137(138)

1 Pertaining to David.

(1) I will acknowledge you, O Lord, with my whole heart, because you heard the words of my mouth, and before angels I will make music to you.

2 I will do obeisance toward your holy shrine and acknowledge your name for your mercy and for your truth, because you magnified your saying upon every name.

3 In the day I call upon you, hearken to me quickly; you will care for me with power in my soul.

4 Let all the kings of the earth acknowledge you, O Lord, because they heard all the words of your mouth.

5 And let them sing in the ways of the Lord, because great is the glory of the Lord, because the Lord is high and he regards things that are lowly.
Psalm 138 (139)

1 O Lord, you examined me and knew me.
2 It was you who knew my sitting down and my rising up;
   it was you who discerned my thoughts from far away.
3 My path and my ways you tracked and all my ways foresaw,
   because there was no word on my tongue—
4 look, O Lord; it was you who knew all things, the last and the first.
   It was you who shaped me and placed your hand upon me.
5 Your knowledge was made wonderful from me;
   it became strong; I can never attain to it.
6 Where should I go from your spirit?
   And from your face where should I flee?
7 If I ascend to the sky, you are there;
   if I descend to Hades, you are present.
8 If I make my bed in the darkest waters,
   you are there. Your hands shall guide me,
   and your right hand shall hold me fast.
9 I said, ‘So then, darkness shall trample me,
   and night be illumination in my delight,’
10 because darkness will not be made dark due to you,
   and night will be illumined as day;
   as its darkness, so also its light.
11 Because it was you who procured my kidneys, O Lord,
   you supported me from my mother’s womb.
12 I will acknowledge you, because I was made awesomely wonderful.
   Wonderful are your works, and my soul knows very well.
13 My frame was not hidden from you,
   which you made in secret,
   and my substance in the deepest parts of the earth.
14 My unwrought state your eyes beheld,
   and in your book all shall be written;
   in a day they will be formed and no one among them.
15 But to me your friends were very much prized, O Lord.
   Their beginnings were much strengthened.
16 I shall count them, and they will be multiplied beyond sand;
   I awoke and I am still with you.

Psalm 139 (140)

1(1) Deliver me, O Lord, from an evil person;
   from an unjust man rescue me;
2(1) whoever schemed acts of injustice in their heart;
   all day long they kept waging wars.
3(2) They made their tongue sharp as a snake’s; venom of vipers is under their lips.
4(3) Guard me, O Lord, from a sinner’s hand;
   from unjust people deliver me—
   whoever schemed to trip up my steps.
5(4) Arrogant ones hid a trap for me,
   and they stretched cords, traps for my feet;
   close to a path they set an obstacle for me.
6(5) I said to the Lord, ‘My God you are;
   give ear, O Lord, to the voice of my petition.’
7(6) O Lord, Lord, power of my deliverance,
   you shaded my head in a day of battle.
8(7) Do not hand me over, O Lord, to a sinner
due to my desire; they schemed against me;
do not abandon me, that they not be exalted!

Interlude on strings

10(9) The head of their encirclement—mischief of their lips will cover them!
11(10) Coals will fall on them; with fire you will throw them down; in misery they will not bear up.
12(11) A garrulous man will not succeed in the land; evil will hunt down an unjust man to corruption!

13(12) I knew that the Lord would maintain the cause of the poor one and the case of the needy.
14(13) But the righteous shall acknowledge your name, and the upright shall live together with your presence.

Psalm 140(141)

1 A Psalm. Pertaining to Dauid.

(1) O Lord, I cried to you; listen to me; pay attention to the voice of my petition when I cry to you.
2 Let my prayer succeed as incense before you, a lifting up of my hands be an evening sacrifice.
3 Set a guard over my mouth, O Lord, and a door of constraint about my lips.
4 Do not incline my heart to words of evil, to concocting pretexts for sins, in company with people practicing lawlessness, and I shall not team up with their choice ones.
5 A righteous one shall discipline me with mercy and correct me, but let not a sinner's oil anoint my head, because my prayer is continually against their contentment.
6 Their judges were swallowed up close to a rock; they shall hear my words, because they were made sweet.
7 As a clod of earth was crushed on the land, our bones were strewn beside Hades, because toward you, O Lord, Lord, were my eyes; in you I hoped; do not erase my soul.
8 Keep me from a trap that they set for me and from obstacles of those who practice lawlessness.
10 Sinners will fall into his net; alone I am until I pass by.

Psalm 141(142)

1 Of understanding. Pertaining to Dauid. When he was in the cave. A Prayer.
2(1) With my voice I cried to the Lord; with my voice I petitioned the Lord.
3(2) I will pour out my petition before him; my affliction I will announce before him.
4(3) When my spirit was failing me, you also knew my paths.

In the very way in which I would walk, they hid a trap for me.
5(4) I would look to my right and would observe that there was no one who recognized me; escape vanished from me, and there was no one to seek out my soul.
6(5) I cried to you, O Lord; I said, “You are my hope, my portion in the land of the living.”
7(6) Pay attention to my petition, because I was brought very low.

Rescue me from those that persecute me, because they became too strong for me.
8(7) Bring my soul out of prison so that I may acknowledge your name.

Righteous ones will wait for me until you requite me.

Psalm 142(143)

1 A Psalm. Pertaining to Dauid.

(1) O Lord, listen to my prayer; give ear to my petition in your truth; hearken to me in your righteousness.
2 And do not enter into judgment with your slave, because no one living will be counted righteous before you.
3 Because the enemy pursued my soul, he humbled my life to the ground; he made me sit in dark places like those long dead.
4 And my spirit became weary in me; within me my heart was troubled.
5 I remembered days of old, and I meditated on all your deeds; on works of your hands I would meditate.
6 I spread out my hands to you; my soul was like a parched land.

Interlude on strings

7 Listen to me quickly, O Lord; my spirit failed.

aPerhaps chief gain  bOr face  cPossibly place of refuge  d + O Lord = Ra  e + When his son is pursuing him = Ra
Do not turn your face from me, and I shall be like those who go down into a pit.

8 Make me hear your mercy in the morning, because in you I hoped. Make known to me, O Lord, a way in which I should go, because to you I lifted up my soul.

9 Deliver me from my enemies, O Lord; I fled to you for refuge. Teach me that I do your will, because you are my God. Your good spirit will guide me on level ground.

10 For your name’s sake, O Lord, you will quicken me. In your righteousness you will bring my soul out of affliction.

11 And in your mercy you will destroy my enemies and ruin all who afflict my soul, because your slave I am.

Psalm 143(144)

1 Pertaining to Dauid.

(1) Blessed be the Lord, my God, who trains my hands for battle; my fingers for war; my mercy and my refuge, my supporter and my rescuer, my protector and in him I hoped, who subdues my people under me.

3 O Lord, what is man that you became known to him or a son of man that you reckon with him? Man became like vanity; his days are passing like a shadow.

5 O Lord, tilt your heavens, and come down; touch the mountains, and they will smoke.

6 Flash a lightning flash, and you will scatter them; send out your arrows, and you will throw them into disarray.

7 Send out your hand from on high; deliver me, and rescue me from many waters, from the hand of sons of strangers, whose mouth spoke vanity, and their right hand was a right hand of injustice.

9 O God, a new ode I will sing to you; with a ten-stringed harp I will make music to you,

10 to you, who gives deliverance to kings, to you, who redeems his slave Dauid from an evil sword.

11 Rescue me, and deliver me from the hand of sons of strangers, whose mouth spoke vanity, and their right hand was a right hand of injustice, whose sons are like young plants mature in their youth. Their daughters have been beautified, decorated like a replica of a shrine.

13 Their storehouses are full, bursting from side to side. Their sheep are prolific, multiplying in their issue. Their cattle are massive. There is no collapsing of fence nor a break-through nor a cry in their streets.

15 They counted happy the people to whom these things fall; happy are the people, those whose God is the Lord.

Psalm 144(145)

1 Praise. Pertaining to Dauid.

(1) I will exalt you, my God, my King, and bless your name forever and ever.

2 Every day I will bless you and praise your name forever and ever.

3 Great is the Lord, and very much praiseworthy, and to his greatness there is no limit.

4 Generation and generation shall commend your works, and your power they shall declare.

5 Of the magnificence of the glory of your holiness they shall speak, and your wondrous works they shall recount.

6 And the power of your awesome deeds they shall relate, and your greatness they shall recount. Mention of the abundance of your kindness they shall gush forth, and at your righteousness they shall rejoice.

8 Compassionate and merciful is the Lord, slow to anger and abounding in mercy. Kind is the Lord to all things together, and his compassion is over all his works.

10 Let all your works acknowledge you, O Lord, and let all your devout bless you.

11 Your kingdom’s glory they shall relate.

Pr because = Ra + Referring to Goliad = Ra I.e. on all sides Or the universe
and of your dominance they shall speak,
to make known to the sons of men your
dominance and the glory of the magnificence of your
kingdom.

13 Your kingdom is a kingdom of all the ages,
your dominion is in every generation
and generation.

13a Faithful is the Lord in his words,
and devout in all his works.

14 The Lord upholds all who are falling
and sets upright all who are cast down.

15 The eyes of all hope in you,
and it is you who give them their food in
due season.

16 You, you open your hand
and satisfy every living thing witha good
pleasure.

17 Just is the Lord in all his ways,
and devout in all his works.

18 Near is the Lord to all who call on him,
to all who call on him in truth.

19 The will of all who fear him he will do,
and to their petition he will hearken and
will save them.

20 The Lord watches over all who love him,
and all the sinners he will destroy.

21 Praise of the Lord my mouth will speak,
and let all flesh bless his holy name
forever and forever and ever.

Psalm 145(146)

1 Hallelouia.

1(1) Praise the Lord, O my soul!
2 I will praise the Lord in my life;
I will make music to my God while I
have being.

3 Do not put your trust in rulers
and in sons of men, who have no
deliverance.

4 His breath will depart, and he will return to
his earth;
in that very day all their designs will
perish.

5 Happy is he whose helper is the God of
Jakob;
his hope is in the Lord his God,
who made the sky and the earth,
the sea and all that is in them,
who guards truth forever,
executing judgment for the wronged,
giving food to the hungry.

The Lord releases prisoners.
8 The Lord sets upright those cast down;
the Lord makes the blind skilled;
the Lord loves the righteous.

9 The Lord watches over the guests;
orphan and widow he will pick up,
and a way of sinners he will wipe out.

10 The Lord will be king forever,
your God, O Sion, for generation and
generation.

Psalm 146(147.1–11)

1 Hallelouia.

(1) Praise the Lord,
because a melody is a good thing;
to our God may praise be pleasing.

2 When the Lord builds Ierousalem,
he will also gather in the dispersions of
Israel,
he who heals the broken in heart
and binds up their fractures,
he who numbers multitudes of stars
and to all of them gives names.

5 Great is our Lord, and great is his strength,
and of his understanding there is no sum,
when the Lord picks up the meek
but humbles sinners to the ground.

7 Lead off to the Lord with acknowledgment;
make music to our God on a lyre,
to him who cloaks the sky with clouds,
to him who prepares rain for the earth,
to him who makes grass grow on
mountains,
giving to the animals their food
and to the young of ravens that call on
him.

10 To the dominance of the horse he will not
be disposed,
nor with the shanks of the man is he
pleased.

11 The Lord is pleased with those who fear him
and with those who hope in his mercy.

Psalm 147(147.12–20)

1 Hallelouia.

(12) Commend the Lord, O Ierousalem;
praise your God, O Sion,
because he strengthened the bars of your
gates;
he blessed your sons within you,
he who makes your borders peaceful
and keeps filling you with fatc of wheat,
who sends out his saying to the earth;
his word will run swiftly,
the wordd of him who gives snow like
wool,
who scatters fog like ashes,
who hurls down his ice like crumbs.
Who shall stand against his cold!

Or of b Of Haggaios and Zacharias = Ra cI.e. finest dLacking in Gk
Psalm 147

61. He will send out his word and will melt them; he will blow his breath, and waters will flow.
7(18) In declaring his word to Iakob, his statutes and judgments to Israel, he did not deal thus with every nation, and his judgments he did not explain to them.
8(19) In declaring his word to Iakob, his statutes and judgments to Israel,
9(20) he did not deal thus with every nation, and his judgments he did not explain to them.

Psalm 148

1 Hallelouiaa.
2 Praise the Lord from the heavens; praise him in the highest heights!
3 Praise him, all his angels; praise him, all his hosts!
4 Praise him, sun and moon; praise him, all the stars and the light!
5 Praise him, you heavens of heavens and you water above the heavens!
6 Let them praise the name of the Lord, because he b[a]spoke, and they came to be; he[b] commanded, and they were created.
7 He established them forever and forever and ever; an ordinance he issued, and it will not pass away.
8 Praise the Lord from the earth, you dragons and all deeps,
9 fire, hail, snow, ice, tempest blast, those things that do his word!
10 The mountains and all the hills, fruit trees and all cedars!
11 The wild animals and all the cattle, creeping things and winged birds!
12 Kings of the earth and all peoples, rulers and all judges of earth!
13 Young men and unmarried women, old with young!
14 Let them praise the name of the Lord, because the name of him alone was exalted; acknowledgement of him is in earth and sky.
15 And he will exalt his people's horn; a hymn belongs to all his devout, the sons of Israel, a people drawing near to him.

Psalm 149

1 Hallelouia.
2 Sing to the Lord a new song; his praise is in an assembly of devout.
3 Let Israel be glad in the one who made it, and let the sons of Sion rejoice in their king.
4 Let them praise his name with a dance; with drum and harp let them make music to him,
because the Lord takes pleasure in his people,
5 and he exalts the meek with deliverance.
The devout will boast in glory, and they will rejoice on their beds.
6 The exaltations of God are in their throats, and two-edged swords in their hands,
to execute vengeance among the nations, rebukes among the peoples,
to bind their kings with fetters and their nobles with iron handcuffs,
to execute among them a judgment inscribed.
This glory is for all his devout.

Psalm 150

1 Hallelouia.
2 Praise God among his saints; praise him in the firmament of his power!
3 Praise him for his acts of dominance; praise him according to the abundance of his greatness!
4 Praise him with trumpet sound; praise him with harp and lyre!
5 Praise him with drum and dance; praise him with strings and instrument!
6 Praise him with loud clashing cymbals!
7 Let all breath praise the Lord!

Psalm 151

1 This Psalm is autographical. Regarding David and outside the numberc.
2 I was small among my brothers and the youngest in the house of my father;
3 I would shepherd the sheep of my father.
4 My hands made an instrument; my fingers tuned a harp.
5 And who will report to my lord? The Lord himself, it is he who listens.
6 It was he who sent his messengerd and took me from the sheep of my father and anointed me with the oil of his anointing.

---

a + Of Haggaios and Zacharias = Ra  
b Without ] = Ra  
c + When he fought Goliad in single combat. = Ra  
d Possibly angel
Psalm 151; Prayer of Manasses

5 My brothers were handsome and tall, and the Lord did not take delight in them.
6 I went out to meet the allophyle, and he cursed me by his idols.
7 But I, having drawn the dagger from him, I beheaded him and removed reproach from Israel’s sons.

PRAYER OF MANASSES

(Rahlfs Ode 12)

1 O Lord Almighty, God of our fathers, of Abraam and Isaak and Jakob and of their righteous offspring,
2 you who made the sky and the earth together with all their order, you who shackled the sea by the word of your ordinance,
3 you who shut up the deep and sealed it with your awesome and notable name,
4 at whom all things shudder and tremble from before your power,
5 because the magnificence of your glory cannot be borne, and the wrath of your threat against sinners cannot be withstood;
6 both immeasurable and inscrutable is the mercy of your promise,
7 because you are Lord Most High, compassionate, slow to anger and abounding in mercy and repenting at ills of human beings.
8 So you, O Lord God of the righteous, you did not appoint repentance for righteous ones, for Abraam and Isaak and Jakob, who had not sinned against you, but you appointed repentance for me, the sinner,
9 because I sinned beyond the number of the sand of the sea. My acts of lawlessness multiplied, O Lord, they multiplied, and I am not worthy to gaze at and see the height of the sky, due to the multitude of my injustices.
10 Bent down I am by many a fetter of iron, for me to say, “No,” over my sins. And I find no relief, because I provoked your anger and did what was evil before you, having set up abominations and having multiplied objects of wrath.
11 And now I bend my heart’s knee, begging for kindness from you.
12 I have sinned, O Lord; I have sinned, and my lawless acts I know.
13 I plead, begging you; relieve me, O Lord; relieve me! Do not destroy me together with my acts of lawlessness nor be angry forever and retain evil for me nor condemn me in the deepest places of the earth, because you, O Lord, are the God of those who repent,
14 and in me show your goodness, because, though unworthy, you will save me according to your abundant mercy, and I will praise you always throughout the days of my life, because all the host of the heavens will sing a hymn to you, and yours is the glory forever. Amen.
EDITION OF THE GREEK TEXT
The NETS translation of Proverbs follows the Greek edition by Alfred Rahlfs, which is at present the best available (Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes [Stuttgart: Württembergische Bibelanstalt, 1935]). The fact that this book has not yet been edited for the Göttingen Septuagint series (editio maior) poses a problem. In some chapters (chap. 20, for example) a large percentage of text (vv. 14–22) is absent from Rahlfs, but to some extent corresponds to additions in v. 9.2 Whether their absence is due to deliberate omission, transposition or simply to inner-Greek corruption is not clear. Issues of transmission, although important, have not been addressed in this translation but must wait for the commentary (SBLCS).

Translation Profile of the Greek

General Character
The Septuagint of Proverbs represents translation with certain unique features. Many textual phenomena that occur only occasionally in other books are well attested in Proverbs. So, for example, it has a rather large number of pluses vis-à-vis the Masoretic Text and other textual witnesses, though minuses are to be noted as well. Furthermore, differences in the order of chapters from chapter 24 onward are paralleled most closely in Jeremiah (Jeremias). Lastly, the translation reflects an atypical approach to the parent text. Elsewhere,3 I have characterized its modus operandi as often extremely free, while in other cases the parent text was rendered in a rather literal way. Hence its approach might be described as characterized by both diversity and uniformity to be observed at various levels. On a lexical level, one sees extensive differentiation but at the same time strict correspondence. Although this phenomenon is difficult to quantify, the translator’s flexible attitude to his subject matter is most conspicuous.

Some Specifics
In light of the above, it is not possible to speak of a high level of translational predictability. The translator’s4 penchant for both consistency and diversity affords him plenty of leeway for following his own instinct in individual instances. Thus, he may or may not render a specific Hebrew word by the same Greek word. A case in point is ἀσέβης, which appears in 1.7 for יִשְׂרָאֵל, in 1.10 for מִשְׁפָּט, in 1.22, 32 for יִשְׂרָאֵל, and in 2.22 etc. for αἰσχρό. It occurs 92x in Proverbs, and it represents Hebrew יִשְׂרָאֵל 67x. This is 73% of the total occurrences. Though at first glance this seems to be a case of stereotyping, a different picture emerges when the individual equivalents are analysed. Practically all the deviations from this pattern appear in Proverbs 1, namely, in 1.7 (וּניִשָּׁר); 1.10 (מִשְׁפָּט); 1.22, 32 (יִשְׂרָאֵל). Whereas the Hebrew refers to three categories of people—the fool, the sinner, and the ignorant—the LXX has reduced them to one category, namely, the impious. It is therefore clear that stereotyping is not the whole story. In this case, the broader picture of Proverbs 1 needs to be taken into account.

Exegetical Interest
The translator of Proverbs, unlike many of his Septuagintal colleagues, had a marked interest in exegetting his source text. Elsewhere5 I have delineated three aspects of that interest: (1) his emphasis on the positive aspect of religion, that is to say, his underscoring of righteousness and the righteous, etc.; (2)
its corollary, namely, his strong disapproval of evil; and, as a result of this juxtaposition, the Greek text (3) contains more contrasts than its parent text.

First, the translator frequently adds references to "righteousness." In 3.9 "labors" are not merely "labors" (= MT) but "just labors," and "fruits" (= MT) are typified as "firstfruits of righteousness." Verse 16 contains two extra stichs that likewise refer to righteousness and two of its concomitants: "... out of her mouth righteousness comes forth, and she carries law and mercy upon her tongue." Other examples are: 10.18 where "lying lips conceal hatred" becomes "righteous lips conceal enmity." Similarly in 10.22, whereas in MT the blessing of the Lord simply leads to riches, in the Greek it does so via "the head of a righteous person." Thus the Greek amplifies the theme of the context—vv. 20–25—in which the righteous and the wicked are contrasted. A similar amplification can be found in 12.25 when the generous person of MT (Ὧσαν βοήθησήν) becomes a righteous man in the Greek (ἠγαθὸς δικαίος). In 13.2 fruits "of justice" are specifically noted, even though MT provides no warrant for this. The same is true for v. 11 in MT where the Greek adds: "A just person is compassionate and lends." The theme continues in chapter 15. In v. 27 an additional stich speaks of acts of mercy and faithfulness as means to purge sins (the sin in context being bribery). Though MT of 15.28 already contains a contrast between the righteous and unrighteous, the translator adds that the ways of the righteous are acceptable to the Lord. Other examples are 15.29; 16.7, 11; 17.14, 26; 20.8, 28; 23.31.

Second, corresponding to an emphasis on righteousness and the righteous is a commensurate highlighting of unrighteousness and the unrighteous. Proverbs 1.18 amplifies this negative side of the equation, and v. 19 pointedly refers to lawless deeds (τὰ ἁμαρτία) and impiety (ἀδικία). In v. 22 the innocent (ἀγαθοκαρυῖον) is linked to righteousness, but the fools (ἀφρικτοὶ) are described as impious. In v. 28 the subject is made explicit by the addition of "evil people" (κακοὶ). Madame wisdom is described in 3.15, where (contra MT) it is also stated that nothing evil (οὐδὲν πονηρὸν) will withstand her. Proverbs 6.3 introduces "the hands of evil" without explicit warrant in the Hebrew. Chapter 8.13 shows that the translator's ideological interests are capable of producing literary felicity, whether by inadvertence or design. By rendering παρανόμος ("perverted speech") as διεσπρομένως ὀδοὺς κακῶν (" perverse ways of evil people"), he creates the parallel phrases ὀδοὺς πονηρῶν (13b) and ὀδοὺς κακῶν (13c), which includes an end rhyme. In 10.15 the Hebrew noun שָׁפָר ("poor") is made into "the impious" (ἀδικοὶ) in the Greek. In 10.26 "the lazy" (אַסְעָב) is linked to "lawlessness"; in 11.18 the works of the wicked (אֶרֶב תַּנְשָׁם) are glossed as " unjust works" (ἔργα δικαία), and in 13.16 folly (חפץ) is associated with evil (κακίαν). Furthermore, 14.22 elaborates on the perpetration of evil beyond MT, and 15.18 contains a prominent plus, "A man slow to anger will extinguish disputes, but an impious person stirs them up exceedingly." Proverbs 15.23 is rewritten with "the evil person" as subject, whereas MT is quite secular. In 19.6 בַּיִת ("friend") is perhaps deliberately read with different voweling as בִּית ("the evil person"). This is an apt example of a different interpretation based upon an unpointed Hebrew text. As in 10.26 "the lazy" is understood as an unjust person in 19.24. In 21.22 the impious (οἱ ἀδικεῖσι) are identified as the opponents of the wise man, and the arrogant of v. 24 is likened to "a transgressor of the law" (παράνομοι). Proverbs 24.22 interprets the people who are punished by God and the king as being "the impious." Perhaps the most convincing example of this trend to interpret exegetically occurs in 30.11–14. On all four occasions Hebrew רָא ("posterity") is translated by ἔγγονοικόν ("wicked progeny"). רָא appears only in these verses (apart from a Qere reading in 27.24), and its rendering by ἔγγονοι is unique in the LXX. More importantly, κακὸς has no counterpart in the Hebrew, even though it may be said to render explicitly what in the source is implicit.

Third, there is the phenomenon of direct contrast, that is to say, antithetical arrangements of religious-ethical categories. Proverbs has many of those, a case in point being chapter 11, where already in the Hebrew we have a number of them. In v. 1 a false balance is compared with an accurate one. Pride and humility are contrasted in v. 2, as are the merciful and the merciless in v. 17. Moreover, the pious and the impious are contrasted in many verses (3, 5, 6, 8, 9, 10, 11, 18, 19, 21, 23, 31). Elsewhere I have demonstrated that the translator of Proverbs amplifies the use of such antithetical statements, to the extent that it can be taken as characteristic of his translation style. As an example one might cite 2.11 "good counsel" (βουλή καλή) and 2.17 "bad counsel" (κοκή βουλή)—the chiasm is of added interest—13.19α "pious" (σεβόμενοι) and 13.19β "impious" (σεβόμενοι), 13.23α "just" (δίκαιοι) and 13.23b "unjust" (ἀδίκοι), 15.29α "with justice" (μετὰ δικαιοσύνης) and 15.29β "with injustice" (μετὰ ἀδικίας), 17.6α "the faithful" (τὸν πιστόν) and 17.6β "the faithless" (τὸν ἀπίστου). Needless to say, not all such cases can with certainty be attributed to the translator.

---

Style and Syntax

The preceding paragraph has provided a suitable transition to the present section, since antithetical arrangement, while having an influence on substance, at the same time has an impact on style. A further indication of the translator’s interest in style is the use he makes of particles, particularly when the Hebrew offers no explicit warrant for their employment, a case in point being γάρ as a standard gloss for Hebrew וְ and other conjunctions, including zero equivalent. Another one is the particle τέ that appears occasionally in this book, e.g., in 1.2, 3, 4, 6; 3.3 (sub -); 6.8, 8a, 33; 7:21; 8:13; 15:3; 23:20. This seems to be characteristic of a freer translation style, and as such is what one would expect in Proverbs. Claude Cox has demonstrated that the same occurs in LXX Job.7 There is thus some evidence to suggest that the translator of Proverbs, like the Job translator, worked much more at the discourse level than did most others within the LXX corpus.

The same, freer approach can be observed at the level of syntax. Whereas the translator of Gen 1.20–33 followed the syntax of the Hebrew to a large extent but often construed individual clauses in a typically Greek linguistic manner, Proverbs pays comparatively little attention to the minutiae of Hebrew syntax. Perhaps the most drastic intervention by the translator in his source text is his reordering and rearranging of chapters towards the end of the book (24–31), seemingly for thematic and other reasons.8 Yet, what he did there is hardly incompatible with his penchant for inserting new proverbs into his book along the way as he thought fit, many apparently without Hebrew base.

A Conspicuous Case

We close this section with a specific verse that graphically illustrates what the translator of Proverbs was capable of doing to his source at a number of different levels. Due to limitations of space, I will refrain from a full discussion of 1.22 in the context of 1.20–33.

How long, O simple ones, will you love being simple?
How long will scoffers delight in their scoffing and fools hate knowledge?

As long as the innocent hold on to righteousness, they will not be ashamed, but the fools, since they are lovers of pride, after they became impious they hated perception.

To be sure a certain transparency to the source text is retained, but the deviations from the Hebrew stand in bold relief. On the syntactic level the temporal clause in the first stich in MT is changed into the protasis of a conditional sentence, with the apodosis (οὐκ αἰσχυνθῶσαν) supplied de novo. On a semantic level the first stich is revamped from positive to negative. That is to say, “the simple-minded/foolish” of the Hebrew (יִתְעַבְּרָה) is remodeled as “the innocent who hold on to righteousness” of the Greek, and along the way many unpredictable Hebrew-Greek equivalences are forged. On the discourse level, v. 22 retains its role as the incipit of Wisdom’s call, but it sets an entirely different tone for what follows.

THE NETS TRANSLATION OF PROVERBS

All these phenomena together make translating LXX Proverbs a problematic but at the same time an intriguing endeavor. The freedom with which the translator approached his parent text naturally does not mean that the translator should also render his text freely. Trying to relate this translation to the NRSV proved impossible in many instances.

Finally I need to express my gratitude towards various persons who assisted me with this research. First and foremost there is Albert Pietersma, who acted as corrector for my translation. I benefited immensely from his vast experience and expertise. During the initial stages of the project, Arie van der Kooij read parts of my translation, and Detlev Krige, one of my former students, helped with the preparation of the Greek and Hebrew texts.

Johann Cook

1 Proverbs of Salomon son of Dauid, who reigned in Israel:

To learn wisdom and discipline and to understand words of prudence and to grasp subtlety of words and to understand true righteousness and to direct judgment in order that he might give shrewdness to the innocent and both perception and insight to the young child, for by hearing these things the wise will become wiser and the discerning will acquire direction, and he will understand an illustrationa and an obscure word, both the sayings and the riddles of the wise.

Beginning of wisdom is fear of God, and understanding is good for all those who practice it, and piety unto God is the beginning of perception; the impious, however, will despise wisdom and discipline.

Hear, my son, your father’s discipline, and do not reject your mother’s precepts, for you will receive a crown of graces for your head and a golden collar around your neck.

My son, let not impious men lead you astray, and do not consent, if they invite you saying:

“Come with us; partake in bloodshed, and let us hide a just man unjustly in the earth, and let us swallow him alive like Hades, and let us remove his remembrance from the earth; let us take his valuable possessions, and let us fill our homes with booty.

But throw your lot among us, and let us all acquire a common purse, and let us have one wallet.”

Do not walk in the way with them, but keep your foot from their paths, for their feet run to evil and they are quick to shed blood,

for nets are not spread without reason for winged creatures.

For they who take part in murder store up evil for themselves, and the ruin of transgressing men is evil.

These are the ways of all who perform lawless deeds, for by impiety they take away their own life.

Wisdom is being celebrated in the streets, and in the squares she leads frankly, and on the top of the walls she is proclaimed, and at the gates of the powerful she waits, and at the gates of the city she speaks boldly:

“As long as the innocent hold on to righteousness, they will not be ashamed, but the fools, since they are lovers of pride, after they became impious they hated perception, and they became liable to reproofs. Look, I will bring forth to you the expression of my breath, and I will teach you my word.

Since I would call but you did not heed and I would prolong words but you were not paying attention, but you would make my counsels invalid, and you disregarded my reproofs; therefore I in turn will also laugh at your destruction, and I will rejoice when ruin comes upon you.

Yes, when confusion strikes you unexpectedly and destruction arrives like a whirlwind and when affliction and siege come upon you or when ruin comes upon you, for it shall be when you call upon me, then I will not listen to you; evil people will seek me but will not find me.

for they hated wisdom and did not choose the fear of the Lord, nor were they willing to pay attention to my counsels but despised my reproofs.

Therefore they shall eat the fruits of their own way

aOr analogy
and be filled with their own impiety, for, because they would wrong the simple, they will be murdered and an inquiry will ruin the impious.

But he who hears me will encamp in hope and will be at ease without fear of any evil."

2 My son, if, when you accept the saying of my commandment, you hide it with yourself, your ear will be attentive to wisdom, and you shall incline your heart to understanding: yes, you shall incline it to the admonition of your son.

For if you call upon wisdom and raise your voice for understanding, as well as seek perception with a loud voice, and if you seek it like silver and search for it like treasures, then you will understand the fear of the Lord, and you will find divine knowledge. Because the Lord gives wisdom, also from his presence come knowledge and understanding, and he stores up salvation for those who succeed; he will shield their journey to guard the ways of righteous deeds, and he will protect the way of the ones who revere him.

Then you will understand righteousness and judgment, and you will make all good courses straight. For if wisdom comes into your mind and perception seems pleasing to your soul, good counsel will guard you, and holy insight will protect you in order that it can rescue you from an evil way and from a man who speaks nothing reliable.

Oh, those who abandon straight ways, to walk in ways of darkness, who rejoice in evil and are happy about evil perverseness, whose paths are crooked and their courses are bent in order to remove you far from the straight way and to make you a stranger to a righteous opinion.

My son, do not let bad counsel overtake you, that which forsakes the teaching of youth and has forgotten the divine covenant; for it has set her house near death and its courses by Hades with the shades; all those who walk in her will not come back, nor will they seize straight paths, for they are not being seized by years of life.

For if they were walking good paths, they would have found the smooth paths of righteousness.

The kind will be inhabitants of the earth, and the innocent will be left in it, because the upright will encamp on the earth and the holy will be left in it; the ways of the impious will perish from the earth, and the transgressors will be banished from it.

My son, do not forget my ordinances, but let your heart keep my sayings; for longevity and years of life, as well as peace, they will add to you.

Let acts of charity and loyalty not fail you; rather fasten them on your neck, and you will find favor, and think of what is noble in the sight of the Lord and of people.

Trust in God with all your heart, and do not be excited by your wisdom.

In all your ways make her known, that she may make straight your ways, and your foot will not stumble.

Be not clever in your own eyes, but fear God, and turn away from every evil.

Then it will be a healing to your body and treatment for your bones.

Honor the Lord from your just labors, and offer him of your firstfruits of righteousness in order that your storerooms may be filled with an abundance of grain and that your vats may gush with wine.

My son, do not belittle the Lord's discipline nor break down when you are reproved by him; for whom the Lord loves, he disciplines, and he punishes every son he accepts.

Happy is the person who has found wisdom, and the mortal who perceived insight; for it is better to trade in her than in treasures of gold and silver.

And she is more precious than precious stones; nothing evil shall resist her; she is well-known to all those who draw near to her, and nothing valuable is worthy of her;

\[a\text{i.e. dead}\]
Listen, children, to a father's discipline, and pay attention, that you may come to know insight,
for I present to you a good gift; do not abandon my law.
For I became a son, and I am obedient to my father and beloved in the eyes of my mother, who would speak and instruct me: “Let our word become fixed in your heart. Keep the commandments; do not forget nor disregard the saying of my mouth. Nor abandon her, and she will cleave to you; love her, and she will guard you. Secure her, and she will exalt you; honor her, that she may embrace you in order that she may grant your head a garland of graces and may protect you with a garland of delight.”

Listen, my son, and accept my words, and the years of your life shall be increased, that the ways of living may become many for you, for I teach you the ways of wisdom and I put you in straight tracks. For if you walk, your steps will not be hemmed in, and if you run, you will not grow weary. Take hold of my discipline; do not let go, but keep her for yourself for your life. Do not enter the ways of the impious, and do not covet the ways of transgressors. Wherever they put up camp, do not enter there, but turn from them, and pass by, for they will not sleep, unless they have done wrong: their sleep has been taken away, and they do not fall asleep, for these people eat the bread of impiety and they get drunk with illicit wine. But the ways of the righteous shine like a light; they proceed and give light until the day is fully dawned. The ways of the impious, however, are dark; they do not know how they stumble. My son, pay attention to my saying, and incline your ear to my words. So that your fountains may not fail you, keep them within your heart, for it is life to those who find them and healing to all their flesh. Keep your heart with all vigilance, for from these things are the issues of life. Remove from yourself a crooked mouth, and thrust unjust lips far away from you. Let your eyes look straight, and let your eyelids incline to just things. Make straight tracks for your feet, and straighten your ways.
27 Do not incline to the right or to the left; rather turn away your foot from an evil way, for God knows the ways on the right, but those on the left are twisted. But it is he who will make your tracks straight, and he will guide your journeys in peace.

5 My son, pay attention to my wisdom, and incline your ear to my words, that you may keep insight, and I shall command perception of my lips unto you.

3 Pay no attention to a worthless woman, for honey drips from the lips of a prostituting woman, who for a period pleases your palate. Later, however, you will find it more bitter than gall and sharper than a two-edged dagger; for the feet of folly bring down those who deal with her, to Hades with death, and her footprints are not being established.

6 for she does not come to the ways of life, but her courses are slippery and unfamiliar.

7 Now then, my son, listen to me, and do not make my words invalid. Make your way far from her; do not go near the doors of her houses in order that you will not give away your life to others and your living to the merciless, lest strangers be filled with your strength and your labors go into the homes of strangers.

11 You, however, will repent at the end, when the flesh of your body is consumed, and you will say, “How I hated discipline, and my innermost turned away reproofs! I would not listen to the voice of one instructing me and teaching me, nor did I incline my ear.

14 I was almost in every evil situation, in the midst of an assembly and congregation.”

15 Drink water from your vessels and from the cisterns of your well.

16 Let not the waters out of your well overflow for you; rather let your waters flow into your streets.

17 Let them be at the disposal of you alone, and let no stranger share with you.

18 Let your well of water be solely your own, and rejoice with the woman from your youth.

19 Let the fawn of your love and the foal of your favors consort with you, and let her be considered your very own and be with you on every occasion, for while indulging in her love you will be increased immeasurably.

20 Do not be for long with a strange woman, nor be held in the arms of someone not your own; for the ways of a man are before the eyes of God, and he observes all their courses.

22 Transgressions ensnare a man, and each one is bound by the ropes of his own sins.

23 He comes to an end with the uninstructed, and he was cast forth from the abundance of his own sustenance and perished through folly.

6 My son, if you stand security for your friend, you will surrender your hand to an enemy, for a man’s own lips are a strong snare, and he is caught by the lips of his own mouth.

3 My son, do what I command you and save yourself, for through your friend you have fallen into the hands of evil; go; do not falter; rather spur on even your friend for whom you stood security.

4 Give your eyes no sleep, nor slumber with your eyelids in order to rescue yourself like a gazelle from a noose and like a bird from a snare.

6 Go to the ant, O lazybones, and zealously observe its ways, and become wiser than it; for without having any cultivated land nor anyone that forces it nor being under any master, it prepares its food in summer, and it makes its provision plentiful in harvest time.

8a Or go to the bee, and learn how industrious she is and how seriously she performs her work whose products kings and commoners use for their health.

8b Yes, she is desired by all and honored.

8c Although she is physically weak, by honoring wisdom she was promoted.

9 How long, lazybones, will you lie? And when will you be roused from your sleep?

10 Indeed you sleep a little, and you sit a little, and you slumber a little, and you fold your arms over your breast a little.

11 Then poverty will come upon you like an evil traveler, and want like a good runner.
If, however, you are diligent, your harvest will arrive like a fountain, and want will desert you like a bad runner.

A foolish and lawless man walks roads that are no good, and he winks with his eye and makes a sign with his foot, and he teaches with motions of his fingers. And with a perverse heart he plans evil at every opportunity; such a person concocts upheavals for a city. Therefore his destruction arrives suddenly, calamity and ruin beyond repair, for he rejoices in everything that the Lord hates; yes, he is ruined by impurity of soul. An eye of an insolent one, an unjust tongue, hands that shed blood of a righteous person and a heart that plans wicked schemes and feet that hurry to do evil. A false witness kindles falsehood and sows discord among kindred.

My son, keep your father's laws, and do not forsake your mother's precepts. But always bind them upon your soul, and make them a collar on your neck. When you walk, bring it, and let it be with you, and when you lie down, let it watch over you in order that it may communicate with you when you awake, for the law's commandment is a lamp and a light and a way of life, reproof and discipline, to keep you from a married woman and from the slanders of a strange tongue. Let not her desire for beauty conquer you, nor be captured by your eyes; neither be captivated by her eyelashes, for the price of a prostitute is just about as much as a loaf of bread and a men's lady hunts for precious souls. Can anyone put fire in his lap and not burn his clothes? Or can anyone walk on coals of fire and not scorch his feet? So is he who goes in to a married woman. He shall not be held guiltless, nor anyone who touches her. It is not to be marveled at if someone is caught stealing, for he steals in order to fill himself when he is hungry. Yet, if he is caught, he will pay sevenfold, and he will rescue himself by surrendering all his possessions.

But the adulterer procures destruction to himself through lack of sense. He experiences both pain and disgrace, and his dishonor will never be wiped out; for filled with jealousy is the anger of her husband; he will show no constraint in the day of judgment; neither will he take any compensation as exchange for his hate, nor will he at all be reconciled by many gifts.

My son, keep my words, and hide my commandments with yourself. My son, honor the Lord, and you will grow strong, and fear no other but him. Guard my commandments, and you will live, and my words like the apples of your eyes. And bind them on your fingers, and engrave them on the surface of your heart. Say that wisdom is your sister, and secure prudence as an intimate friend for yourself, that she may keep you from a strange and sinful woman, if she should assail you with words to charm; for from a window out of her house she peeps into the streets, at whom she may observe of the foolish children, a youngster lacking sense, passing by the corner in the passages of her dwellings and conversing in the evening twilight, when there happens to be nocturnal quiet and gloom.

Then the woman meets him, looking like a prostitute, who causes the hearts of young men to flutter. And she is excited and debauched, and her feet cannot stay at home; for some time she roams outside, and at another time she lies in wait in the streets, at every corner. Then she seized and kissed him, and with a shameless face addressed him: "I have a peace offering; today I am paying my vows; therefore I came out to meet you, longing for your face; I have found you. With coverings I have spread my couch, and with double tapestry from Egypt I have decked it. I have sprinkled my bed with saffron
and my house with cinnamon.

18 Come, and let us enjoy love until the early morning; come here, and let us embrace in love, for my husband is not at home but has gone on a long journey, since he took a bag of money with him, after many days he will return to his house."

21 And with a lot of chatting she seduced him, and with the snares of her lips she compelled him. And he followed her, ensnared; like an ox he is led to slaughter, and like a dog towards chains or like a deer shot with an arrow in the liver, and he hurries like a bird into a trap, not realizing that he is running for his life.

24 Now then, my son, listen to me and pay attention to the words of my mouth. Do not let your heart incline to her ways, for many she has wounded and laid low and innumerable are those whom she has slain.

26 Roads of Hades are her house, leading down to the chambers of death.

8 You will proclaim wisdom in order that prudence may be obedient to you; for on the highest tops she is, and between the paths she has taken her stand; for beside the gates of rulers she takes her seat, and at the entrances she sings hymns:

"You, O people, I exhort, and I lift my voice to the sons of men. O innocent ones, be aware of trickery, and you uneducated take heart. Listen to me, for I will talk about serious things, and I will bring forth from my lips what is right; for my throat will declaim truth, but false lips are abominable to me. With righteousness are all the words of my mouth; in them nothing is twisted nor crooked. They are all straightforward to those who understand and upright to those who find knowledge.

Take discipline and not silver, and knowledge rather than choice gold; yes, choose perception instead of pure gold, for wisdom is better than costly stones, and nothing valuable is worthy of her.

12 I, wisdom, I encamped with counsel, and knowledge and insight I summoned."

13 The fear of the Lord hates injustice, also pride and arrogance and the ways of the wicked; yes, it is I who hate the perverse ways of evil people.

14 Mine are counsel and security, mine prudence and mine strength. Through me kings rule, and rulers prescribe justice. Through me nobles are magnified, and tyrants through me rule the earth, It is I who am fond of those who love me, and those who seek me find me. Wealth and honor are at my disposal, and the acquisition of many things and justice.

19 To enjoy my fruits is better than gold and precious stone, and my yield better than choice silver.

20 I walk in ways of justice, and along paths of what is right I wander in order that I may apportion possessions to those who love me and fill their treasuries with good things. If I report to you the things that happen daily, I will remember to enumerate the things of old.

22 The Lord created me as the beginning of his ways, for the sake of his works. Before the present age he founded me, in the beginning. Before he made the earth and before he made the depths, before he brought forth the springs of the waters, before the mountains were established and before all the hills, he begets me.

26 The Lord made countries and uninhabited spaces and the habitable heights of what is under heaven. When he prepared the sky, I was present with him, and when he marked out his own throne on the winds.

28 When he made strong the clouds above and when he made secure the springs of what is under heaven, when he made strong the foundations of the earth, I was beside him, fitting together; it is I who was the one in whom he took delight. And each day I was glad in his presence at every moment, when he rejoiced after he had completed the world and rejoiced among the sons of men.

32 Now then, my son, listen to me.

34 Happy is the man who will listen to me.
and the person who will guard my ways, 
keeping watch at my doors daily, 
protecting the posts of my entrances. 
For my egressions are the egressions of life, 
and the incentive is prepared by the Lord. 
But those who sin against me treat their 
own souls with impiety, 
and those who hate me love death.

Wisdom built herself a house 
and supported it with seven pillars. 
She slaughtered her own sacrificial victims; 
she mixed her own wine in a mixing 
bowl, 
and she prepared her own table. 
She sent out her slaves, 
summoning with a stately proclamation 
to the drinking feast, saying, 
"He who is a fool, let him turn aside to me," 
and to those lacking sense she said: 
"Come, eat of my bread, 
and drink wine, which I have mixed for 
you. 
Abandon folly, and you will live, 
and seek prudence in order that you may 
live, 
and erect understanding with 
knowledge."

He who instructs evil people will gather 
disgrace unto himself, 
and he who rebukes an impious person 
will find fault with himself. 
Do not rebuke evil people, lest they should 
hate you; 
rebuke a wise person, and he will love 
you. 
Give a wise person an opportunity, and he 
will become wiser; 
inform a just person, and he will 
continue to receive. 
The beginning of wisdom is the fear of the 
Lord, 
and counsel of the saints is 
understanding. 
for to know the law is the sign of a sound 
mind; 
for in this way you will live a long time, 
and years of your life will be added to 
you. 
My son, if you become wise for yourself, 
you will be wise for your neighbors as 
well; 
however, if you turn out evil, you will 
bear the evil alone. 
He who supports himself with lies will as 
well herd winds, 
and the same person will pursue flying 
birds, 
for he has forsaken the ways of his vineyard 
and has caused the axles on his own farm 
to go astray.

Yes, he travels through an arid wilderness 
and a land destined to drought 
and gathers barrenness with his hands. 
A foolish and audacious woman who knows 
no shame 
comes in need of a morsel of food. 
She sat at the doors of her own house, 
on a seat, openly in the streets, 
inviting those who are passing by 
and who are keeping straight in their ways. 
"He of you who is most foolish, let him 
turn aside to me, 
and to those that are in need of prudence 
I urge, saying, 
'Take secret bread gladly, 
and sweet water of theft.' " 
But he does not know that the shades perish 
with her, 
and he meets up with a springboard of 
Hades. 
On the contrary, run away; do not linger in 
the place; 
neither fix your eye upon her, 
for so you will cross strange water 
and pass through a strange river. 
However, abstain from strange water, 
and do not drink from a strange well, 
that you may live for a long time 
and years of life may be added to you.

A wise son makes a father glad, 
but a foolish son is a mother's grief. 
Treasures shall not profit the lawless, 
but righteousness shall deliver from 
death. 
The Lord will not let a righteous person 
starve, 
but the life of the impious he will ruin. 
Poverty makes a man humble, 
but the hands of the vigorous enrich. 
A son who is instructed shall be wise, 
and he will use the fool as a servant. 
An intelligent son was rescued from heat of 
the day, 
but a transgressing son is blasted by the 
wind in harvest time. 
The blessing of the Lord is upon the head of 
the righteous, 
but the mouth of the impious will 
conceal untimely sorrow. 
The memory of the righteous comes with 
eulogies, 
but the name of the impious is 
extinguished. 
A wise of heart will accept commandments, 
but he who is unable to keep his mouth 
shut, 
being crooked, will be tripped up. 
He who walks in integrity walks confidently, 
but he who perverts his ways will be 
found out.

4I.e. dead
10 He who winks with his eyes deceitfully
garners grief for men,
but he who reproves openly makes peace.
11 A spring of life is in the hand of a righteous
person,
but destruction covers the mouth of the
impious.
12 Hatred stirs up strife,
but friendship covers all who are not
fond of strife.
13 He who produces wisdom from his lips
strikes a heartless man with a rod.
14 The wise will conceal perception,
but the mouth of the reckless brings ruin
near.
15 The possessions of the rich are a strong city,
but poverty is the ruin of the impious.
16 The deeds of the righteous produce life
but the fruits of the impious sins.
17 Discipline guards the ways of a righteous
life,
but unchastened instruction leads astray.
18 Righteous lips conceal enmity,
but they who utter slander are most
foolish.
19 By a multitude of words you will not escape
sin,
but if you restrain your lips, you will be
intelligent.
20 The tongue of the righteous is choice silver,
but the heart of the impious will fail.
21 The lips of the righteous are versed in
sublime things,
but fools die in want.
22 The blessing of the Lord is upon the head of
a righteous person;
it enriches, and grief of heart will not be
added to.
23 With laughter a fool practices evil,
but wisdom gives birth to prudence for a
man.
24 An impious person is engulfed in
destruction,
but the desire of a righteous person is
acceptable.
25 When the tempest passes, an impious
person vanishes,
but a righteous person, since he turned
aside, is saved for ever.
26 As unripe grapes are harmful to the teeth,
and smoke is to the eyes,
so transgression is to those that practice it.
27 The fear of the Lord adds days,
but the years of the impious will be few.
28 Gladness lingers with the righteous,
but the hope of the impious will perish.
29 The fear of the Lord is a stronghold for the
devout,
but ruin for those who do evil.
30 The righteous will never give up,
and the impious will not inhabit the
land.
31 The mouth of the righteous drips wisdom,
but the tongue of the unjust will perish.
32 The lips of the righteous drip charm,
but the mouth of the impious turns
people away.
33 False balances are an abomination before
the Lord,
but a just weight is acceptable to him.
34 Where pride enters, there will also be
disgrace,
but the mouth of the humble attends to
wisdom.
35 When a righteous person died, he left regret,
but destruction of the impious is at hand,
and joyous.
36 Righteousness cuts out blameless paths,
but impiety is beset with injustice.
37 The righteousness of upright men rescues
them,
but transgressors are taken captive by
their destruction.
38 When a righteous man dies, hope does not
perish,
but the boast of the impious perishes.
39 A righteous person eludes from a chase,
and the impious is handed over in his
stead.
40 In the mouth of the impious is a snare to
citizens,
but the perception of the righteous is free
from difficulties.
41 By the good deeds of the righteous a city
succeeded,
but by the mouths of the impious it was
leveled.
42 A person who lacks sense scorns citizens,
but an intelligent man keeps quiet.
43 A double-tongued man discloses counsels in
a meeting,
but a person loyal in spirit conceals
matters.
44 They who have no direction fall like leaves,
but in much counsel there is safety.
45 A wicked person does evil whenever he
mingles
with a righteous person,
and he hates the sound of security.
46 A gracious wife procures honor for her
husband,
but a seat of dishonor is a woman who
hates justice.
47 The deficient shrink from wealth,
but the diligent support themselves with
wealth.
48 A merciful man does good to his own self,
but the merciless person destroys his
body.
49 An impious person performs unjust works,
but the seed of the just is a reward of
truth.
50 A righteous son is born to life,
but the pursuit of the impious leads to
death.
51 Crooked ways are an abomination to the
Lord,
but acceptable to him are all who are blameless in their ways.

21 One who unjustly joins hands will not go unpunished,
but he who sows righteousness will receive an assured reward.

22 Like a ring in a pig's snout,
so is beauty to an imprudent woman.

23 All the desire of the righteous is good,
but the hope of the impious will perish.

24 There are those who by distributing their livelihood increase it,
and there are others who gather, yet have less.

25 Every totally sincere person is blessed,
but an ill-tempered man is not respected.

26 May he who withholds grain leave it to the nations,
and may a blessing be on the head of him who shares it.

27 He who devises good seeks good favor,
but as for him who seeks out evil, it will overtake him.

28 As for him who puts his trust in wealth, he will fall,
but as for him who supports the righteous, he will flourish.

29 He who does not deal graciously with his own household will be scarcely saved,
but the roots of the just will not be removed.

30 From the fruit of righteousness grows a tree of life,
but the souls of transgressors are cut off untimely.

31 If the righteous is scarcely saved,
where will the impious and the sinner appear?

12 He who loves discipline loves perception,
but he who hates reproofs is a fool.

2 He who finds favor with the Lord is superior,
but a lawless man will be passed over in silence.

3 No person will prosper from what is lawless,
but the roots of the just will not be removed.

4 A courageous wife is a crown to her husband,
but like a worm in wood, so a mischievous wife destroys a man.

5 The thoughts of the just are judgments,
but the impious guides treachery.

6 The words of the impious are crafty,
but the mouth of the upright will deliver them.

7 Wherever the impious turns, he disappears,
but the households of the righteous endure.

8 The mouth of an intelligent person is praised by a man,
but the slow-on-the-uptake is mocked.

9 Better is a man in dishonor, being a slave to himself,
than one who confers honor upon himself while he lacks food.

10 A just person takes pity on the lives of his cattle,
but the feelings of the impious are without mercy.

11 He who tills his own land shall be satisfied with food,
but those who pursue vanities lack sense.

12 The desires of the impious are evil,
but the roots of the pious are in secure strongholds.

13 Through the sin of his lips a sinner falls into snares,
but a just person escapes from them.

13a He who looks gentle will be pitied,
but he who contends in the gates will afflict souls.

14 From the fruit of the mouth a man's soul will be filled with good,
and the rewards of his lips shall be given to him.

15 The ways of fools are right in their own eyes,
but a wise man listens to advice.

16 A fool expresses his anger at once,
but the prudent hides his own disgrace.

17 A just person proclaims trust as it is,
but the witness of unjust things is deceitful.

18 Some, when they speak, wound with a dagger,
but the tongues of wise men heal.

19 Truthful lips establish testimony,
but a hasty witness has a dishonest tongue.

20 Deceit is in the heart of him who devises evil,
but those who intend peace will rejoice.

21 Nothing unjust will be pleasing to the just,
but the impious will be filled with evil.

22 False lips are an abomination to the Lord,
but he who acts faithfully is acceptable to him.

23 An intelligent man is a seat of perception,
but the heart of fools will meet with curses.

24 The hand of the elected will easily govern,
but the deceitful will become a prey.

25 Terrifying news troubles the heart of a just man,
but a good message cheers him up.

26 A just arbiter will be his own friend,
but the opinions of the impious are unfair.

Evil will pursue those that sin,
and the way of the impious shall lead them astray.

*i.e. assists in the making of false pledges*
The deceitful will obtain no game, but a pure man a valuable possession.
In the ways of justice there is life, but the ways of those who bear grudges lead to death.

A smart son is obedient to his father, but a disobedient son is on course to destruction.
A good person will eat of the fruits of justice, but the souls of transgressors will perish untimely.
He who guards his own mouth keeps his own life, but he who is rash with his lips will bring terror upon himself.
Every lazy person has desires, but the hands of the courageous are diligent.
A just person hates an unjust word, but the impious is ashamed and will have no confidence.
Justice guards the innocent, but sin makes the impious worthless.
There are some who, while having nothing, enrich themselves, and there are others who humble themselves in much wealth.
A man's own wealth is the ransom of his soul, but the poor does not experience threat.
The just always have light, but the light of the impious is extinguished.
Crafty souls go astray in sins, but just people are compassionate and have pity.
An evil person does evil with pride, but they that are judges of themselves are wise.
Property gotten hastily with lawlessness is diminished, but he who gathers for himself with piety will be increased.
A just person is compassionate and lends.
Better is he that begins to help heartily than he that promises and leads another to hope, for a good desire is a tree of life.
He who despises a matter will be despised by it, but as for him who fears the commandment, he is healthy.
To a crafty son nothing will be good, but a wise domestic will have prosperous business, and his way shall be guided.
The law of a wise man is a fountain of life, but he who is stupid will die by a snare.
Sound discretion wins favor, and to know the law is the sign of a sound mind, but the ways of scorners end in destruction.
Every smart person acts with knowledge, but the fool displayed his own evil.
A rash king will fall into evil, but a reliable messenger will deliver him.
Discipline removes poverty and disgrace, and he who rebukes will be honored.
The desires of the pious sweeten his soul, but the deeds of the impious are far from knowledge.
He who walks along with the wise will be wise, but he who walks along with fools will be known as one.
Evil will pursue sinners, but good will overtake the just.
A good man will leave an inheritance for his sons' sons, and the wealth of the impious is stored up for the righteous.
The just will spend many years in wealth, but the unjust will perish suddenly.
He who spares the staff hates his son, but he who loves him carefully disciplines him.
A just man when eating satisfies his appetite, but the appetites of the impious are deficient.
Wise women built homes, but a foolish one tore it down with her hands.
He who walks uprightly fears the Lord, but he who is devious in his ways will be dishonored.
From the mouth of fools comes a staff of pride, but the lips of the wise preserve them.
Where there are no oxen, the cribs are clean, but where there is much produce, the strength of an ox is apparent.
A faithful witness does not lie, but an unjust witness kindles falsehoods.
You may seek wisdom with evil men and will not find it, but perception is easily available among the clever.
All things are against a foolish man, but wise lips are the weapons of perception.
The wisdom of the smart will become familiar with their ways, but the folly of fools misleads.
The homes of transgressors are subject to cleansing, but the homes of the just are acceptable.
A man's heart is sensitive; his soul is grieved, and when he rejoices, he does not mingle with pride.
The homes of the impious will be destroyed, but the tents of the upright will stand.
There is a way that seems to be right among people,
PROVERBS 14–15

but its end reaches to the bottom of Hades.

13 Grief mingles not with mirth, and joy in the end comes to sorrow.

14 A bold-hearted person will be filled with his own ways, and a good man with his own thoughts.

15 The innocent believes every word, but the smart comes to a change of mind.

16 A wise man feared and turned away from evil, but the fool trusts in himself and associates with the lawless.

17 A passionate person acts with thoughtlessness, but a sensible man endures many things.

18 Fools will partake of evil, but the smart will lay hold of perception.

19 The evil will fall down before the good, and the impious will serve at the gates of the just.

20 Friends will hate poor friends, but the friends of the rich are many.

21 He who dishonors the needy sins, but one who pities the poor is deemed most happy.

22 They who go astray devise evil, but the good devise pity and truth. The planners of evil do not understand pity and loyalty, but acts of mercy and of loyalty are with planners for good.

23 With everyone who is careful there is abundance, but the hedonist and indolent shall have want.

24 A crown for the wise is a smart man, but the pastime of fools is evil.

25 A faithful witness will rescue a soul from evil, but a deceitful person kindles falsehoods.

26 In the fear of the Lord is hope in strength, and he leaves his children support.

27 An ordinance of the Lord is a fountain of life, and it causes people to turn away from the snare of death.

28 In a populous nation is a king's glory, but in the failing of people is the ruin of a ruler.

29 A man slow to anger is abundant in prudence, but an impatient man is extremely foolish.

30 A meek-spirited man is a healer of hearts, and a sensitive heart a moth's in the bones.

31 He who cheats the needy upsets his maker, but he who honors him pities the poor.

32 The impious will be driven away by his evil, but he who is secure in his own piety is just.

33 There is wisdom in the good heart of a man, but in the heart of fools it is not discerned.

34 Justice lifts up a nation, but sins diminish tribes.

35 A thoughtful subordinate is acceptable to a king, and by his own good behavior he removes disgrace.

15 Anger destroys even the prudent; yet a submissive answer turns away wrath, but a harsh word stirs up anger.

2 The tongue of the wise understands what is good, but the mouth of the foolish will proclaim evil.

3 The eyes of the Lord are in every place, beholding both the evil and the good.

4 A tongue's healing is a tree of life, and he who keeps it will be filled with spirit.

5 A fool scorns his father's discipline, but he who keeps commandments is smarter.

6 In abounding righteousness is great strength, but the impious will be removed root and branch from the earth.

7 The lips of the wise are devoted to perception, but the fruits of the impious will perish.

8 The lips of the wise are devoted to perception, but the hearts of fools are not steadfast.

9 The sacrifices of the impious are an abomination to the Lord, but the prayers of the upright are acceptable to him.

10 The ways of the impious are an abomination to the Lord, but he loves those who pursue righteousness.

11 Hades and destruction are manifest to the Lord; how much more also human hearts!

12 An un instructed person will not like those who rebuke him, and neither will he associate with the wise.

13 When the heart rejoices the countenance is cheerful, but when it is in sorrow, the countenance is sad.

14 An upright heart seeks perception, but the mouth of the un instructed will know evil.

*I.e. a cause of decay*
The eyes of the wicked are continually expecting evil,
but the good are always quiet.

Better is a small portion with the fear of the Lord
than great treasures without fear.

Better is entertainment of vegetables with friendliness and kindness
than a serving of calves with enmity.

A passionate man stirs up fights,
but he who is slow to anger appeases even an incipient one.

A man slow to anger will extinguish disputes,
but an impious person stirs them up exceedingly.

The ways of the idle are strewn with thorns,
but those of the courageous are beaten.

A wise son gladdens his father,
but a foolish son scorns his mother.

The paths of the foolish are void of sense,
but the prudent man proceeds in a straight course.

They who do not honor counsels delay deliberations,
but counsel prevails in the hearts of those giving advice.

The evil person will not heed it;
neither will he say anything appropriate or good for the public.

The thoughts of the intelligent person are ways of life
in order that one turn aside and escape from Hades.

The Lord tears down the homes of the insolent,
but he established the border of the widow.

An unjust thought is an abomination to the Lord,
but the sayings of the pure are solemn.

A receiver of bribes destroys himself,
but he who hates the receiving of bribes is saved.

By acts of mercy and by faithfulness sins are purged,
but by the fear of the Lord everyone turns away from evil.

The hearts of the righteous ponder faithfulness,
but the mouth of the impious answers evil things.

The ways of righteous persons are acceptable to the Lord,
and through them even enemies become friends.

God is far from the impious,
but he hears the prayers of the righteous.

Better is a small intake with righteousness
than abundant produce with injustice.

Let the heart of a man think righteous things,
that his steps may be directed by God.

The eye that observes good things rejoices the heart,
and good news refreshes the bones.

He who rejects discipline hates himself,
but he who heeds rebukes loves his soul.

Fear of God is discipline and wisdom,
and the beginning of glory will respond to it.

All the works of the humble are manifest with God,
but the impious shall perish in an evil day.

Everyone who is arrogant is impure with God,
and he who unjustly joins hands will not be deemed innocent.

The beginning of a good way is to do righteous things,
and they are more acceptable with God than to bring sacrifices.

He who seeks the Lord will find knowledge with righteousness,
and they who seek him rightly will find peace.

All the works of the Lord are done with righteousness,
but the impious is kept for an evil day.

There is an oracular shrine upon the lips of a king,
and his mouth will not err in judgment.

The tipping of the scale is righteousness with the Lord,
and his works are righteous measures.

An evildoer is an abomination to a king,
for the throne of government is established by righteousness.

Righteous lips are acceptable to a king,
and he loves right words.

The anger of a king is a messenger of death,
but a wise man will pacify him.

The son of a king is in the light of life,
and they that are acceptable to him are like a late cloud.

The young of wisdom are more desirable than gold,
and the young of prudence more desirable than silver.

The paths of life turn away from evil,
and the ways of righteousness are length of existence.

He who receives discipline will prosper,
and he who heeds rebukes will become wise.

He who heeds his ways preserves his own soul,
and he who loves his life will spare his mouth.

Pride goes before ruin,
and malice before a fall.

\[a\text{I.e. assists in the making of false pledges}\]
Better is a person of gentle mind with humility than he who divides spoils with the proud.

One who is capable in business is a discoverer of good things, but he who trusts in God is most fortunate.

Some call the wise and intelligent worthless, but they who are pleasant in speech will be heard more.

Insight is a fountain of life to its possessors, but the discipline of fools is evil.

The heart of the wise will consider what comes from his own mouth, and on his lips he will bear prudence.

Noble words are honeycombs, and its sweetness a healing for the soul.

There are ways that seem to be right for a man, but their ends look towards Hades' depth.

A man at labor labors for himself and fences off his own destruction, but the crooked carries destruction in his own mouth.

A foolish man digs up evil for himself, and treasures fire on his own lips.

A crooked man spreads evil and will kindle with evil a torch of deceit, and he separates friends.

A man who transgresses makes trial of friends and leads them in ways that are not good.

He who fixes his eyes considers perverse things, and he marks out with his lips all evil; he is a furnace of evil.

Old age is a crown of boasting; however, it is gained in the ways of righteousness.

A man who is slow to anger is better than the mighty, and he who controls his temper better than one who captures a city.

All things come upon the unrighteous into their laps, but all righteous things come from the Lord.

Better is a morsel with pleasure in peace than a house full of many good things and unjust sacrifices with strife.

An intelligent domestic will rule over foolish masters and will divide portions among brothers.

As silver and gold are tried in a furnace, so are choice hearts with the Lord.

A bad person listens to the tongue of transgressors, but a righteous person does not give heed to false lips.

He who laughs at the poor provokes his maker, and he who rejoices at one being destroyed will not go unpunished. But he who has compassion will find mercy.

Children's children are a crown for the aged, and their fathers are the boast of children.

The faithful has the whole world full of money, but the faithless not even a farthing.

Faithful lips will not suit a fool, nor false lips the righteous.

Discipline is a gracious wage to them that use it, and wherever it turns, it will prosper.

He who conceals wrongdoings seeks friendship, but he who hates to conceal them separates friends and family.

A threat shatters the heart of a prudent person, but a fool, though whipped, does not comprehend.

Every bad person stirs up controversies, but the Lord will send out against him a cruel messenger.

Care will befall a man of understanding, but fools will consider evil.

He who requites evil for good—evil shall not be moved from his house.

Righteous rule gives power to words, but sedition and strife precede want.

He who judges the unjust just and the just unjust is unclean and abominable with God.

Why should fools have money? For the heartless will not be able to buy wisdom.

He who makes his own house high is looking for ruin, and the one who is too crooked to learn will fall into evil.

You should have a friend for every season, but let brothers be supportive in distress, for on this account are they born.

A foolish man applauds and rejoices over himself; as well, he who pledges himself ought to answer for his own friend.

A lover of sin rejoices in fights, but the hard-hearted does not meet up with good things.

A man who is fickle of tongue will fall into evil, and the heart of a fool is grief to its possessor.

A father does not rejoice over an uninstructed son, but a prudent son gladdens his mother.

A cheerful heart promotes well-being, but the bones of a depressed man dry up.
The ways of one who unjustly receives bribes in his pocket do not prosper, and the impious perverts the ways of righteousness.

The face of a wise person is intelligent, but the eyes of the fool are on the ends of the earth.

A foolish son is a cause of anger to his father and a grief to her who bore him.

It is not good to punish a righteous man, nor is it pious to plot against righteous rulers.

He who is careful to utter a harsh word is discreet, and a patient man is sensible.

A man who wishes to separate from friends is looking for excuses, but he will be liable to reproach at all times.

A person lacking in sense feels no need for wisdom, for he is much more led by folly.

When the impious comes into a depth of evils, he shows contempt, but disgrace and reproach come upon him.

A word in the heart of a man is deep water, and a river and a fountain of life spring forth.

It is not good to respect the person of the impious, nor is it pious to pervert justice in judgment.

A fool's lips bring him into troubles, and his bold mouth calls upon death.

A fool's mouth is his ruin, and his lips are a snare to his soul.

Fear casts down the timid, and the souls of the effeminate will suffer hunger.

He who does not cure himself by his labor is akin to him who injures himself.

The name of the Lord is of majestic strength, and the righteous, when they run to it, are exalted.

The substance of a rich man is a strong city, and its glory casts a huge shadow.

Before ruin a man's heart is exalted, but before honor it is humble.

He who gives an answer before listening—it is folly and reproach to him.

A sensible attendant calms a man's anger, but who can endure a faint-hearted man?

The heart of the sensible acquires perception, and the ears of the wise seek insight.

A person's gift gives him space and seats him among the powerful.

The righteous accuses himself in his introduction, but when he attacks, the adversary is refuted.

Casting the lot puts an end to disputes and decides between the powerful.

A brother helped by a brother is like a fortified and lofty city and is as strong as a firmly founded palace.

With the fruits of his mouth a man fills his belly, and with the fruits of his lips he will be satisfied.

Death and life are in the power of the tongue, and they who control it will eat its fruits.

He who has found a good wife has found favors and has received cheerfulness from God.

He who rejects a good wife rejects the good, but he who keeps an adulteress is foolish and impious.

A man's folly corrupts his ways; yet in his heart he blames God.

Wealth adds many friends, but the poor is deserted even by the only friend he has.

A false witness will not go unpunished, and he who accuses unjustly will not escape.

Many render service to the persons of kings, but every evil one becomes a reproach to a man.

Every one who hates a poor brother will also be far from friendship.

Insight will draw near to them who know it, and a prudent man will find it.

He who does much evil perfects wickedness, and he who uses provoking words will not be saved.

He who procures prudence loves himself, and he who guards prudence will find good.

A false witness will not go unpunished, and whosoever will kindle evil will perish by it.

It is not fitting for a fool to have delights, nor if a domestic should begin to rule with hubris.

A merciful man is long-suffering, and his boast comes upon transgressors.

The threat of a king is like the roaring of a lion, but as dew on grass, so is his cheerfulness.

A foolish son is a disgrace to his father, and vows from the price of a prostitute are not pure.

Fathers distribute house and substance to their children,
but a woman is joined to a man by God.  

15 Timidity restrains the effeminate, and the soul of the idle will suffer hunger.  

16 He who keeps a commandment preserves his own soul, but he who despises his own ways will perish.  

17 He who has compassion on the poor lends to God, and he will repay him according to his gift.  

18 Discipline your son, for thus he will be hopeful, but do not be roused in your soul to hubris.  

19 A malicious man will be severely punished, and if he causes injury, he will even add his soul.  

20 My son, listen to the discipline of your father, that you may become wise for the future.  

21 There are many thoughts in a man’s heart, but the counsel of the Lord remains forever.  

22 Compassion is a profit for a man, and a poor righteous person is better than a rich liar.  

23 The fear of the Lord becomes life for a man, and he who is without fear will stay in places where knowledge does not keep watch.  

24 He who unjustly hides his hands in his bosom will never ever bring them to his mouth.  

25 When a pestiferous person is being whipped, a fool will become more crafty, but if you reprove a prudent man, he will gain perception.  

26 He who disgraces his father and drives away his mother will be put to shame and will become rebuked.  

27 The son who stops keeping the discipline of his father will contemplate evil sayings.  

28 He who gives surety for a foolish child will insult what is deemed right, and the mouth of the impious will devour judgments.  

29 Lashes are prepared for the intemperate, and flogging for the backs of the foolish.  

20 Wine is an intemperate thing, and strong drink is something insolent, and everyone who mixes with it will not be wise.  

2 The threat of a king does not differ from the rage of a lion, and he who provokes him sins against his own life.  

3 It is good repute for a man to refrain from strile, but every fool is entangled in such things.  

4 Though the lazy is reproached, he is not ashamed; likewise also to the one who borrows grain in harvest.  

5 The counsel in a man’s heart is deep water, but a sensible man will extract it.  

6 Humankind is something great, and a compassionate man something precious, but to find a faithful man is a chore.  

7 He who dwells blameless in righteousness will leave his children happy.  

8 When a righteous king sits on his throne, he does not oppose anything wicked with his eyes.  

9 Who can boast that he keeps his heart pure? Or who can declare confidently that he is pure from sins?  

9a The lamp of one who curses father or mother will be extinguished, and the pupils of his eyes will see darkness.  

9b A portion quickly acquired at first will not be blessed in the end.  

9c Do not say: I will repay my enemy, but wait for the Lord that he may help you.  

10 A large and a small weight, and double measures, are impure in the eyes of the Lord—both of them, and he who makes these will be shackled by his practices.  

A young man in the company of a pious person—straight indeed will be his way.  

12 The ear hears, and the eye sees; both are works of the Lord.  

13 Do not love calumny, lest you be destroyed; open your eyes, and be filled with bread.  

23 An ambiguous weight is an abomination to the Lord, and a false balance is not a good thing before him.  

24 A man’s steps are directed by the Lord, and a mortal—how could he understand his ways?  

25 Quickly to consecrate something of his own is a snare to a man, for after making a vow a change of mind can happen.  

26 A wise king is a winnower of the impious, and he will put a wheel on them.  

27 The light of the Lord is the breath of humans, he who searches the innermost parts of the belly.  

28 Compassion and truth are a guard to a king, and they will encircle his throne with righteousness.  

29 Wisdom is an ornament to young men, and gray hair the glory of the aged.  

30 Bruises and wounds befall evil men,
21 Like a stream of water, so is the heart of a king in God's hand. Wherever he decides to turn it, thither he inclines it.

2 Every man seems righteous to himself; however, the Lord directs hearts.

3 To do right and to be truthful is more pleasing with God than blood of sacrifices.

4 An arrogant person is bold-hearted in hubris, and sin is the lamp of the impious.

5 He who obtains treasures by a lying tongue pursues vanity into the snares of death.

6 Ruin will be entertained by the impious, because they do not want to do what is just.

7 To the crooked God sends crooked ways, for his works are pure and upright.

8 It is better to live in a corner in the open than in plastered quarters and in a shared house with injustice.

9 The soul of the impious will not receive compassion from anybody.

10 When the intemperate is punished, the innocent becomes more wily, but a wise man understands he will gain knowledge.

11 A righteous person understands the heart of the impious and despises the impious because of their evil.

12 He who blocks his ears so as not to hear the weak will himself also call, and there will be nobody who listens.

13 A secret gift averts anger, but he who is sparing with gifts arouses fierce wrath.

14 It is a joy to the righteous to do justice, but according to evildoers a devout person is impure.

15 A man who strays from the path of righteousness will rest in the gathering of giants.

16 A needy man loves joy; he likes wine and oil in abundance.

17 And a lawless person is the refuse of a righteous one.

18 It is better to live in a desert land than with a quarrelsome and talkative and irritable wife.

19 A desirable treasure will rest in the mouth of the wise, but foolish men will swallow it.

20 A way of righteousness and compassion will find life and honor.

21 A wise person attacked strong cities and demolished the strongholds in which the impious trusted.

22 A good name is a better choice than great wealth, and good favor is above silver and gold.

23 He who guards his mouth and tongue keeps his soul out of trouble.

24 The bold and audacious and pretentious is called a pest, and he who contemplates evil is a transgressor of the law.

25 Desires kill the lazy, for his hands choose not to do anything.

26 The impious longs for wicked desires all day long, but the righteous has compassion and pity unsparingly.

27 The sacrifice of the impious is an abomination to the Lord, for they even offer them unlawfully.

28 A false witness will perish, but an obedient man will speak cautiously.

29 An impious man impudently resists with his face, but the upright—he understands his ways.

30 There is no wisdom; there is no courage; there is no counsel against the impious.

31 A horse is prepared for the day of battle, but assistance is from the Lord.

222 A good name is a better choice than great wealth, and good favor is above silver and gold.

2 The rich and the poor have encountered each other, but the Lord has made them both.

3 When the clever sees the wicked severely punished, he himself is being educated, but the fools passed by and were penalized.

4 The offspring of wisdom is the fear of the Lord as well as riches and honor and life.

5 Thorns and snares are in crooked ways, but domestics will lend to their own masters.

6 He who sows what is cheap will reap what is bad and will complete the impact of his deeds.

7a God blesses a cheerful and generous man, but he will bring to an end the vanity of his deeds.

9a He who hands out gifts secures victory and honor;

*a.i.e. with a wife*
Moreover, he takes away the soul of those who have possessions. 

10 Expel from the council an irritating person and strife will exit with him, for when he takes a seat in the council, he disgraces all. 

11 The Lord loves devout hearts, and all the blameless are acceptable to him. 

A king herds with his lips. 

12 Now the eyes of the Lord keep watch over perception, but the transgressor holds words cheap. 

13 A lazy person makes excuses and says: “There is a lion on the roads and murderers in the streets!” 

14 The mouth of the transgressor is a deep hole, and he who is hated by the Lord will fall into it. 

14A There are bad ways before a man, and he prefers not to avoid them, even though he should avoid a crooked and bad way. 

15 Folly clings to the heart of a young boy, but the rod and discipline are far away from him. 

16 He who oppresses the needy makes many things his own, yet gives to the rich to make it less. 

17 Incline your ear to the words of the wise, and hear my word, and apply your heart, that you may know that they are good. 

18 And if you take them to heart, they will also give you pleasure on your lips. 

19 In order that your hope be upon the Lord and that he may reveal to you his way. 

20 Now then, copy them for yourself three times over, for counsel and knowledge on the surface of your heart. 

21 Therefore I teach you a true word and good knowledge to heed in order that you may answer words of truth to them who question you. 

22 Do not treat the needy with violence, for he is poor, nor disgrace the weak at the gates. 

23 For the Lord will judge his case, and you shall rescue your life inviolate. 

24 Be no companion of a fierce man, nor associate with a passionate friend, lest you learn from his ways and take snares to your soul. 

25 Do not give yourself as surety because you feel shame before a person; 

26 for if you have nothing with which to pay, they will take the bed that is under your side. 

27 Do not remove ancient borders which your fathers set up. 

28 A man with vision and skilled in his work should serve before kings and should not serve slothful men. 

23 If you sit down to eat at the table of rulers, observe carefully what has been set for you, and extend your hand, since you know that you will have to prepare such things. 

2 And if you are rather insatiate, do not desire his delicacies, for these pertain to a false life. 

4 If you are poor, do not measure yourself with the rich, but be restrained by your own insight. 

5 If you set your eyes upon him, he will disappear totally, for he has been equipped with wings as of an eagle and he returns to the house of his master. 

6 Do not dine with a malicious man, nor should you desire his food. 

7 For in the same manner as one swallows a hair so he eats and drinks. 

8 Do not bring him in to you, nor eat your morsel with him, for he will vomit it up and will spoil your noble words. 

9 Say nothing in the ears of a fool, lest he despise your judicious words. 

10 Do not relocate ancient borders, nor enter the possession of orphans, for the Lord who redeems them is strong and he will plead their case with you. 

11 Give your heart to discipline, and prepare your ears for words of perception. 

13 Do not refrain from disciplining a child, for if you beat him with a rod, he will not die; for indeed you shall beat him with a rod and will rescue his soul from death. 

14 My son, if your heart is wise, you will gladden my heart as well. 

16 And your lips will hold conversation with my lips, if they are upright. 

17 Let your heart not envy sinners, but be in the fear of the Lord throughout the day. 

18 For if you keep these things you will have progeny, and your hope will not be removed. 

19 Listen my son, and become wise, and direct the insight of your heart. 

20 Be not a winebibber, nor prolong in shared meals or at the purchasing of meat. 

21 For every drunkard and glutton will become poor,
and every sluggard will clothe himself with tatters and rags.

22 Listen, my son, to your father who begot you,
and do not despise her when your mother gets old.
24 A righteous father raises well,
and his soul rejoices in his wise son.
25 Let father and mother be glad over you,
and let her who bore you rejoice.
26 My son, give me your heart,
and let your eyes observe my ways.
27 For a pierced cask is a strange house,
and a strange well is narrow.
28 For it will quickly perish,
and every transgressor will be destroyed.
29 Who has woe? Who has trouble? Who has strife?
Who has vexations and squabbles?
Who has wounds without reason?
Who has blood-shot eyes?
Are they not those who linger long over wine,
who frequent places where drinking takes place?
30 Do not get drunk from wine;
rather converse with righteous people,
and converse in public places;
for if you give your eyes to saucers and goblets,
you will afterwards walk around more naked than a pestle.
32 But finally he stretches himself out like one struck by a snake,
and venom is diffused in him as by a horned serpent.
33 When your eyes see a strange woman,
then your mouth will speak perversely.
34 And you will lie as in the heart of the sea
and like a navigator in a large wave.
35 Then you will say: “They struck me, but I felt no pain,
and they insulted me, but I did not realize it.
When will it be morning, that I may go
and seek with whom I will go together?”

My son, do not envy wicked men,
nor desire to be with them,
for their hearts contemplate lies
and their lips utter trouble.
3 With wisdom a house is built,
and with understanding it is established.
4 With perception the storerooms are filled
from all precious and beautiful riches.
5 The wise is better than the strong,
and a man who has prudence than he
who has a large field.
6 With strategic planning war is conducted,
and help with a counseled heart.
7 Wisdom and insight are to be found in the gates of the wise,
and the wise do not turn away from the mouth of the Lord.
8 But they caucus in the assemblies;
death meets the un instructed,
and a fool dies by sin,
and a pestilent man will be polluted by impurity
in an evil day and a day of affliction
until he decreases.
11 Rescue them who are led to death,
and buy back those who are to be slaughtered; do not delay!
12 If you say: “I do not know this person,”
be aware that the Lord is familiar with the heart of everyone,
and he who formed breath for all, he knows everything,
he who will render to each according to his deeds.
13 My son, eat honey, for the honeycomb is good,
that your palate may be sweetened.
14 Thus you shall perceive wisdom with your soul,
for if you find it, your end will be good
and hope will not forsake you.
15 Do not lead the impious to the pastures of the righteous;
also do not be misled by a full stomach.
16 For the righteous may fall seven times, but he will rise again,
but the impious will be powerless in evil.
17 If your enemy falls, do not rejoice over him,
nor be elated by his stumbling;
for the Lord will observe it, and it will not please him,
and he will turn away his anger from him.
19 Do not rejoice over evildoers,
nor envy sinners.
20 For progeny of the wicked will not continue,
and the lamp of the impious will be extinguished.
21 My son, fear God and the king,
and disobey neither of them,
for they will unexpectedly punish the impious
and who shall know their punishments?
22 A son who keeps the word will be far removed from destruction,
for he received it willingly.
22b Let no falsehood be spoken to the king from the tongue,
and no falsehood will proceed from his tongue.
The tongue of the king is a dagger and not of flesh, and whoever is handed over will be destroyed; for if his anger is sharpened it kills people with thongs, and it devours the bones of people and consumes them like a flame so that they are not food for young eagles!

My son, fear my words, and repent when you receive them; this is what the man says to those who believe in God:

Now I stop, for I am the most foolish of all people and I have not the prudence of people.

God has taught me wisdom, and I have gained knowledge of holy things.

Who has ascended to the sky and come down? Who has gathered the wind in a fold? Who has wrapped the water in a garment? Who has taken control of all the ends of the earth? What is his name? Or the name of his children that you may know them?

All divine words are tried by fire, and he himself shields those who revere him.

Do not add to his words, lest he rebuke you and you become a liar.

Two things I ask of you; do not remove my favor before I die.

Put far from me a vain word and lies, and give me neither riches nor poverty, but order what is necessary and sufficient for me, lest I be filled and become a liar and say: "Who sees me?" Or lest I become poor and steal and swear by the name of God.

Do not deliver a domestic in the hands of a master, lest he curse you and you vanish.

Wicked progeny curses its father and does not bless its mother.

Wicked progeny judges itself righteous but did not wash off its anus.

Wicked progeny has lofty eyes, and it raises its eyebrows.

Wicked progeny has daggers for teeth and knives for molars in order to destroy and to consume the humble from the earth and their needy from among mankind.

Now these things I also say to you who are wise, that you know them:

“It is not good to be in awe of a person in judgment.”

He who says of the impious “He is righteous” will be cursed by peoples and be hateful to nations.

But those who rebuke will appear better, and a good blessing will come upon them.

And they will kiss lips that answer good words.

Prepare your work for your departure, and be fully prepared for the field; also follow behind me, and you will rebuild your house.

Do not be a false witness against your fellow citizen, nor overstate with your lips.

Do not say: “I will use him in the same way as he has used me, and I will punish him for the injustice he did to me.”

A foolish man is like a tilled field, and a person lacking sense is like a vineyard.

If you leave it alone, it will become barren and will be totally overrun by weeds and neglected, and its stone fences will be broken down.

Thereafter I repented; I looked around in order to glean discipline.

I doze a little; then I slumber a little, and I fold my arms over my breast a little.

But if this is what you do, poverty will come over you, when it advances, and want like a good courier.

The leech has three lovingly beloved daughters, but these three did not satisfy her, and the fourth was not pleased to say, "It is enough.”

Hades and love of a woman and Tartarus and earth not filled with water, water and fire also will never say, "It suffices.”

An eye that derides a father and scorns the old age of a mother—may ravens from the ravines peck it out, and may the young eagles devour it.

Now there are three things impossible for me to understand, and with the fourth I am not familiar: The tracks of a flying eagle and the ways of a snake on a rock.
and the paths of a ship passing through the sea
and the ways of a man in his youth.

20 Such is the way of an adulterous woman
who, when she has performed the act,
will wash herself and say that she has
done nothing improper.

21 Through three things the earth is shaken,
and the fourth it is not able to bear:
If a domestic becomes king,
and if a fool is filled with food,
also a female domestic if she throws out her mistress,
and a hateful woman if she finds a good husband.

24 There are also four things on earth that are very small;
yet they are wiser than the wise:
The ants, which, though they are not strong,
do prepare their food in summer;
the hedgehogs are also not a strong species,
who made their homes in the rocks;
the grasshopper is without a king;
yet they march orderly at the command of one;
and the lizard, though dependent on its hands and being easily caught,
it lives in the king's fortresses.

29 There are indeed three things which move easily,
and the fourth which walks well:
a lion's whelp, strongest of the animals,
which does not back-off nor fears any animal,
also a cock strutting courageously among the hens,
and the he-goat leading the herd,
and a king making a speech in a nation.

32 If you lose yourself in merriment
and stretch out your hand in a fight,
you will be disgraced.
Press out milk, and there will be butter,
and if you squeeze nostrils, blood will come out,
and if you extort words, quarrels and fights will ensue.

31 My words have been spoken by God, the oracular response of a king, whom his mother instructed.

2 What, my child, will you keep? What?
Divine sayings.
My firstborn, I speak to you, my son.
What, child of my womb?
What, child of my vows?

3 Do not give your wealth to women
and your mind and life to remorse.

4 Do everything with counsel;
drink wine with counsel.

Those in power are wrathful,
but let them not drink wine,
lest they drink and forget wisdom
and will not be able to judge the powerless rightly.

6 Give strong drink to those who are in pain
and wine to drink to those in sorrow,
that they may forget their poverty
and not remember their labor any more.

8 Open your mouth with a divine word,
and judge all fairly.
Open your mouth, and judge justly,
and plead the cause of the poor and weak.

25 These are the miscellaneous systems of education of Salomon, which the friends of Hezekias, king of Judea, copied.

2 Divine glory conceals a matter,
but the glory of a king honors action.

3 Heaven is high, and earth is deep,
and a king's heart is unfathomable.

4 Strike the unrefined silver,
and everything pure will be purified.

5 Cut off the impious from the presence of the king,
and his throne will be established in righteousness.

6 Do not boast in front of the king;
and do not linger in the places of rulers,
for it is better that it be said to you: "Come to me"
than to humiliate you in the presence of a ruler.

8 Do not get involved in a fight quickly
in order that you may not regret it in the end.
When your friend reproaches you,
withdraw; do not show contempt,
lest your friend reproach you
and your quarrel and enmity will not end
but will be tantamount to death.

10a Favor and friendship bring freedom;
keep them for yourself, that you may not be subject to reproach,
but guard your ways with fair dealing.

11 As an apple of gold in a necklace of Sardian stone,
so it is to speak a word.

12 A costly Sardian stone is fastened to a golden earring—
a wise word to an obedient ear!

13 As snowfall during harvest is beneficial against the heat,
so is a faithful messenger to those who sent him,
for he benefits the souls of those who make use of him.

14 As winds and clouds and rains are exceedingly apparent,
so are they who boast over a false gift.
15 With patience a king has a safe journey, and a soft tongue breaks bones.
16 If you find honey eat just enough, lest you be sated and vomit.
17 Lead your foot sparingly to your own friend, lest he get too much of you and hate you.
18 Pointed is a nail and a dagger and an arrow; so also is a man who bears false witness against his friend.
19 The ways of an evil person and the foot of a transgressor will be destroyed in an evil day.
20 As vinegar is harmful to a wound, so a calamity that befalls the body pains the heart.
20a As a moth is to a garment and a worm is to wood, so a man's pain hurts the heart.
21 If your enemy is hungry, nourish him; if he is thirsty, give him to drink.
22 For by doing this you will heap coals of fire on his head, and the Lord will reward you with good things.
23 The north wind raises clouds, and an impudent face provokes the tongue.
24 It is better to live in the corner of a room than with an abusive wife in a shared house.
25 As cold water is soothing to a thirsty soul, so is good news from a far away land.
26 Just as, if one should block a fountain and destroy an outlet of water, so it is unseemly that a righteous person fall before the impious.
27 It is not good to eat much honey, but it is necessary to honor notable words.
28 As a city is with its walls cast down and unfortified, so is a man who does everything without counsel.

26 Like dew in harvest and like rain in summer, so honor is impossible to the fool.
2 As birds fly—and sparrows, so a vain curse will not come upon anyone.
3 Like a whip for a horse and a goad for a donkey, so is the rod for a lawless nation.
4 Do not answer a fool in accordance with his folly, lest you become like him.
5 But answer a fool according to his folly, lest he appear to be wise to himself.
6 He who sends a message through a foolish messenger, from his own feet he will imbibe reproach.
7 As it is to take away traveling from legs, so is a proverb from the mouth of fools.
8 He who ties down a stone in a sling is like him who gives glory to a fool.
9 Thorns grow in the hand of the drunkard, and slavery in the hand of fools.
10 All flesh of fools is much exposed to winter cold, for their trance is being shattered.
11 Like a dog, when he returns to his vomit, also becomes the more hated, so is a fool, when by his own wickedness, he returns to his own sin.
11a There is a sense of shame that leads to sin, and there is a sense of shame that is glory and grace.
12 I have seen a man who thought himself to be wise, but there is more hope for a fool than for him.
13 A lazy person being sent on a journey says: “There is a lion on the road.”
14 As a door turns on its socket, so is a lazy person on his couch.
15 When a lazy person hides his hand in his bosom, he will not be able to bring it to his mouth.
16 A lazy person to himself seems wiser than he who, with satisfaction, returns a message.
17 Like one grabbing a dog’s tail, so is he who champions a cause not his own.
18 As those who are being treated propound tales to people and he who encounters the tale will be the first to be tripped up, so are all who trick their own friends, and when they are discovered, they say: “I did it in jest.”
19 With much wood a fire is fueled, but where there is no agitator strife ceases.
20 A hearth is for coals, and wood for fire, and an abusive man is for stirring up strife.
21 The words of knives are soft, but they strike into the deepest of one’s inwards.
22 Silver given with deceit must be considered like a potsherd; smooth lips conceal a heart that causes sorrow.
23 A weeping enemy consents to everything with his lips, but in his heart he devises deceit.
24 If an enemy begs you with a loud voice, do not be convinced, for there are seven iniquities in his voice.
25 He who conceals enmity contrives deceit, but he exposes his own sins, being well-known in the councils.
27 He who digs a hole for his neighbor will fall into it, and he who rolls a stone rolls it on himself.
28 A false tongue hates truth, and an unguarded mouth works instability.

27 Do not boast about tomorrow, for you do not know what the next day will bear.
2 Let someone near to you praise you and not your mouth, a stranger, and not your lips.
3 A stone is heavy and sand is weighty, but the rage of a fool is heavier than both.
4 Wrath is merciless and anger is passionate, but jealousy can bear no one.
5 Better is open rebuke than hidden love.
6 More trustworthy are the wounds of a friend than the spontaneous kisses of an enemy.
7 A soul in plenitude scorns honeycombs, but to the needy soul even bitter things appear sweet.
8 Like when a bird flies down from its nest, so a person becomes a slave when he is driven from his own place.
9 With ointments and wines and perfumes the heart is delighted, but through misfortunes the soul is torn to pieces.
10 Do not forsake your friend nor the friend of your father, and do not go to the house of your brother when you have bad luck.
A friend nearby is better than a brother who lives far away.
11 My son, be wise that my heart may be gladdened, and remove from you reproachable words.
12 When evils approached, a clever person hid, but fools proceed and will pay the penalty.
13 Remove his garment, for he passed by—an insolent person who destroys what belongs to others.
14 Whoever blesses a friend early in the morning with a loud voice will seem not to be different from one who is cursing.
15 Drops on a rainy day drive a person from his house, likewise also an abusive wife, from his very own house.
16 The north wind is a harsh wind, even though it is called by an auspicious name.
17 Iron sharpens iron, and one man spurs on the person of his fellow.
18 He who plants a fig tree will eat its fruit, and he who guards his own master will be honored.
19 As faces are not similar to other faces, so neither the hearts of people.
20 Hades and destruction are never satisfied; likewise insatiable are the eyes of people.
20a An abomination to the Lord is a person who fixates his eye, also the uneducated, unable to control their tongue.
21 Burning is a test for silver and gold, but a man is tested by the mouth of them who praise him.
21a The heart of a lawless person seeks out evil, but an upright heart seeks out knowledge.
22 If you beat a fool when he is disgraced in the council, you will never remove his folly.
23 You shall know well the souls of your flock, and you shall fasten your heart to your herds, for a man’s power and strength do not last forever; neither can he transmit it from one generation to another.
24 Take care of the greens on the plain, and you will cut grass; also gather the fodder from the hills, that you may have sheep for clothing.
25 My son, you have sayings from me powerful for your life and for the life of your attendants.

28 The impious flees when no one is pursuing, but the righteous is confident like a lion.
2 By the sin of the impious disputes arise, but a clever man will quell them.
3 A bold man blackmails the poor with impious acts.
Like a violent and useless rain,
4 so those who forsake the law praise impiety, but those who love the law build a wall around themselves.
5 Evil men will not consider judgment, but those who seek the Lord will understand in everything.
6 Better is a poor person who walks in truth than a rich liar.
7 An intelligent son keeps the law, but he who feeds debauchery disgraces his father.
8 He who increases his wealth with interest and excess gathers it for him who has empathy for the poor.
9 He who turns away his ear not to listen to the law—he too has made his prayer abominable.
10 He who misleads the upright into an evil way will himself fall into destruction. And the lawless will pass through good things but will not enter into them.

11 A rich man is wise in his own eyes, but an intelligent poor person will see through him.

12 For helping the righteous there is great honor, but in the places of the impious people are trapped.

13 He who conceals his own impiety will not prosper, but he who expounds reproofs will be loved.

14 Happy is the man who reveres everything with discretion, but he who is hard of heart will fall into evil.

15 A hungry lion and a thirsty wolf is he who rules a needy nation while he himself is poor.

16 A king deficient in revenues is a great swindler, but he who hates injustice will live for a long time.

17 He who acts as surety for a man charged with murder will be a fugitive but not in safety.

17a Instruct a son, and he will love you, and he will give your soul an ornament. You shall not obey a lawless nation.

18 He who walks righteously has been helped, but he who walks in crooked ways will get entangled.

19 He who tills his own land will have plenty of bread, but he who pursues idleness will have plenty of need.

20 A trustworthy man will be much praised, but the evil will not go unpunished.

21 He who does not feel shame before the person of the righteous is not good; such a person will hand over a man for a piece of bread.

22 An envious man is in a hurry to get rich and he does not know that one who is merciful will prevail over him.

23 He who rebukes the ways of man will have greater favor than he who has a flattering tongue.

24 He who rejects father and mother and thinks that he does not sin, he is indeed the partner of an impious man.

25 A greedy man judges rashly, but he who trusts in the Lord will be attentive.

26 He who trusts in a bold heart, such a one is a fool, but he who walks in wisdom will be saved.

27 He who gives to the poor will not have want, but he who turns a blind eye will be in dire straits.

28 In the places of the impious the righteous groan, but by the destruction of them the righteous will be multiplied.

29 A man who reproves is better than a stubborn man, for, when he is suddenly set on fire, there is no healing.

2 When the righteous are praised, the people will rejoice, but when the impious rule, men groan.

3 When a man loves wisdom, his father is glad, but he who cherishes prostitutes will squander wealth.

4 A righteous king raises up a land, but a lawless man undermines it.

5 He who prepares a net before the face of his own friend spreads it for his own feet.

6 For a man who sins there is a great snare, but a righteous person will have joy and mirth.

7 The righteous knows how to judge for the needy, but the impious will not understand knowledge, and the poor person does not have a discriminating mind.

8 Pestilent men set a city aflame, but the wise turned away wrath.

9 A wise man judges nations, but when a worthless man is angry he ridicules and has no fear.

10 Men who are partakers in bloodshed will hate the devout, but the upright will seek out his soul.

11 A fool declares his whole anger, but the wise reserves it in part.

12 When a king listens to an unjust word, all under him are lawless.

13 When creditor and debtor meet each other, the Lord makes an inspection of both.

14 If a king judges the poor with truthfulness, his throne will be established as a testimony.

15 Blows and reproofs bring wisdom, but a boy going astray disgraces his parents.

16 When the impious multiply, sins become many, but when these stumble, the righteous become cautious.

17 Instruct your son, and he will give you rest, and he will give your soul an ornament.

18 A lawless nation has no interpreter, but he who keeps the law is most happy.
19 A stubborn domestic will not be instructed by words, for even if he understands, he will nonetheless not obey.
20 If you see a man hasty in speech, be sure there is more hope for a fool than for him.
21 He who lives luxuriously from his childhood will be a domestic, but in the end he will be grieved over himself.
22 A passionate man digs up strife, and a quick-tempered man digs out sins.
23 Pride humbles a man, but the Lord supports the humble-minded with glory.
24 He who shares with a thief hates his own soul, and if, having heard an oath proposed, they do not disclose it, since they were afraid and felt shame before people, they were tripped up. But the one who trusts in the Lord will be gladened.
25 Impiety gives a man a stumble, but he who trusts in his master will be saved.
26 Many show deference to the persons of leaders, but from the Lord a man obtains that which is right.
27 An unjust man is an abomination to the righteous, and the direct way is an abomination to the lawless.

[30.1–14 precedes 24.23 and 30.15–31.9 follows 24.34]

31 Who can find a courageous wife? Yes, such a one is more precious than valuable jewels.
10 The heart of her husband is confident about her; such a one will have no need of good spoils, for she toils for the benefit of her husband all her life.
12 After spinning wool and flax, she made it useful with her hands.
13 She became like a ship that sails from afar, and it is she who gathers a livelihood.
15 And she got up in the night and supplied food for her household and work for her attendants.
16 After considering a field, she bought it, and with the fruits of her hands she planted the purchase.
17 After strongly girding her loins, she strengthened her arms for work.
18 She experienced that it was good to work, and her lamp is not extinguished the whole night.
19 She extends her forearms to what is profitable, and she strengthens her hands at the spindle.
20 And she opens her hands to the needy and reaches out her wrist to the poor.
21 Her husband has no concern for his household, when he spends time somewhere, for all that are hers are being clothed.
22 She duplicated cloaks for her husband, and for herself clothes of fine linen and purple.
23 And her husband is admired in the gates, when he sits in the council with elderly inhabitants of the land.
24 She made linen garments and sold them, and girdles for the Chananites.
25 She opened her mouth cautiously and legitimately and reined in her tongue.
26 She is clothed in strength and dignity, and she was happy in her last days.
27 The way she ran her household was careful, and she did not eat the bread of idleness.
28 And she opens her mouth wisely and lawfully, and her compassion built up her children, and they became rich, and her husband praised her:
29 “Many daughters have obtained wealth; many did mighty things, but you, you have surpassed and transcended all.”
30 Allurements are false, and the beauty of a woman is vain, but an intelligent woman is spoken well of; yes, let her praise the fear of the Lord.
31 Give her of the fruits of her hands, and let her husband be praised in the gates!
Edition of the Greek Text

The NETS translation is based on the edition of Alfred Rahlfs (Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes, 2 vols. [Stuttgart: Württembergische Bibelanstalt, 1935]), since at present no fully critical text is available, though one is in progress.

In one case I have deviated from Rahlfs’ edition. In 1.17 Rahlfs has παραβολάς (“comparisons,” “analogies,” or “parables”), a reading supported by all Greek manuscripts (La = errores = α, cf. Vulg.). This is contrary, however, to the translation technique of the Greek translator. The Hebrew word being translated in 1.17 is נְבֹל ("madness"). This is rendered by περιφορα in 2.12 and 7.25 and also by περιφερεία, a cognate noun, in 9.3. Similarly, נְבֹל ("madness") is rendered by περιφερεία in 10.13 and נְבֹל ("mad") by περιφορα in 2.2. Conversely, the Greek translator uses παραβολή for the only occurrence of בְּמִשׁ ("comparison,” “proverb") in 12.9. Therefore, the original text at 1.17 was probably περιφορά for which παραβολάς represents an error of hearing and sight occurring so early that it dominated the textual tradition that has come down to us. Earlier proposals are περιφορά (Grabe) and παραφορά (R. Gordis, “Ecclesiastes 1.17—Its Text and Interpretation,” JBL 56 (1937) 323–330 = 248mg).

Title of the Book

The title for this book in NETS requires some explanation. In the English versions it is called “Ecclesiastes,” a title adopted from the Latin Vulgate and derived originally from the Greek Ἐκκλησίαστ. The title in Hebrew reads “The Words of Qoheleth, the son of David, king in Jerusalem,” or just “Qoheleth” (Eccl 1.1). “Qoheleth” occurs only seven times in the book and nowhere else in the canonical Hebrew writings. It may be construed as a feminine singular active participle of the verb ἑκκλησίασται, which has the basic meaning of “assembling.” Analogous forms are found in the list of the “Servants of Solomon” in Ezra and Nehemiah to designate public officials. For example, “Hassophereth” in Ezra 2.55 and Nehemiah 7.57 may mean “Official Scribe,” and “Pokereth-Hazzebaim” in Ezra 2.55 and Nehemiah 7.59 may mean “Gazelle-Warden.” If this analysis is correct, Qoheleth could perhaps designate the “Officer of the Qahal” or “Master of Ceremonies of the Assembly,” a role similar to the Speaker of the House of Representatives. The Greek translator related this term to the noun ἐκκλησία, “assembly” and translated rather than transliterated the word by an agent noun in Greek which means “one who participates in a popular assembly.” Jerome interpreted this in Latin by the use of the term concionator, or “speaker before an assembly,” a meaning unattested in Greek prior to the Greek translation. It was from this meaning that the English concept of “Preacher” was derived. The English equivalent used here is Ecclesiast. Since the term is known in English, it is spelled here accordingly, though its intended meaning is “member of an assembly.”

Translation Profile of the Greek

The Greek translation of Ecclesiast is characterised by extreme formal equivalence, so much so that scholars have suggested that it is the work of Aquila himself, a revisor of the Septuagint who flourished c. 120 CE.1 While the identity of the translator is still uncertain and undetermined according to the most recent research, the character of the translation reveals that in fact some patterns are identical to those considered classical Aquila, while others are clearly not Aquila.

The approach of the translator to his task is one where faithfulness is defined and measured by the degree of quantitative alignment between Greek translation and Hebrew original. As a result, the text is dif-

---

1 This is not an appropriate forum to debate whether or not Ecclesiast represents the work of Aquila either as an early edition or an edition in final form, and in any case the most recent research suggests the verdict is non liquet. See John Jarick, “Aquila’s Koheleth,” Textus 15 (1990) 131–139 and bibliography in his footnotes for earlier contributions to the debate.
ficult to read in places and almost incomprehensible at times from the point of view of the native speaker of Hellenistic Greek who had no knowledge of or recourse to the source text. The attempt of the translator to align his translation with the source language and text affects both lexical and syntactic choices in Greek. Choosing the same lexeme in Greek for every occurrence of a particular lexeme in the Hebrew regardless of the contextual meaning results in a high degree of stereotyping. Few calques or isolate renderings, however, are to be found. Like Aquila, then, consistency and uniformity in Hebrew-Greek equivalents is extremely rigid. Unlike Aquila, however, we do not see a set of Hebrew-Greek equivalents that is so highly refined and specialized that distinct equivalents are employed for each Hebrew lexeme, nor does the translator attempt to represent the root system of Hebrew by forming a set of equivalents from a single Greek stem to be used for nouns and verbs derived from a single root. Even more than in lexical equivalents, it is in the morpho-syntactic structures that the attempt to align the Greek and the Hebrew is most apparent and also where the results are so awkward or even absurd. One obvious and outstanding example is the rendering of הָלַךְ by θύμων (1.14; 2.12, 17, 18; 3.10, 11bis, 17bis; 4.1, 2, 3, 4bis, 15; 5.3, 6; 7.14, 15, 18, 26, 29; 8.8, 9, 15, 17bis; 9.1bis, 15; 10.19, 20; 11.5, 7, 12.9, 14). That θύμων is found with the dative in 9.11 is normal (θυμών παντι οὐσίας); that it is found, however, with the genitive (9.15) or accusative (rel.) to mark the direct object is contrary to Greek grammar. This characteristic may be further illustrated. In 2.1 תֹּלְכַּיִּים מַעַבְרֵי is rendered by καὶ ὅς ἐν οὐρανῷ. The verb תֹּלְכַּיִּים followed by θύμων is here idiomatic, conveying the sense “to enjoy” (so NRSV). The Greek translator rigidly renders תֹּלְכַּיִּים by εἰδών and θύμων by ἔν. Contextually, “to see in good” makes no sense in Greek. Again, a construction article + ποίς + noun normally contrasts the whole with the part. Yet in 3.17 תֹּלְכַּיִּים מַעַבְרֵי is rendered ὅτι καιρὸς τῷ παντὶ πράγματι (cf. 3.1; 4.8, 16). The article τῷ is employed to represent the το which creates difficulties for the Greek reader and skews the meaning of the Hebrew while attempting to represent it formally in all respects. Other cases are perhaps readable, but awkwardly so. Note, for example, that כיִּים מַעַבְרֵי in 12.1 is rendered by ἐὰς ὅς ἔν οὐσίαν ἠμέρα τῆς κοινώς. With the negative μὴ, the result is awkward but not necessarily impossible Greek. Elsewhere the rigid approach of the translator is carried off more cleverly. Hebrew תֹּלְכַּיִּים (1.17; 2.1, 7, 8, 14, 15bis, 19, 21, 23, 24, 26; 3.11; 4.4, 8tris, 11, 14, 16bis, 16; 5.9, 16, 18; 6.5, 9; 7.14, 21, 22bis; 8.10, 12, 14, 16; 9.1bis, 6bis, 12, 13; 10.20, 12.5) or בֶּן is (1.11; 3.13; 5.15; 6.3, 7; 7.6, 18; 8.17; 9.3, 11tris; 10.3; 11.2) is always rendered by καίγετε except in a double translation in 7.22b where the equivalent is simply καί. Nonetheless, the equivalence בֶּן = καίγετε, while illustrating the spirit of the Greek translator, is unlikely to have originated with him. Here the translator extends and perpetuates a tradition. Clearly, then, the Greek translator of Ecclesiast belongs to the so-called καίγετε tradition of translators.

The NETS Translation

An attempt has been made to capture and represent in the NETS translation something of the approach, characteristics, and spirit of the Greek translation. Naturally, English that is ungrammatical is avoided. Formal equivalence, however, is frequently given higher priority than idiomatic English.

In some cases, formal equivalence in the Greek vis-à-vis the Hebrew is possible or has been reproduced where the English would be ungrammatical. The representation of הָלַךְ by θύμων, for example, must be ignored in NETS. Another example is the frequent use of the independent pronoun תֹּלְךַּיִּים in the Hebrew where the verb is already marked for first person, carefully reproduced by εἰδών in the Greek translation (1.12, 6bis; 2.1, 11, 12, 13, 14, 15tris, 18bis, 20, 24; 3.17, 18; 4.1, 2, 4, 7, 8; 5.17; 7.25, 26; 8.12, 15; 9.16). This has only been represented in NETS in 1.12. In cases like 2.1, discussed earlier, no attempt is made to represent rigidly the preposition in Greek with its formal equivalent in the English language, even though that is what the Greek translator has done in order to represent the Hebrew exactly.

The attempt to follow a model of translation similar to that of the Greek translator has occasionally created clashes with the NRSV. For example, in 5.9 NRSV has a dynamic and idiomatic rendering of the Hebrew: "But all things considered, this is an advantage for a land: a king for a plowed field." The Greek renders the same Hebrew in extreme literalism. The differences between NETS and NRSV are due partly to the fact that the Greek translation interprets the Hebrew differently but are also due partly to the fact that the literalism is reproduced in NETS.

Aligning NETS with NRSV has been difficult not only where NRSV is more dynamic than the Greek in rendering the same text. On occasion the gender inclusive language policy of NRSV must be abandoned.

---

2 2.12 and 9.11 are included against Ra; see J. Ziegler, "Die Wiedergabe der nota accusativa 'et, 'aet- mit su/n," ZAW 100 Sup (1988) 222–233. This, of course, does not affect the NETS translation.

in order to represent the Greek faithfully. For example, according to the approach of the Greek translator, all 49 instances of ἀνήρ are rendered by ἀνήρ and all 10 instances of ἄνδρας are rendered by ἀνήρ. This translation technique enables the Greek reader to track the differences between ἀνήρ and ἄνδρας in the parent text. In NETS, while gender inclusive renderings may be maintained for ἀνήρ, ἄνδρας must be rendered by “man” in English, even when ἄνδρας functions as an indefinite pronoun, in order to represent properly the work of the Greek translator. There are also instances where gender inclusive language has been achieved by converting generic masculine singular pronouns and verbs to common gender plural pronouns and verbs or by altering active constructions to passive. Sometimes this practice so alters the formal equivalence between NRSV and the Hebrew that the formal equivalence between the Greek and the Hebrew cannot be fairly represented this way. Ecclesiast 4.14 and 8.12 may illustrate the attempt in NETS to represent the exact way in which the Greek reproduces the Hebrew text.

EDITORIAL POLICY
While the Greek translator does not always read the beginning and ending of sentences or connections between clauses in the Hebrew in the same way as NRSV, in essence the same versification is used. Differences can be indicated by different grammar and punctuation.

BIBLIOGRAPHICAL NOTE
NETS is for the most part a fresh translation of the Greek adapted to NRSV. Occasionally, the translation of Brenton was consulted and found to be useful.

PETER J. GENTRY

1 The words of the Ecclesiast², son of Dauid, king of Israel in Ierousalem.

2 Vanity of vanities, said the Ecclesiast,
Vanity of vanities! All things are vanity.

3 What surplus exists for people
in all their toil at which they toil under
the sun?

4 A generation goes, and a generation comes,
and the earth stands forever.

5 The sun rises, and the sun goes down
and draws along to its place.

6 When it rises there, it goes to the south
and circles to the north.
It circles, going in circles—so² proceeds the
spirit²,
and on its circuits the spirit² returns.

7 All the wadis go to the sea,
and the sea will not be full;
to the place where the wadis go,
there they turn back to go.

8 All words are ²worn out²;
a man will not be able to speak;
the eye will not be satisfied with seeing,
and the ear will not be filled with hearing.

9 What is that which has happened? It is that
which will happen!
And what is that which has been done? It
is that which will be done.
And there is nothing novel under the sun.

10 As for the person who will speak and say,
"See, this is new!"—
it has already happened in the ages

11 There is no remembrance of earlier people,
indeed, of those born later—
there will not be a remembrance of them
with those who will be born at the last.

12 I, the Ecclesiast, was king over Israel in Ie-
rousalem. ²²And I applied my heart to seek out
and to examine by wisdom concerning all things
that happen under heaven, for an unhappy preoc-
pupation²³ God has given to human beings with
which to be preoccupied. ²²I saw all the deeds that
have been done under the sun, and see, all are van-
ity and preference of spirit.

15 Something crooked will not be able to be
set in order,
and what is lacking will not be able to be
counted.

16 I spoke in my heart by saying, "As for me,
see, I have become great and have added wisdom
to all who were before me in Ierousalem, and my
heart saw many things regarding wisdom and
knowledge." ²²²²And I applied my heart to know
wisdom and knowledge; derangements and under-
standing I understood, that, indeed, this is prefer-
ence of spirit.

18 For in a great quantity of wisdom is a great
quantity of knowledge,
and those who increase knowledge will
increase suffering.

2 I said in my heart, "Come now; let me test you
with enjoyment; see in good!" And see, in-

²²²²I.e. a member of an Assembly ²Lacking in Gk ²²Or wind ²²Possibly overworked ²²Or distraction
deed, this was vanity. Of laughter I said, “Madness, and of enjoyment, “Why are you doing this?” I looked about in my heart whether to draw my flesh into wine—and my heart guided in wisdom—and whether to lay hold on folly until I might see what kind of thing is good for human beings to do under the sun, the number of the days of their life.

I made my work great; I built houses for myself; I planted vineyards for myself. I made myself gardens and parks, and I planted in them every fruit tree. I made myself pools of water to water from them a grove sprouting trees. I acquired male and female slaves, and I had homebreds; indeed, I had great possessions of herds and flocks, more than all who had been before me in Jerusalem. I gathered for myself, indeed, silver and gold and valued possessions of kings and of the territories; I got male singers and female singers and the delights of humans than any other who were before me in Jerusalem. Indeed, this is vanity and preference of spirit.

And I became great and increased more than all who were before me in Jerusalem; indeed, my wisdom stood firm for me. Anything for which all who were before me in Jerusalem; indeed, my heart rejoiced in all my toil and this was vanity.

And I looked at all my works that my hands had done and at the toil at which I toiled under the sun. For there is no good in the toil of man under the sun, the number of the days of his life. What surplus has the maker in what he toils? For every matter under heaven: a right time for war, and a right time for peace. A right time to love, and a right time to hate; a right time to give birth, and a right time to die; a right time to keep silence, and a right time to speak; a right time to embrace, and a right time to be far from embracing; a right time to keep stones, and a right time to gather stones; a right time to seek, and a right time to lose; a right time to drink, and a right time to get drunk; a right time to mourn, and a right time to laugh; a right time to oppress, and a right time to deliver; a right time to search, and a right time to give up; a right time to keep silence, and a right time to cry out; a right time to plant, and a right time to pluck up what is planted; a right time to build, and a right time to pull down; a right time to show favor and a right time to show hatred; a right time to war, and a right time for peace.

And I became great and increased more than all who were before me in Jerusalem; indeed, my wisdom stood firm for me. Anything for which all who were before me in Jerusalem; indeed, my heart rejoiced in all my toil and this was vanity.

And I looked at all my works that my hands had done and at the toil at which I toiled under the sun. For there is no good in the toil of man under the sun, the number of the days of his life. What surplus has the maker in what he toils? For every matter under heaven: a right time for war, and a right time for peace. A right time to love, and a right time to hate; a right time to give birth, and a right time to die; a right time to keep silence, and a right time to speak; a right time to embrace, and a right time to be far from embracing; a right time to keep stones, and a right time to gather stones; a right time to seek, and a right time to lose; a right time to drink, and a right time to get drunk; a right time to mourn, and a right time to laugh; a right time to oppress, and a right time to deliver; a right time to search, and a right time to give up; a right time to keep silence, and a right time to cry out; a right time to plant, and a right time to pluck up what is planted; a right time to build, and a right time to pull down; a right time to show favor and a right time to show hatred; a right time to war, and a right time for peace.

And I became great and increased more than all who were before me in Jerusalem; indeed, my wisdom stood firm for me. Anything for which all who were before me in Jerusalem; indeed, my heart rejoiced in all my toil and this was vanity.

And I looked at all my works that my hands had done and at the toil at which I toiled under the sun. For there is no good in the toil of man under the sun, the number of the days of his life. What surplus has the maker in what he toils? For every matter under heaven: a right time for war, and a right time for peace. A right time to love, and a right time to hate; a right time to give birth, and a right time to die; a right time to keep silence, and a right time to speak; a right time to embrace, and a right time to be far from embracing; a right time to keep stones, and a right time to gather stones; a right time to seek, and a right time to lose; a right time to drink, and a right time to get drunk; a right time to mourn, and a right time to laugh; a right time to oppress, and a right time to deliver; a right time to search, and a right time to give up; a right time to keep silence, and a right time to cry out; a right time to plant, and a right time to pluck up what is planted; a right time to build, and a right time to pull down; a right time to show favor and a right time to show hatred; a right time to war, and a right time for peace.

And I became great and increased more than all who were before me in Jerusalem; indeed, my wisdom stood firm for me. Anything for which all who were before me in Jerusalem; indeed, my heart rejoiced in all my toil and this was vanity.

And I looked at all my works that my hands had done and at the toil at which I toiled under the sun. For there is no good in the toil of man under the sun, the number of the days of his life. What surplus has the maker in what he toils? For every matter under heaven: a right time for war, and a right time for peace. A right time to love, and a right time to hate; a right time to give birth, and a right time to die; a right time to keep silence, and a right time to speak; a right time to embrace, and a right time to be far from embracing; a right time to keep stones, and a right time to gather stones; a right time to seek, and a right time to lose; a right time to drink, and a right time to get drunk; a right time to mourn, and a right time to laugh; a right time to oppress, and a right time to deliver; a right time to search, and a right time to give up; a right time to keep silence, and a right time to cry out; a right time to plant, and a right time to pluck up what is planted; a right time to build, and a right time to pull down; a right time to show favor and a right time to show hatred; a right time to war, and a right time for peace.

And I became great and increased more than all who were before me in Jerusalem; indeed, my wisdom stood firm for me. Anything for which all who were before me in Jerusalem; indeed, my heart rejoiced in all my toil and this was vanity.

And I looked at all my works that my hands had done and at the toil at which I toiled under the sun. For there is no good in the toil of man under the sun, the number of the days of his life. What surplus has the maker in what he toils? For every matter under heaven: a right time for war, and a right time for peace. A right time to love, and a right time to hate; a right time to give birth, and a right time to die; a right time to keep silence, and a right time to speak; a right time to embrace, and a right time to be far from embracing; a right time to keep stones, and a right time to gather stones; a right time to seek, and a right time to lose; a right time to drink, and a right time to get drunk; a right time to mourn, and a right time to laugh; a right time to oppress, and a right time to deliver; a right time to search, and a right time to give up; a right time to keep silence, and a right time to cry out; a right time to plant, and a right time to pluck up what is planted; a right time to build, and a right time to pull down; a right time to show favor and a right time to show hatred; a right time to war, and a right time for peace.

And I became great and increased more than all who were before me in Jerusalem; indeed, my wisdom stood firm for me. Anything for which all who were before me in Jerusalem; indeed, my heart rejoiced in all my toil and this was vanity.

And I looked at all my works that my hands had done and at the toil at which I toiled under the sun. For there is no good in the toil of man under the sun, the number of the days of his life. What surplus has the maker in what he toils? For every matter under heaven: a right time for war, and a right time for peace. A right time to love, and a right time to hate; a right time to give birth, and a right time to die; a right time to keep silence, and a right time to speak; a right time to embrace, and a right time to be far from embracing; a right time to keep stones, and a right time to gather stones; a right time to seek, and a right time to lose; a right time to drink, and a right time to get drunk; a right time to mourn, and a right time to laugh; a right time to oppress, and a right time to deliver; a right time to search, and a right time to give up; a right time to keep silence, and a right time to cry out; a right time to plant, and a right time to pluck up what is planted; a right time to build, and a right time to pull down; a right time to show favor and a right time to show hatred; a right time to war, and a right time for peace.
the righteous—the impious was there. 17 I said in my heart, God will judge the righteous and the impious, for there is a right time for every matter and for every work. 18 There I said in my heart concerning the speech of human beings, that God will discern them, indeed, to show even to them that they are cattle. 19 For what befalls humans and what befalls cattle—one eventuality is for them; as the death of the one, so is the death of the other. They all have one spirit, and in what way did humans excel above cattle? Nothing, because all things are vanity. 20 All things go to one place; all things came from the dust, and all things return to the dust.

21 And who knows the spirit of humans, whether it ascends upward, and the spirit of cattle, whether it descends downward to the earth? 22 And I saw that there is no good except that people will enjoy themselves in their works, because that is their portion, for who will bring them to see whatever happens after them?

And I turned, and I saw all the extortions that take place under the sun. Look, the tear of the oppressed—and there is no one to comfort them! From the hand of those oppressing them is strength—and there is no one to comfort them.

2 And I praised the dead, who have already died, more than the living who are living until now.

3 And better than both is whoever has not yet been, who has not seen the grievous work that is done under the sun.

4 And I saw all toil and all manliness of work, that it is a man's envy of his companion. Indeed, this is vanity and preference of spirit.

5 Fools folded their hands and consumed their own flesh.

6 Better is a handful of repose than two handfuls of toil, and preference of spirit.

7 And I turned and saw vanity under the sun: there is one, and there is no second; indeed, he has neither son nor brother, and there is no end to all his toil; indeed, his eye is not satisfied with riches. "For whom do I toil and deprive my life from goodness?" Even this is vanity and an unhappy preoccupation.

8 Better are two than one, because they have a good reward in their toil. 10 For if they fail, the one will raise his partner up, and woe to the one, when he falls, and there should be no second to raise him up. 11 Indeed, if two sleep, they also have warmth, and the one, how should he be warmed?

12 Even if the one should prevail, two will stand against him. A threefold cord will not be quickly broken.

13 Better a child poor and wise than a king old and foolish, who did not know to give heed any longer; 14 for from the house of prisoners he will come out to reign, for, indeed, in his kingdom he was born poor. 15 I saw all the living, who were walking about under the sun, with the second youth, who will stand in his place. 16 There is no end to all the people, to all who were born before them; indeed, those who came later will not rejoice in him, for, indeed, this is vanity and preference of spirit. 17 Guard your foot, whenever you go to the house of God and are near to hear. Above a gift of fools is your sacrifice, for they do not know how to do evil.

5 (2) Never be in a hurry with your mouth, nor let your heart be quick to utter a word before God, for God is in heaven and you upon earth; therefore let your words be few.

2 (3) For a dream comes with a great amount of distraction, and a fool’s voice with a great quantity of words.

3 (4) Whenever you make a vow to God, do not delay to fulfill it, for there is no will in fools. Whatever you vow, pay up. 4 (5) It is better that you do not vow than that you vow and do not pay up. 5 (6) Do not allow your mouth to lead your flesh into sin, and do not say before God, “It is ignorance,” in order that God should not be angry at your utterance and destroy the works of your hands.

6 (7) For with a great quantity of dreams are both vanities and many words; so fear God!

7 (8) If you see in a territory the extortion of the poor and the snatching away of justice and right, do not be amazed at the matter, for there is a high one to watch over a high one and higher ones over them. 8 (9) And the surplus of the land in everything is a king over the worked field.

9 (10) One who loves money will not be satisfied with money. And who loved produce in a great quantity of them! Indeed, this is vanity.

10 (11) With an abundance of goodness, eaters of it were increased. And what is manliness to him who has it, except to see with his eyes?

11 (12) Sweet is the sleep of a slave, whether he eats little or much, and for the person filled full with being rich, there is no sending him away to sleep.

12 (13) There is an illness that I saw under the sun: riches being kept by him who has them to his misfortune. 13 (14) And those riches will be lost in an unhappy preoccupation, and he begot a child, and there is nothing in his hand. 14 (15) Just as he came out from his mother’s womb naked, he will return to go as he came, and he will not take anything for his toil that may go in his hand. 15 (16) Indeed, this is a grievous ill: for as he arrived, so also he will go away, and what is his surplus, at which he toils for wind?

16 (17) Indeed, all his days are in darkness and mourning, and with much anger and sickness and bitterness.

17 (18) See what I saw as good, what is fine: to eat and to drink and to see goodness in all his toil at whatever he toils under the sun, the number of the days of his life which God gave to him, for this is his portion.
their portion and to enjoy themselves in their toil—this is a divine gift. 19(20) For not in many respects will they remember the days of their lives, because God keeps them preoccupied with the merriment of their hearts.

6 There is an evil that I have seen under the sun, and it is great upon humankind: 2 there is a man to whom God will give to him wealth and possessions and honor, and he is not lacking with respect to his soul from all things that he desires, and God does not give authority to him to eat from it, because a stranger will eat it. This is vanity and a grievous illness. 3 If a man begets a hundred children and will live many years and a great number is what will be the days of his years and his soul will not be satisfied with goodness, indeed, he has no burial; I said: A miscarriage is better than he. 4 For it came in vanity, and it goes in darkness, and in darkness its name will be covered; 5 indeed, it did not see the sun and did not know; this one has more rest than he. 6 Even if he lived recurrences of a thousand years and he did not see goodness—do not all things go to one place?

7 All toil of humankind is for their mouth; indeed, their soul will not be satisfied. 8 For what surplus has the wise over the fool, who is the needy knows to walk before life? 9 Better is the sight of the eyes than going on spirit; indeed, this is vanity and preference of spirit.

10 If anything has happened, it has already been named, and it is known what human beings are, and they will not be able to dispute with those stronger than they. 11 For many words are multiplying vanity; what surplus has one? 12 For who knows what is good for mortals in their life, the number of the days of their life of vanity, and they passed them in shadow? For who will tell them what will be after them under the sun?

7 A good name is better than good anointing-oil, and the day of death is better than the day of one’s birth.

2 It is better to go to a house of mourning than to that to go to a house of drinking, because this is the end of everyone, and the living will give it to his heart.

3 Better is anger than laughter, for by a bad countenance the heart will be made good.

4 The heart of the wise is in the house of mourning, and the heart of fools is in the house of mirth.

5 It is better to hear the rebuke of the wise than a man hearing the song of fools.

6 For as the sound of thorns under a cauldron, so is the laughter of fools; indeed, this is vanity.

7 For extortion turns a wise person mad, and it will destroy his heart of courage.

8 Better is the end of words than its beginning; better is a patient person than one proud in spirit.

9 Do not be hasty in your spirit to become angry, for anger will rest in the bosom of fools.

10 Do not say, “Why did it happen that the former days were better than these?” For it is not with wisdom you have asked concerning this.

11 Wisdom is good with distribution of land, and a surplus to those who see the sun.

12 For wisdom, in its shade, is like the shade of money, and a surplus of knowledge of wisdom will give life to the one who has it.

13 Consider the works of God; who will be able to set in order whomever God has made crooked?

14 In a day of prosperity live in prosperity, and in a day of misfortune, consider; indeed, the one in proportion to the other God has made concerning speech so that mortals may not find anything after them.

15 I saw all things in my days of vanity; there are righteous people perishing in their righteousness, and there are impious people remaining in their wickedness. 16 Do not be very righteous, and do not become excessively wise, lest you be horrified. 17 Do not be very ungodly, and do not become hard so that you should not die when it is not your time. 18 It is good that you hold on to the one; indeed, do not let your hand go from the other, for the one who fears God will go forth in all things.

19 Wisdom will give help to the wise more than ten having authority over those who are in the city.

20 For as to humanity, there is not a just person in the earth who will do good and will not sin.

21 Indeed, to all the words that people will speak do not give your heart so that you do not hear your slave cursing you, 22 for frequently he will do you evil and many times he will bring hurt to your heart as, indeed, you have cursed others.

23 All these things I tested by wisdom; I said, “I will become wise,” and it was far from me, far beyond what was, and a deep depth, who will find it? 25 I—in fact my heart—went full circle to know the folly of the impious and hardness and madness. 26 And I find more bitter than death the woman who is hunted prey, and her heart is hunting-nets; her hands are fetters; one who is good before God will be delivered from her, and one sinning will be taken by her. 27 See, this I found, said the Ecclesiast, adding one to one to find the calculation which my soul still sought

a Or premature stillbirth b I.e. courage c Or settle d Possibly inheritance
man upright. And they themselves have searched out many schemes.

8 Who knows the wise?
And who knows the interpretation\(^b\) of what is said?
A person’s wisdom will illuminate his face, and one without shame in his face will be hated.

2 Keep a king’s utterance, and do not be hasty about the expression of a sacred oath. \(^3\) From his presence you will go; do not stand still because of painful words, for all that he wants he will do. \(^4\) Just as a king will speak having authority, and who will say to him, “What will you do?” \(^5\) Whoever keeps a command will not know anything harmful, and the heart of the wise knows the right time of decision. \(^6\) For to every matter there is a right time and decision, for the knowledge of mortals is great upon them. \(^7\) For they do not know what is going to be, for who will tell them just how it will be? \(^8\) There is no one having authority over the spirit to restrain the spirit, and there is no authority over the day of death; there is no discharge from the battle, and impiety will not deliver those at home with it. \(^9\) All this I observed, and I gave my heart to every work that is done under the sun—things that one person exercised authority over another to hurt them.

10 Then I saw the impious carried into tombs; they went from the holy place, and they were praised in the city that they did so. Indeed, this is vanity. \(^11\) Because a refutation of those doing evil there does not happen quickly—on account of this the heart of humans was fully convinced in them to do evil. \(^12\) He who sinned did what was evil in his heart to every work that is done under the sun; as much as one may toil to search out, he will not find; indeed, whatever the wise say they know, they will not be able to find it out.

9 For all this I gave to my heart, and my heart saw all this: how the righteous and the wise and their deeds\(^e\) are in the hand of God; indeed, love and, indeed, hate there is no person in the know; all things are before them; \(^2\) vanity is in all things. One eventuality is for the righteous and the impious, for the good and for the evil, for the clean and for the unclean, for the one who sacrifices and for the one who does not sacrifice. As are the good, so are the sinners; so are those who swear, just as those who fear an oath. \(^3\) This is an evil in all that is done under the sun, that one eventuality is for all. Indeed, the heart of humans was filled with evil; madness is in their heart while they live, and after them they go to the dead. \(^4\) For who are they who have a part with all the living? There is hope, because a living dog is better than a dead lion. \(^5\) For the living will know that they will die, and the dead are not knowing anything; they have no more reward, because their memory is forgotten. \(^6\) Indeed, their love and their hate and their jealousy have already perished, and they have no further portion forever in all that is done under the sun.

7 Go, eat your bread with enjoyment, and drink your wine with a good heart, for God has already approved your works. \(^8\) At every time let your garments be white; do let not oil be lacking upon your head. \(^9\) See life with the wife whom you loved, all the days of your life of vanity that are given to you under the sun—all your days of vanity, because it is your portion in your life and in your toil at which you toil under the sun. \(^10\) Whatever your hand finds to do, as is your might, do! For there is no work and reasonings and knowledge and wisdom in Hades, where you are going.

11 I turned, and I saw under the sun that the race is not to the nimble, nor the battle to the strong, nor, indeed, bread to the wise, nor, indeed, riches to the intelligent, nor, indeed, favor to those who are perceptive, because time and chance will happen to them all. \(^12\) For, indeed, no one knows their time. Like fish being taken with a pernicious net and like birds being caught in a snare, like them mortals are snared at a time of ruin, when it suddenly falls upon them.

13 Indeed, this I saw as wisdom under the sun, and it was great according to me. \(^14\) There was a little city and few men in it, and a great king would come against it and surround it and would build a great palisaded camp against it, \(^15\) and he would find in it a poor wise man, and he himself will deliver the city by his wisdom. And no one remembered that poor man. \(^16\) And I said, “Better is wisdom than might, and the poor man’s wisdom is despised, and his words are not being heard.”

\(^a\)Or reasonings \(^b\)Or solution \(^c\)Possibly a long time before \(^d\)Perhaps nothing better \(^e\)Or productions \(^f\)Possibly with whom you made love \(^g\)Or thought \(^h\)Perhaps great siege works
the shouting of those exercising authority in follies.

Wisdom is better than instruments of war, and one sinner will destroy much good.

Deadly flies will make a preparation of aromatic oil give off a foul odor; a little wisdom is of more worth than honor derived from great folly.

The heart of the wise is to his right, and the heart of the fool is to his left.

Indeed, when a fool walks on the road, his heart will be lacking, and all he will consider is foolishness.

If the spirit of the one holding authority rises against you, do not leave your place, for healing will put a stop to great offenses.

There is an evil, which I saw under the sun, like an involuntary offense, which proceeded from the one in authority: a fool was allowed in great heights, and the rich will sit in a low place.

I have seen slaves upon horses and rulers walking on the ground like slaves.

The one digging a hole will fall into it, and the one who demolishes a wall—a snake will bite him.

One who lifts stones will be hurt by them; one who splits trees will be endangered by them.

If the iron tool fails, he himself has also troubled his face, and he will put power into his efforts, and the extra of being a man is skill.

If the snake bites when there is no whispering, in fact there is no surplus to the charmer.

The words of the mouth of the wise are grace, and the lips of the fool will plunge him into the sea.

The beginning of the words of his mouth is foolishness, and the last of his speech is wicked madness, and the fool multiplies words.

No one knows what has happened, and what will be after them who can tell them?

The toil of fools will weary them—one who did not know how to go into the city.

Alas for you, O city, whose king is young, and your rulers eat in the early morning!

Happy are you, O land, whose king is the son of freemen, and your rulers at the proper time will eat in strength, and they will not be ashamed.

Through hesitations the roofing will be debased, and in idleness of hands the house will drip.

They make bread for laughter; wine gladdens the living and will obey money in all respects.

Indeed, in your consciousness do not curse the king, and in your bedrooms do not curse the rich, for a bird of the sky will carry off your voice, and one having wings will bring back word.

Send out your bread upon the face of the water, for in a great number of days you will find it.

Give a portion to seven, indeed, to eight, for you do not know what bad condition will be upon the earth.

If the clouds are full of rain, upon the earth they will pour out; whether a tree falls to the south or to the north, in the place where the tree will fall, there it will be.

One who watches the wind will not sow, and one who looks at the clouds will not reap.

When one does not know what the way of the spirit is, like bones in the belly of the pregnant woman, so you will not know the works of God, whatever he will do.

In the morning, sow your seed, and to the evening do not let your hand be slack, for you do not know what sort will fit, whether this or that and whether the two are good together.

Light is sweet, and it is good for the eyes to see the sun.

For even if a person will live many years, in them all he will be merry, and he will remember the days of darkness, because they will be many. All that is coming is vanity.

Rejoice, young man, in your youth, and let your heart do you good in the days of your youth. Walk in the ways of your heart and by the sight of your eyes, and know that for all these things God will bring you into judgment.

Put away anger from your heart, and divert pain from your body, for youth and lack of understanding are vanity.

Remember your creator in the days of your youth, before the days of trouble come and the years arrive in which you will say, “I have no wish for them.” Before the sun and the light and the moon and the stars are darkened and the
clouds return after the rain; 3 in the day when the guards of the house shake and the strong men are twisted, and the women who grind ceased working, because they are few, and those who look through the windows will be dimmed, 4 and they will lock the doors in the market, because of the weakness of the sound of the woman who grinds, and one will rise up at the sound of the sparrow, and all the daughters of song will be brought low. 5 Indeed, they will see from heights, and terrors will be in the road; when the almond tree blossoms, the grasshopper becomes fat, and the caperberry is scattered, because mortals went to their eternal home, and the mourners circled in the market; 6 before the cord of silver a is ruined and the blossom of gold is crushed and the pitcher is broken at the fountain and the wheel at the cistern races together 7 and the dust returns to the earth as it was and the spirit returns to the God who gave it. 8 Vanity of vanities, said the Ecclesiast; all is vanity.

9 Beyond the fact that the Ecclesiast was wise, he also taught the people knowledge, and an ear will track out an arrangement of parables. 10 The Ecclesiast sought many ways to find the words he wanted, even something written of straightforwardness, words of truth. 11 The words of the wise are like ox-goads and like nails firmly planted; those from the collections were given from one b shepherd and a surplus of them. 12 My son, b beware of making many books; there is no end, and much study is a wearying of the flesh. 13 The end of the message; all is heard. Fear God, and keep his commandments, for this is every person. 14 For God will bring every work in judgment, in everything overlooked, whether good or whether evil.

a Or money  
b Possibly shepherd. And beyond them, my son
EDITION OF THE GREEK TEXT

This translation of the Song of Songs follows the critical Greek text provided in my study, *Lost Keys: Text and Interpretation in Old Greek Song of Songs and its Earliest Manuscript Witnesses* (Ph.D. Dissertation, University of Pennsylvania, 1996). Apart from punctuation, this Greek text is substantially the same as that of Alfred Rahlf’s edition (*Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes, 2 vols.* [Stuttgart: Württembergische Bibelanstalt, 1935]). Footnotes mark the points where the two texts vary.

TRANSLATION PROFILE OF THE GREEK

**General Character**

Old Greek Song of Songs (hereafter, Greek Song) is a consistently literal (word-for-word) translation rather than a literary (sense-for-sense) translation. It is a formal-equivalence translation. Its register is very much that of a study aid to a text in another language. The Song of Songs is one of the Old Greek translations that most closely fits the paradigm of an interlinear translation, as the NETS project uses that term. In comparison with other Old Greek translations, Greek Song is among the most consistent in its interlinear representation of Hebrew. In trying to be completely faithful to its Hebrew source, Greek Song represents each separable piece (word or morpheme) of the Hebrew with a formal equivalent in Greek, and to the extent possible, it puts the Greek equivalents in the same order as the Hebrew originals.

In addition, the Greek translator very often translates atomistically rather than contextually. In other words, he or she (see below) tends to choose a Greek word whose meaning corresponds to the meaning (or a presumed etymological meaning) of the Hebrew word rather than to its meaning in the context. The translator occasionally brings a clever mastery of Greek vocabulary or even a flash of brilliance to the task but more often provides a wooden pony for understanding the Hebrew.

Unfortunately, a pony is often inadequate for this Hebrew text, which is figurative and polyvalent, often enigmatic and sometimes obscure. Very frequently the Hebrew uses words that are unique or rare, and some of these are unfamiliar to our translator. He guesses their meanings from context, from etymology, and from their use in other books. Sometimes he apparently coins new words, such as καλλίον and καρδίον (in 4.9–10) and ἐκκλησία (in 5.10). Sometimes he makes a Greek word serve as it was never meant to serve. When all else fails, he transliterates. He is so focused on formal fidelity to the original text and so committed to his interlinear approach that his translation is sometimes difficult to understand as Greek.

**Hebrew Text and Vocalization**

The presumed Hebrew *Vorlage* of Greek Song varies quantitatively from the Masoretic Text about 29 times. In addition, the Greek translator assumes a vocalization different from the traditional vocalization of the Masoretic Text about 23 times. We may give one example that long influenced other translations, such as the Vulgate. In five places (Song 1.2, 4; 4.10; 6.11; 7.13), the Hebrew word דָּדִים is rendered as if vocalized דָּדִים (“breasts”) instead of דוד (“loving”), which is the preferable reading found in the Masoretic Text.

---

1 Available as UMI Microform 9628015 from UMI Dissertation Services.
2 See Pietersma, "Paradigm." 3 It ranks with Routh and Ecclesiast in its consistent representation of all elements of all Hebrew words without addition or subtraction, in its consistent representation of Hebrew words in the same order, and in its consistent representation of Hebrew words by the same stereotyped Greek words. For this analysis, see Chapter 2 of Benjamin G. Wright III, *No Small Difference: Sirach’s Relationship to its Hebrew Parent Text* (SBLSCS 26; Atlanta, Georgia: Scholars Press, 1989).
4 Greek Song provides a translation based on a presumed etymology about 25 times, according to *The Parallel Aligned Hebrew-Aramaic and Greek Texts of Jewish Scripture* (Computer Assisted Tools for Septuagint Studies, at Hebrew University and The University of Pennsylvania, under the direction of Emanuel Tov).
5 The original translation was revised toward a changing Hebrew text several times, most famously in Origen’s *Hexapla*. The evidence suggests at least five slightly different forms of the Hebrew text.
6 According to *The Parallel Aligned Hebrew-Aramaic and Greek Texts of Jewish Scripture.*
TO THE READER OF SONG OF SONGS

In a failure to understand the parallelism of 1.10, the rare word הָרַע ("turn, plait") is translated as if it were הָרָע ("turtledove"), which appears in 2.12. In 1.11, סְפִיטָר ("images, likenesses") renders the same root, apparently read as נְפִי ("appearance"). Reading תָּשִׁיש ("and teeth") instead of תָּשִׁיש ("of the sleepers") made a very difficult passage (Song 7.10) less difficult.

Occasional odd readings in Greek Song may be attributed to dividing words differently from the Masoretic Text. In 5.14, for example, the Greek translator may have read יָד ("entrusted") as יָֽד הַכְּפַר ("on a piece"), rendered ἐπὶ λίθου ("on a . . . stone"). Word division may also serve in part to explain how the relatively simple יְבִֽרְוֶת ("from the desert") in 8.5 might turn into λελυκανθισμένη ("made white").

Semantic Adequacy

The Greek translator sometimes had difficulty rendering the particularly large number of hapax legomena and other rare and obscure words in Hebrew Song of Songs. For example, he uses κοιλομίστων to translate the obscure hapax legomenon, דָּבָר (meaning uncertain) in 2.17. In 4.1 and 6.5, the root מָלַע ("go up, go down"), found nowhere else, is treated as if it were מָלַע ("to uncover"). In 7.2, he renders the hapax γάσιλίλ ("turnings?"?) by ρυθμοῖ ("rhythms, forms"), probably based on the context.

In Song 7.6, the Greek translator encountered the rare word מְדִיב (elsewhere, "watering trough"); here, something like "tress"). He takes his cue from Aramaic דֵּב (= Heb. דֵּב, "run") and translates using παραθύροι, a Greek word that usually means something like "a running beside or across, traversal, passage, attendant." Readers ever after have been left to guess what this isolate translation might mean in this context.

One of the more interesting renderings recurs in the adjuration formula in 2.7; 3.5; 5.8; 8.4. The Hebrew nouns תַּלְמִידָה, "female gazelles"; נְזֵר, "female deer"; רָדָב, "field") resemble divine epithets (תַּלְמִידָה, "hosts"; נְזֵר, "gods, goddesses"; רָדָב, "Shaddai") in an invocation of divine beings. The OG rendering, εν ταῖς δυνάμεις καὶ εν ταῖς ἱσχύσεις του θερίου ("by the powers and by the forces of the field") does little to tone down the implied polytheism.

Another recurring oddity of Greek Song is its translation of מַנְנִי ("veil") as σιώπησις ("taciturnity") in 4.1, 3; 6.7. This rendering, which is not easy to understand contextually, seems to be based on misunderstanding the root of this rare noun to be מַנְנִי ("to silence").

Semantic Leveling

Although Greek Song has a strong tendency to use the same Greek word to translate a given Hebrew word, it also occasionally shows a slight tendency to semantic leveling (that is, using the same Greek word to express more than one Hebrew word). Examples include ἐκλεκτός for דָּבָר in 5.15 and for דָּבָר in 6.9, 10, and θάμβος for דָּבָר in 3.8 and for דָּבָר in 6.4, 10.

Transliteration

At several points, we observe the last device of a desperate translator: the transliteration of an otherwise untranslatable term. מַנְנִי (an obscure hapax legomenon translated "courses" in NRSV) is transliterated as θολόπιος in 4.4. מַנְנִי ("aloes") is transliterated σολόμος in 4.14. מַנְנִי is transliterated θάρσος in 5.14. The word θέλη ("refined gold") appears twice, transliterated φοι in 5.11 and translated χρυσά ("gold") in 5.15.11

Transliteration is an admirable course of action for proper names, but Αμίναδαβ (in 6.12 for בְּנוּ דָּבָר, possibly "princely people") and ΝоИδάב (in 7.2 for בְּנוּ דָּבָר, "noble") are transliterations where one might expect a translation instead. At four points, Greek Song uses translations where one might expect a transliterated name. In 2.1, τοῦ πέτυου ("the plain") translates the relatively rare term, פורתי ("Sharon"). In 4.8, πιστοῖς ("faithfulness") translates the rare חונֵמָן ("Amana") along etymological lines.12 In 6.4, ἐνδοκία ("goodwill") translates the relatively rare חונֵמָן ("Tirzah") along etymological lines. Finally, in 7.3, φαγάτρος πολλῶν ("daughter of many") translates בְּנוּ דָּבָר ("Bath-Rabbim").

7 See the commentaries.
8 Pace E. Blakeney, "A Note on the Word σιώπησις; Canticles iv.1,3; vi.6," Expository Times 55 (1943-44) 138.
9 The Hebrew Bible contains only one other instance of the word מַנְנִי, in Psalm 45.9 (= LXX 44.8), where it is translated στακτή. In 4.8, πιστοῖς ("faithfulness") translates the rare מַנְנִי ("Amana") along etymological lines.
10 The same transliteration is used for מַנְנִי in Iezekiel 11.16 and Daniel (Theodotion) 10.6 (and for מַנְנִי in Jeremias 19.2)
11 Perhaps it was transliterated in Song 5.11 because χρυσά had just been used to translate מַנְנִי.
12 Compare Nehemiah 10.1 in MT = 2 Esdras 20.1 in LXX = Nehemiah 9.38 in NRSV.
Idioms

Idioms do not lend themselves easily to interlinear translation. For example, the idiomatic expression ἵλλ' ἤλλ' ("it went") in Song 2.11 becomes ἐπηρεύθη εὐαυτῶ ("it went on its own") and ἵλλ' ἤλλ' ("I will go") in 4.6 is rendered πορεύομαι ἐπιαυτῶ ("I will go on my own"). Unlike the Greek rendering of the similar expression ἵλλ' ἤλλ' ("go!") in Gen 12.1, Greek Song renders these idioms in interlinear mode. A similar idiom occurs in 1.8, where ἵλλ' ἦλλ' ἦλλ' ἤλλ' ("if you do not know") is rendered εἰς Ἰη σεαυτόν ("if you do not know yourself"), which creates a misleading resonance with the ancient Greek adage, γνῶθι σεαυτόν ("Know yourself").

Relation to Kaege Translations

Greek Song shares some family resemblances with the even more mechanical translational practices of the kai/ge group of translations identified by Barthélemy, but it does not exhibit all of the characteristics of the group. Like the kai/ge group, Greek Song (in 3.8; 8.11) translates μᾶς (with the idiomatic meaning "each") with the wooden ἀνήρ ("man"), instead of ἰκαστός ("each"), the more usual OG rendering for this meaning. Greek Song uses both καί γε ("and indeed," 1.16; 8.1) and adverbial πρὸς ("as well," 1.16; 7.14) as alternate, synonymous translations of both πᾶς ("also, even") and ἂν ("also").

Date

Greek Song may represent a transitional stage on the way to consistent kai/ge practice—or it may simply represent a partial acceptance of some of the principles of the kai/ge revisers. At any rate, its similarity to the kai/ge translators may suggest that it was created at a similar time, somewhere in the first century before or after the turn of the era. Some of the forms of Greek words may also suggest a time of translation after 100 BCE.

THE NETS TRANSLATION OF SONG OF SONGS

General Approach

The purpose of NETS is to represent (to the extent possible) the original meaning of the Greek translation. Most of its ancient and medieval readers, scribes and interpreters found rather different meanings in it, but these are not our concern in the present work.

Our method takes the NRSV to represent the Hebrew text so that differences between NRSV and NETS often correspond to differences between Hebrew and Greek. However, similarities between NRSV and NETS can be misleading, because the NRSV sometimes follows the Greek text instead of the Masoretic Text. For example, the NRSV follows the Greek text at two points where the Masoretic Text contains nothing: namely, the last line of 3.1, and the third line of 8.2. The Masoretic Text contains these lines, not in these points, but in parallel passages (for 3.1 see 5.6; for 8.2 see 3.4).

Differences between NRSV and NETS can also be misleading. Many of the differences between NRSV and NETS result from the fact that the Greek gives a very literal, word-for-word translation and the NRSV preserves some contextual translations of the NRSV, except where the mechanical nature of the Greek would be misrepresented in the process. Because Greek Song is a mechanical and atomistic translation, this NETS translation is often deliberately mechanical and atomistic rather than contextual. As a result, the reader will no doubt find the NETS translation wooden and awkward in comparison to the NRSV. Wondering what a NETS passage means will be similar to the experience a reader would have with Greek Song.

I have often substituted words in the same semantic domain when the NRSV picks up a sense of the Hebrew that the Greek does not necessarily carry, except perhaps by connotation; e.g., NRSV has "make haste" for δρομοῦν (NETS "run") in 1.4 and for φυγε (NETS "flee") in 8.14.

For the sake of making literary echoes clearer, I have often provided translations used elsewhere in NETS. For example, in 5.7, I have translated θριατόν as "light summer garment," to show a resonance with the same word in Gen 24.65 and 38.14. Within NETS Song, I have been able to give consistent ren-

13 As far as I can tell, Song 2.11 and 4.6 are the only times in the Septuagint corpus that a form of πορεύομαι is followed by a reflexive pronoun.
14 For more on the relation to the kai/ge group, see chapter 2 of Treat, Lost Keys.
15 Forms that may suggest a date after 100 BCE include τομεῖον (1.4; 3.4; 8.2), λευχομένη (in 5.12), and ἐξοδειπνοῦσιν (in 8.1, 7). For more details on dating, consult chapter 2 of Treat, Lost Keys.
derings for certain Greek words; for example, ὁδός is consistently translated as “mountain”; καὶ γε as “and indeed”; adverbial πρὸς as “as well”; and δυνατοὶ (translating כָּבוֹד) as “mighty men.”

**Articles, Simple Conjunctions and Prepositions**

In several cases, the presence or absence of articles, simple conjunctions and common prepositions is governed by English usage or by an attempt to follow a contextual translation of the NRSV, rather than an effort to show presence or absence in Greek or to show differences between Hebrew and Greek.

A frequent case deserves mention. In Hebrew the first noun of a “construct” (šəmilḥut) expression does not have an article; for example, פֶּהַלְמֵי הָאָרֶץ, literally, “song of the songs.” Following his Hebrew model, the translator of the OG does not use an article for the first noun, even when good Greek usage would call for an article. The NETS translation retains this article only in cases where the English seems to require it; for example, “the fragrance of your anointing oils” (1.3, 4).

**Selected Words and Phrases**

Greek Song, because it represents the Hebrew mechanically, often feels awkward or strange. For example, in Song 2.2, γυναῖκαι ("the daughters") is translated literally as τῶν γυναικών ("the daughters"), but the NRSV translation "maiden(s)") fits the context better. In Song 7.9, the NRSV translates ἡ ἀρραβώνα ("the daughters") contextually and metonymically: “and the scent of your breath.” Greek Song translates mechanically: καὶ οἱ σμήνια τῶν σου ("and your nose’s fragrance"). Similarly and even less fittingly, in 7.5(4) where ΠΗΣ is likened to a tower, Greek Song insists on μουχτήρ ("nosestril").

One of the least felicitous renderings in the book occurs in 4.9c, where we read: ἐν μία, ἐνθέματι τραχήλων σου. This line is a mechanically atomistic translation of Hebrew, at the sacrifice of a translation that easily makes sense in Greek. First, the feminine μια ("one") leaves the reader to wonder what feminine Greek substantive might be implied—certainly not the neuter ἐνθέματι. Then, the use of the word ἐνθέματι ("thing put in or on," often understood by early exegetes either contextually as "ornament" or allegorically as "yoke") is no easier to understand. Finally, the Greek translates λίβανος (a hapax legomenon, apparently meaning "necklaces") as if it were λιβάνων ("neck"). NETS renders the line atomistically ("in one, with an emplacement of your necks") and with a footnote suggests one of several ways in which an ancient reader might have made sense of it in context.

The Greek word λίβανος translates both λίβανος ("frankincense") and Λίβανος ("Lebanon"). Until modern editors began capitalizing λίβανος when it is a proper noun, no reader of Greek could have distinguished between the meanings "frankincense" and "Lebanon" except by context. NETS Song translates as the OG translator would have understood the Hebrew, but Greek readers could well be uncertain. For example, in 4.14, Ἐλλών τοῦ λίβανου could be understood either as "trees of Lebanon" (as in Rahlfs) or as "woods of frankincense" (as in Hebrew).

**Two Terms of Endearment**

In the Hebrew text, the female lover is frequently addressed as "my companion, my friend, my fellow," translated by the NRSV as "my love"). The Old Greek translates ἡ ἀρραβών fairly literally as ἡ πληρίους μου ("the one near me, my neighbor, my companion"). and our NETS translation of Greek Song consistently renders this term into English as "my mate."

In the Hebrew, the male lover is frequently addressed as "my companion." The term "he Hath" can be used either as a term of endearment (like "sweetheart" or "true love") or to denote a family relationship (such as "father’s brother") as in 1 Sam. 10.14). Greek Song translates the term with ἀδελφός ("little brother"). I have found no evidence that ἀδελφός was used outside Greek Song (and later commentary on it); it appears that our OG translator coined this diminutive form of ἀδελφός ("brother"). Its use in 5.9 and in 8.1, where it translates ΠΗΣ ("brother"), shows that Greek Song is using this diminutive as a term of endearment. Its use may suggest that the translator was a woman. Because ἀδελφός must have sounded unusual in Greek ears, the NETS translation consistently renders it with a formal equivalent that sounds unusual in English: "brotherkin."

---

16 The translator’s Hebrew text apparently varies slightly from the Masoretic Text, even in its qere reading.
17 The translation “mate” is also used for πληρίους in 5.1 and for the male πληρίους μου in 5.16.
18 Judges 10.1 (A and B); 2 Rgs 23.9, 24, and 1 Suppl (1 Chr) 27.32 use πατραδέλφος "father’s brother" to translate dwd. In Song, Aquila uses πατραδέλφος μου, Symmachus uses ὁ σάγηδε τός μου ("my beloved"), and Quinta uses ὁ ἑταῖρος μου ("my companion").
Adjectives

Hebrew does not have a separate form for adjectives in the comparative and superlative degrees. Greek Song consistently puts adjectives in the unmarked, positive form, even when the context clearly calls for a comparative or superlative form. In 1.2, for example, יִרְבָּדֶר יִנְפָּה (“better than wine”) is translated γαλήνη ἀνάμικνα ("good beyond wine"). Again, in 1.8, ἡ καλύτερη ἀνήλική (“O fairest among women”) becomes ἡ καλή ἐν γυναιξίν (“O fair one among women”). The NRSV translates the adjective contextually. NETS preserves some of the awkwardness of the Greek.

Tense and Mood

The Greek translator usually renders Hebrew verbs in the imperfect tense by Greek verbs in the future tense and renders the Hebrew perfect tense by the imperfect or aorist in Greek. I have used the English present perfect for past tenses that seem contextually to apply to the present or very recent past; e.g., ἐργάσασθα for ἔτρεχε in 2.7; 3.5; 5.8.

The Greek translator’s stereotyped rendition of tenses becomes particularly awkward when future tenses are used, as in 7.9; 8.1–3, to express a wish or unreal condition that we would normally expect a subjunctive or an imperfect to convey. In some of these cases, I have bowed to context and used modals such as “would” in the NETS translation rather than violate common English usage.

Gender and Number

In the Song of Songs, gender-neutral language can confuse the reader. Because Song of Songs is largely composed of dialogues between male and female lovers and their companions, the language is often necessarily gender-specific. The Hebrew text often depends on gender-specific and number-specific verbal cues to signal when speakers change; for example, when a woman addressing a man stops speaking and the man replies to the woman. There are fewer of these cues in Greek and even fewer in English. This can make it difficult to follow dialogue. Greek readers soon solved this problem by adding rubrics to many of their manuscripts of Song of Songs; the rubrics clarified who was speaking to whom at various points in the text. Without a similar aid for the reader in English, it is sometimes difficult to tell who is speaking to whom or even whether an addressee (“you”) is singular or plural.

In most instances, of course, there is no difference between the Hebrew and Greek on matters of gender or number. In 8.13, however, the addressee is female in the Masoretic Text and male in the Old Greek.

Editorial Detail

This translation follows the versification used in Rahlfs, which is almost identical to that in the Masoretic Text. Where NRSV verse numbers differ, they appear in parentheses.

Old Greek manuscripts appear to show a tradition of breaking lines according to sense. This NETS translation attempts to preserve these ancient sense-breaks, which occasionally differ from those of the NRSV. In addition, blank space separates both new sections and new speakers.

Bibliographical Note

Especially at difficult points, I have consulted several translations of the Greek text, including especially the Old Latin translations (in Donatien De Bruyne, “Les Anciennes versions latines du Cantique des cantiques,” Revue Bénédictine 38 [1926] 97–122) and the English translations of Thomson and Brenton. At numerous points, Albert Pietersma’s insightful consultation and expertise in the theory and practice of translating OG texts improved this translation substantially.

Jay C. Treat
Song of Songs, which is Salomon's.

1 Let him kiss me from his mouth's kisses!
For your breasts are good beyond wine,
and the fragrance of your anointing oils
beyond any spice.
Your name is perfume poured out;
therefore maidens loved you,
drew you.
We shall run after you into the fragrance of
your anointing oils.
The king has brought me into his chamber.
Let us exult and rejoice in you;
we will love your breasts beyond wine.
Uprightness has loved you.

2 I am black and beautiful,
O daughters of Ierousalem,
like coverts of Kedar,
like Salomon's skins.

3 Do not look at me, because I am
darkened,
because the sun has looked down on
me.
My mother's sons fought with me;
they made me a keeper in vineyards.
My own vineyard I have not kept!

4 Tell me, you whom my soul loved,
where you pasture your flock,
where you lie down at noon,
lest I become like one who wraps herself up
by your companions' flocks.

5 If you do not know yourself,
O fair one among women,
go forth in tracks of the flocks,
and pasture your kids
by the shepherds' coverts.

6 I have compared you, my mate,
to my mare among Pharao's chariots.
How beautiful your cheeks have become,
like turtledoves,
your neck like necklaces.
We will make you images of gold,
with points of silver.

7 Whilst the king was on his couch,
my nard gave forth its fragrance.
My brotherkin is to me a bag of myrrh;
she shall spend the night between my
breasts.
My brotherkin is to me a cluster of henna
in vineyards of Engaddi.

8 Look, you are beautiful, my mate;
look, you are beautiful;
your eyes are doves.
Look, you are beautiful, my brotherkin,
and indeed lovely.
As well, our couch is shaded;
our houses' beams are cedars;
our coffered panels are cypresses.

9 My brotherkin is like the gazelle
or a fawn of stags on the mountains of Baithel.
Look, here he stands
behind our wall,
peering through the windows,
peeping through the lattices.
My brotherkin responds and says to me:
"Arise, come, my mate,
my fair one, my dove;
for look, the winter is past;
the rain has left; it went on its own.
The flowers have appeared on the earth;
pruning time has come;
the turtledove's voice
has been heard in our land.
The fig tree has put forth its figs;
the vines are in blossom;
they have given forth fragrance.
Arise, come, my mate,
my fair one, my dove.
And come, my dove, in the rock's shelter
near the outer wall.
Show me your face;
let me hear your voice,
for your voice is sweet,
and your face is lovely."

10 Catch us foxes,
little ones that ruin vineyards—
and our vines are in blossom!

---

*a Or Until  
*b.i.e. array love (as a signal) over me; or array love (as an army) against me
My brotherkin is mine, and I am his, who pastures his flock among the lilies.

Until the day breathes and the shadows stir, turn, my brotherkin; be like the gazelle or a fawn of stags on mountains with glens.

Upon my bed at night I sought him whom my soul loved; I sought him but found him not; I called him, but he answered me not.

"I will rise now and go about in the city, in the marketplaces and in the streets, and I will seek him whom my soul loved."

I sought him but found him not.

The sentinels who go about in the city found me.

"Have you not seen him whom my soul loved?"

Scarcely had I passed from them until I found him whom my soul loved. I took hold of him and would not let him go until I brought him into my mother's house and into a chamber of her who conceived me.

I have adjured you, O daughters of Jerusalem, by the powers and by the forces of the field, that you do not stir up or awaken love until it wish!

Who is this coming up from the wilderness, like columns of smoke, perfumed with myrrh and frankincense, of all the perfumer's powders?

Look, it is the couch of Salomon! Around it are sixty mighty men of Israel's mighty men, all holding a sword and expert in war—a man, his sword at his thigh because of terror by night.

King Salomon made himself a palanquin from Lebanon's trees. He made its posts silver, its back gold, its step purple; its interior was inlaid with stone, love from Jerusalem's daughters.

Come out, and look at King Salomon, at the crown with which his mother crowned him on the day of his wedding and on the day of his heart's gladness.

Look, you are beautiful, my mate; look, you are beautiful! Your eyes are doves—apart from your taciturnity. Your hair is like flocks of goats that were revealed from Galaad.

Your teeth are like flocks of shorn ewes that have come up from the washing, all of which are bearing twins, and not one among them is barren. Your lips are like a scarlet thread, and your speech is lovely. Your cheek is like a rind of pomegranate, apart from your taciturnity.

Your neck is like Dauid's tower, built into thalpioth; on it hang a thousand shields, all the mighty men's javelins.

Your two breasts are like two fawns, twins of a gazelle, that feed among the lilies.

Until the day breathes and the shadows stir, I will go on my own to the mountain of myrrh and to the hill of frankincense.

You are altogether beautiful, my mate, and there is no flaw in you.

Come here from Lebanon, O bride; come here from Lebanon. You shall come and pass through from the beginning of Faithfulness, from the head of Sanir and Hermon, from lions' dens, from leopards' mountains.

You heartened us, O my sister bride; you heartened us with one from your eyes, with one, with an emplacement of your necks.

How beautiful your breasts have become, my sister bride! How beautiful your breasts have become, above wine, and your garments' fragrance, beyond all spices!

Your lips distill honeycomb, O bride; honey and milk are under your tongue, and your garments' fragrance is like Lebanon's fragrance.

A garden locked is my sister bride, a garden locked, a fountain sealed.

Your scents are an orchard of pomegranates with fruit of fruit-trees, henna withnard, nard and saffron, calamus and cinnamon,

aOr squares bOr pillars cI.e. as a token of love dHeb = ? eLebanon = Ra fHeb = Amana gPossibly top hOr one look iGk uncertain; perhaps with one turn, with a setting of your neck and throat jOr emissions
with all woods of frankincense, myrrh, aloes—
15 a garden fountain, a well of water, flowing and purling from Lebanon.

Awake, O north wind, and come, O south wind! Blow through my garden, and let my spices waft abroad. Let my brotherkin descend into his garden and eat the fruit of its fruit-trees.

I have come to my garden, my sister, my bride; 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, mates, and drink, and be drunk, brothers and sisters.

I am sleeping, but my heart is awake. My brotherkin’s voice! He is knocking on the door. "Open to me, my sister, my mate, my dove, my perfect one, for my head is wet with dew and my locks with drops of the night."

I had put off my tunic; how could I put it on again? I had bathed my feet; how could I soil them?

My brotherkin extended his hand from the opening, and my abdomen was stirred for him. I arose to open to my brotherkin; my hands dripped with myrrh, my fingers with wet myrrh, on the bolt’s handles.

I opened to my brotherkin; my brotherkin had passed by. My soul went out when he spoke. I sought him but did not find him; I called him, but he answered me not.

The sentinels who make their rounds in the city found me; they beat me; they wounded me. Sentinel of the walls took away my light summer garment. I have adjudged you, O daughters of Jerusalem, by the powers and by the forces of the field; if you find my brotherkin, what will you tell him? That I have been wounded with love.

What is your brotherkin above a brotherkin, that you have thus adjured us?

My brotherkin is radiant and ruddy, selected from ten thousands. His head is gold and phæz; his locks are fir trees, black as a raven. His eyes are like doves beside brimming pools of water, bathed in milk, sitting beside brimming pools of water. His cheeks are like saucers of spice, producing perfumes. His lips are lilies, distilling wet myrrh. His arms are chased gold, set with tharsis. His abdomen is an ivory tablet on a lapis lazuli stone. His legs are marble pillars, founded upon golden bases. His appearance is like Lebanon, choice as cedars. His throat is sweetnesses, and he is altogether an object of desire. This is my brotherkin, and this is my mate, O daughters of Jerusalem.

Where has your brotherkin gone, O fair one among women? Which way has your brotherkin turned his attention?—and we shall seek him with you!

My brotherkin has gone down to his garden, to saucers of spice, to pasture his flock in gardens and to gather lilies. I am my brotherkin’s, and my brotherkin is mine, he who pastures his flock among the lilies.

You are beautiful as Goodwill, my mate, comely as Jerusalem—as awesome a sight as women arrayed! Turn away your eyes from me, for they make me fly! Your hair is like flocks of goats that have shown up from Galaad. Your teeth are like flocks of shorn ewes that have come up from the washing; all of them bear twins, and not one among them is barren. Your lips are like scarlet thread, and your speech is lovely. Your cheek is like a rind of pomegranate, apart from your taciturnity.

There are sixty queens and eighty concubines
My dove, my perfect one, is the only one,
outstanding to her that bore her.  
Daughters saw her and will call her happy;
queens and concubines and they will praise her.
Who is this peeping forth like the dawn,
fair as the moon, outstanding as the sun—
as awesome a sight as women arrayed?
I went down to a nut orchard
to look upon products of the wadi,
to see whether the vine had blossomed,
whether the pomegranates were in bloom.  
There I will give you my breasts.
My soul was not aware;
it made me as Aminadab’s chariots.
9 If she is a wall,  
   let us build upon her battlements of silver,  
but if she is a door,  
   let us carve for her a board of cedar.
10 I am a wall,  
   and my breasts are like towers;  
I was in his eyes  
as one who finds peace.
11 Salomon had a vineyard at Beelamon;  
he entrusted the vineyard to keepers;  
a man was to bring for its fruit a thousand pieces of silver.
12 My vineyard, my own, is before me.  
The thousand are *for Salomon*,  
and the two hundred for the keepers of his fruit.
13 O you who sit in the gardens,  
companions are listening to your voice;  
make me hear it.
14 Flee, my brotherkin, and be like the gazelle  
or the fawn of the stags upon mountains of spices!

*for you, Salomon = Ra*
EDITION OF THE GREEK TEXT

The NETS translation of Iob is based on the critical edition prepared by Joseph Ziegler (Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum XI.4: Iob [Göttingen: Vandenhoeck & Ruprecht, 1982]). There are a few divergences from this edition, following suggestions made by A. Pietersma in his review of Iob and by P. Gentry in “Proposed Corrections to the Lemma of Ziegler’s Edition,” Appendix D in his The Asterisked Materials in the Greek Job. Departures from Ziegler are signaled in textual notes except for four of Gentry’s five corrections to the presentation of the Origenian asterisk tradition (2.1d, 13a; 9.3b; 12.21b—27.19a is retained as Old Greek in NETS).

TRANSLATION PROFILE OF THE GREEK

General Character

Though the Hebrew text of Iob has, for the most part, been composed in poetry, it includes three sections in prose as well, namely, 1.1–2.13; 32.1–5 and 42.7–17. In the Greek, the entire book is in prose, even though arranged stichometrically, in the manuscript tradition. Ziegler reflects the Greek manuscripts, but NETS follows the NRSV, except when the Greek text demands otherwise.

The Old Greek (OG) Iob is a work of good literary quality. Absent are the usual “Hebraisms” that are the tell-tale signs of translation Greek in much of the Septuagint corpus. For example, at 1.5 we find the common construction "and it happened" in the Hebrew text. This is commonly translated in the LXX by kai ἐγένετο “and it came to pass.” Most modern English translations disregard this Hebraism, as does the NRSV. The OG translator is not satisfied with it either, choosing to begin the sentence with kai ὡς “And when.” Similarly, in the previous verse, 1.4, the Hebrew conjunction + (usually “and”) + verb . . . + verb . . . + verb is rendered by participle + δέ (“and”) . . . verb . . . participle—the last two Hebrew verbs folded into a single participle. The participial constructions represent standard Greek style. The NRSV translation of v. 4 is “[And] his sons used to go and hold feasts . . . and they would send and invite”; that of NETS is “Now his sons used to gather . . . , and hold a feast . . . they used to take along their three sisters.” Many other examples could be cited, but the point is that OG Iob stands as a clear foil to the interlinear paradigm of translation.

A cursory overview of the OG text of Iob reveals that it is substantially shorter than the MT, the form of the Hebrew text which appears to have been its parent text. This abbreviation increases as one reads through the book. Gray calculated that the proportion of omissions grows as follows: 4% until chapter 15; 16% of chapters 15–21; 25% of chapters 22–31; 35% of chapters 32–37; 16% of chapters 38–42 (lxxv; repeated in Dhorme, cci–ccii). The shorter Greek text seems to be rooted in at least two characteristics of the Hebrew text. First, the meaning of the Hebrew is sometimes obscure; second, the argumentation in the book is repetitious. A third consideration may have made abbreviation acceptable: Iob may not have carried the same authority as other books of the Hebrew Scriptures. Abbreviation also extends to the “micro-level” where it can involve the reduction of two lines to one—something we might call paraphrasing.

It has sometimes been suggested that Greek Iob is based upon an equally shorter Hebrew parent text. However, on the basis of what we can establish about the translator’s technique, i.e., his rather free, even paraphrastic approach, it seems more likely that the shorter text is to be attributed to the time of translation.

The usual categories of characterizing a translation fail us when we assess Iob. It is not just free or paraphrastic, it is also something of an epitome of the longer and often difficult original. OG Iob is one of a kind in the Septuagint corpus. We can typify it as among the least literal, both in its attitude toward abbreviating the parent text and in the way the translator worked with that portion of the text for which we have a translation.

While the text as a whole reveals conscious shortening, there are various additions made along the way. The major ones are: the diatribe of Iob’s wife in 2.9a–d—though this may be a later addition
TO THE READER OF IOb

(“probably,” according to Fernández Marcos, 261, citing Heater, 31–36)—and 42.17aο-εα, which is said to derive “from the Syriac book.”

Another general characteristic of the translation consists of transferring passages from elsewhere in Iob or from other parts of the Septuagint into the translation. This practice was detected by Dhorme and Ziegler and has been the subject of a study by Heater, who calls it “the anaphoric translation technique.” For example, 4.21a = Esa 40.24b; 22.2 = 21.22a; 22.28a = 8.6b; 34.13 was inspired by Ps 24.1, 34.15b; “[W]hence too he was formed” is a gloss that derives from Gen 3.19, 36.5a = 8.20a.

Finally, the translator’s use of particles of all kinds should be noted. As Kitto says, “Greek is well stocked with little words, conjunctions that hunt in couples or in packs, whose sole function is to make the structure clear. They act, as it were, as signposts” (27). This seems to be the translator’s intent in Iob, i.e., to give the rather loosely linked Hebrew text a connectedness. So the translation is heavily salted with particles: “and,” “but,” “now,” “because,” “for,” “really?,” “on the one hand . . . on the other,” “however,” “therefore,” “rather,” “again,” “or” and others. None of these is more striking than the multi-particle οὐ μὴν δὲ ἀλλά “but; nonetheless; to the contrary” (2.5a; 5.8a; 12.6a; 13.3a; 17.10a; 21.17a; 27.7a; 33.1a; 34.36a). The interest in structure seems evident, for example, in chapter 9 where γόρ—commonly “for”—is added thirteen times: vv. 2b, 3a, 13a, 15a, 18a, 19a, 20a, 21a, 24a, 27a, 28b, 30a, in addition to its use as translation at vv. 32a, 35b, or at 22.5b–9 where each line begins with δὲ “and; but,” οὐδὲ “but not; nor” (7a) or ἀλλά “but” (7b) to form a list and to add connectors to the Hebrew for vv. 7a and 9a. In short, unlike most other Septuagintal translators, Iob uses particles more in accord with standard Greek discourse.

Specific Comments on the Old Greek Translation

We must imagine the Hebrew text in front of the translator. It was an unvocalized text—that is, it had only the consonants—and there may have been no divisions between the words (on this issue: Tov, 117–121); there was no versification. The lack of vowel markings permitted the text to be vocalized, and therefore understood, in more than one way sometimes—though there was doubtless a tradition of vocalization. A different vocalization helps to explain some instances where the English translation of the Greek appears to be rather different from the NRSV. For example, at 24.18b ἢς was vocalized not as ἢς (“not) but as ἢ (“Let”).

The translator was responsible for dividing the text into small segments according to sense. Sometimes this results in a somewhat different division than is reflected in the MT. For example, the words “with you” at 36.4b have been taken with v. 5 (paraphrased as “But know that”—so Dhorme).

Some letters of the Hebrew alphabet are easily confused in the manuscript tradition, and Greek Iob reflects this. Indeed, it might even be that the translator, aware of these confusions, bore them in mind as he tried out various possibilities for producing a translation. Numerous examples can be cited. First, in Hebrew manuscripts the ד (daleth) and ג (resh) can be confused because they look alike. For example, we find ד read as ג at 21.22b (so “murders” instead of “those that are on high”); 40.11a (“messengers” instead of “overflowings”); ג read as ד at 41.14b (NRSV 22b) (“runs” instead of “dances”). Second, the consonants ד (yod) and י (waw) can be confused: so we find ה for י (twice) at 26.13a (“bars of” instead of “By his wind”). Third, כ (sin) and כ (shin) share the same consonant: so כ appears to have been read instead of כ at 41.22a (NRSV 30) (“sharp” rather than “potsherds”).

Sometimes the translator re-orders the Hebrew consonants: for example, כ for כ (19.20a—where ד is also read for ג, therefore “rotted” instead of “cling”); possibly כ for כ for כ (39.4a [Greek 3a], “did you rear” rather than “become strong”); כ for כ for כ (21.10b, “falter” instead of “miscarries”); כ for כ (41.1b [NRSV 9b], “what is said” instead of “the sight of it”). Indeed, the translator sometimes changes consonants: for example, כ for כ (32.13b, “[we] contributed it” instead of “[God] may vanquish him”); כ for כ (41.26b [NRSV 34b], “that are in the waters” instead of “that are proud”); כ for כ (22.23a, “[you] humble yourself” rather than “you will be restored”). It seems that these changes result from a particular approach to the Hebrew text, one that goes to considerable lengths to make a certain sense of it, even to the extent of changing and rearranging letters of words to do so.

An awareness of these aspects of the translator’s work helps one to understand why an English translation of the OG looks quite different from an English translation of the Hebrew text.

THE ECCLESIASTICAL TEXT

OG Iob is about one-sixth shorter than the MT. That shorter text, without the fragments of Theodotion, is attested only in the Sahidic version and some Old Latin quotations. Except for these witnesses the en-
tire textual tradition has been accommodated to the work of the third century CE text critic Origen in his massive project we call "the Hexapla."

The designation "Hexapla" is given to a presumed six-columned book—only fragments are extant—in which Origen compared the Septuagint and several other translations with the traditional Hebrew text of his day. From the left, the six columns were: the Hebrew, the Hebrew in Greek transliteration, Aquila's translation, Symmachus' translation, the Septuagint, and Theodotion's translation. The texts were reproduced word-by-word or phrase-by-phrase down the page and, by following the columns across, one could compare the texts at a glance. Origen's primary interest was in the first and fifth columns, that is, the Hebrew and the Septuagint.

Now the Septuagint is not always of the same length as the Hebrew, and in the book of Iob that is dramatically the case. Where the OG is longer than the Hebrew, Origen marked what makes it longer with an obelus (\(\text{obelus} \)) in front and a metobelus (\(\text{metobelus} \)) at the end; where the OG was shorter than the Hebrew, he added to it, typically from Theodotion, in order to make it the same length as the Hebrew and marked it with an asterisk (\(\text{asterisk} \)) and a metobelus. (The translation we designate "Theodotion" is associated with the name of a translator or reviser who lived at the end of the second century CE. It is a literal translation and even includes some transliterations, as at Iob 37.12; 39.13.)

The consequences of Origen's work on Iob are chiefly two: first, two entirely different translations are now intermingled; second, since the OG translator sometimes uses only one line to render two lines of Hebrew, the "ecclesiastical" text produces a translation where some lines of the Hebrew are represented twice, once in the OG and again in Theodotion. For example, the OG translator omitted 18.9a and translated only 18.9b, but Origen's mechanical approach led him to add 18.9b from Theodotion. This means that 18.9b has two renderings in the ecclesiastical text, though 18.9a is not represented at all. Similarly, 23.14 was not part of the OG, but what Origen added from Theodotion is v. 15. As a result, v. 15 appears twice in the ecclesiastical text, in the OG as v. 15ab and from Theodotion under the asterisk as v. 15cd. There is no translation of v. 14.

Both Rahlfs' provisional edition (1935) and Ziegler's critical edition reproduce the text that Origen conflated, and the two translations are punctuated as if they were one translation. The NETS translation follows the OG text but, as an aid to readers, includes Theodotion, inserted into the appropriate places but not integrated. Not only have the intrusive fragments of text been duly marked, they also lack initial uppercase, as well as closing punctuation. The English translation of Theodotion's work seeks to be more "literal" than that of OG Iob, reflecting the nature of its parent text.

THE NETS TRANSLATION OF IOB

The Hebrew text of Iob presents such a level of difficulty in translation that those who work on it have often made recourse to the OG translation. This is reflected in the notes that accompany translations into English, including the NRSV. Therefore, readers of NETS Iob will find occasional points of contact between the NRSV and NETS that are due to the NRSV adopting an understanding of the Hebrew that is dependent upon the OG.

The NETS translation of Iob aspires to the same economy of expression that is true of the NRSV, which makes the translator's interest in "connector words" all the more apparent.

Readers of NETS will often note a difference in the tense of verbs from what is found in the NRSV. Usually this has resulted from the rendering of the Hebrew prefixed conjugation into Greek by an aorist ("simple past") tense. It appears that the translator understood these prefixed forms as preterites, i.e., as expressions of the simple past. Normally the aorist tense in NETS Iob is rendered by an English simple past, though at times a present perfect is used when the context seems to require it.

Gender Specific Language in NETS Iob

The NRSV usually accomplishes gender inclusivity by rendering masculine singular forms as plurals. The NETS Iob differs from the NRSV in this respect, for the following reason. The change the NRSV incorporates is most noticeable in passages that involve either "the life of a mortal" (e.g., 10.4–5; 14.5–6) or groups of people, usually the impious or wicked (the most extensive passage is 15.20–35). In the NRSV these all become plural for the sake of inclusivity. But in the former case, involving "the life of a mortal," the remarks, on Iob's lips, have "a person like me" sense and on his opponents' "a person like you" sense, and the edge is taken away if one uses the plural. The same holds true for passages about the impious or wicked. Here the opponents and Iob argue back and forth. The fact that the opponents speak of the wicked in the singular might lead one to think that they do not have "the wicked" in general in view, but Iob; the same holds true when Iob responds using the singular: he has his immediate oppo-
There was a certain man in the land of Ausitis,
whose name was Iob, and that man was genuine,
blameless, righteous, religious, staying away from every evil thing. And now there were born to him seven sons and three daughters. And his livestock was: seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-donkeys at pasture; as well he had very many servants and extensive activities in the land, and that man was well-born among those of the east. His sons used to gather with one another and hold a feast each day; they used to take along their three sisters as well, to eat and drink with them. When the feast days had run their course, Iob used to send and purify them, rising early in the morning, and he used to offer a sacrifice on their behalf, according to their number, and one bull calf as a sin offering for their souls— for Iob said, "Perhaps my sons thought bad things in their mind toward God." So this is what Iob would always do. And when the set day came, then, look, the angels of God came to present themselves before the Lord, and the slanderer came with them. And the Lord said to the slanderer, "Where have you come from?" And the slanderer answered the Lord, "I have come, after going round the earth and walking about what is under heaven." And the Lord said to him, "Did you give thought to my servant Iob—because there is no one of those on the earth like him, a man who is blameless, genuine, religious, staying away from every evil thing?"

1 There was a certain man in the land of Ausitis, whose name was Iob, and that man was genuine, blameless, righteous, staying away from every evil thing. 2 Now there were born to him seven sons and three daughters. 3 And his livestock was: seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-donkeys at pasture; as well he had very many servants and extensive activities in the land, and that man was well-born among those of the east. 4 Now his sons used to gather with one another and hold a feast each day; they used to take along their three sisters as well, to eat and drink with them. 5 And when the feast days had run their course, Iob used to send and purify them, rising early in the morning, and he used to offer a sacrifice on their behalf, according to their number, and one bull calf as a sin offering for their souls—for Iob said, "Perhaps my sons thought bad things in their mind toward God." So this is what Iob would always do.

6 And when the set day came, then, look, the angels of God came to present themselves before the Lord, and the slanderer came with them. And the Lord said to the slanderer, "Where have you come from?" And the slanderer answered the Lord, "I have come, after going round the earth and walking about what is under heaven." And the Lord said to him, "Did you give thought to your disposition against my servant Iob—because there is no one of those on the earth like him, a man who is blameless, genuine, religious, staying away from every evil thing?" Then the slanderer answered and said before the Lord, "Does Iob really worship the Lord for nothing? Have you not put a fence around things external to him, both

TO THE READER OF IOB

EDITORIAL DETAIL
Generally the translation has been divided into portions within chapters according to the NRSV; occasional divergences in this regard result from the translator’s abbreviation of the Hebrew text. So, for example, there is a division between 16.6 and 7, rather than between 16.5 and 6 as found in the NRSV.

Punctuation usually follows Ziegler’s edition, but not always, because Ziegler treats the ecclesiastical text as of one piece. The translation of Theodotion has also been punctuated, according to the NRSV, where the fragments are of sufficient length to make that possible.

There is a difference in versification among English translations, MT and OG as reflected in Ziegler at the end of chapter 40 and the beginning of chapter 41. I have followed Ziegler and MT but noted the versification of the NRSV.

BIBLIOGRAPHICAL NOTE

Finally, it has been an experience full of insights to have had Albert Pietersma work closely with me on revising my translation of OG Iob for publication. The resulting translation is vastly improved and our extended conversation always stimulated my thinking about OG Iob, in connection with both its text and its message.

Claude E. Cox
what is within his household as well as what is outside of all that belongs to him, all around? You blessed the works of his hands, and his livestock you increased on the earth. 11But stretch out your hand, and touch all that he has; surely he will bless you to your face!” 12Then the Lord said to the slanderer, “Look, all that he has I am giving into your power, but do not touch him.” So the slanderer went out from the Lord.

13 So it was, when it was the set day, Iob's sons and daughters were drinking wine in their eldest brother's house. 14And, look, a messenger came to Iob and said to him, “The yokes of oxen were plowing, and the she-donkeys were feeding beside them, 15and marauders came and carried them off, and they killed the servants with daggers, but when I alone escaped, I came to tell you.” 16While he was still speaking, a further messenger came and said to Iob, “Fire fell from the sky and burned up the sheep, and it likewise consumed the shepherds, and when I alone escaped, I came to tell you.” 17While he was still speaking, a further messenger came and said to Iob, “Horsemens formed three columns against us, and they encircled the camels and carried them off, and killed the servants with daggers, but I alone escaped, and I came to tell you.” 18While he was still speaking, another messenger came, saying to Iob, “As your sons and daughters were eating and drinking at their eldest brother's, 19suddenly a great wind came from the wilderness and struck the four corners of the house, and the house fell on your children, and they died, but I alone escaped, and I came to tell you.”

20 So Iob arose, tore his clothes and shaved the hair of his head and fell on the ground and did obeisance and said, 21“I came naked from my mother's womb; naked also shall I return there; the Lord gave; the Lord has taken away; as it seemed good to the Lord, so it turned out; blessed be the name of the Lord.”

22 In all these things that happened to him Iob did not sin at all with his lips before God.

11 Now when his three friends heard of all the troubles that had come upon him, they came to him, each one from his own country—Eliphaz, the king of the Thaimanites, Baldad, the tyrant of the Sauchites, Sophar, the king of the Minites. And they came to him of one accord, to comfort and to visit with him. 12But when they saw him from a distance, they did not recognize him, and they cried out with a loud voice and wept; each of them tore his robe, and they sprinkled themselves with dust. 13They sat with him seven days, [13and seven nights/] and none of them spoke, for they saw that the calamity was dire and very great.

3 After this Iob opened his mouth and cursed his day, 2saying:

3 “May the day perish in which I was born, and the night in which they said, 'Look, a man-child!'

4 May that day be darkness!
And may the Lord above not seek it,
Nor may it be numbered among the days of the months.

5 But may darkness and deathly shadow seize it.
May gloom come upon it.
May that day and night be cursed; may darkness carry it away!
May it not exist among the days of the year
or be numbered among the days of the months.

6 Rather, may that night be anguish,
and may gladness and joy not come upon it.

7 *Heb = euphemism  
8 Om = Zi  
9 Eliphaz = Zi  
104.e the day of his birth
Rather, may he who curses that day curse
he who is about to subdue the great sea-
monster.
May the stars of that night be dark;
may it remain so and not be lit up,
and may it not see the morning-star
rising—
because it did not shut the gates of my
mother's womb,
for it would have put away trouble from
my eyes.

“For what reason did I not die in the womb
or come forth from the belly and not
perish at once?
Why then did knees meet me?
Why then did I suck breasts?
Now I would have lain down quiet
and in sleep would have been at rest,
with kings, counselors of the earth,
who used to act proudly thanks to rapiers,
or with rulers, who had much gold,
who had filled their houses with silver.
Or why was I not like a premature birth that
comes from a mother's womb
or like infants that did not see the light?
There the impious have kindled a terrible
wrath;
there the very weary have found rest for
the body,
and those of old, together,
have not heard the voice of the tax-
gatherer.
Small and great are there,
and the attendant who lived in fear of his
master.

“Why then is light given to those in
bitterness,
and life to souls in pain,
who long for death and do not find it,
though they are digging for it as for
treasures?
Yet they would be very joyful,
if they were successful.
Death is rest for such a man,
for God shut him in.
For sighing comes before my food,
and I cry, gripped by fear.
For fear—which was my worry—came to
me,
and the fear I dreaded befell me.
I was neither at peace, nor did I have quiet,
nor was I at rest, but anger came to me.*

Now Eliphaz the Thaimanite continued and said,

*Have you often been addressed when in
distress?
But who can endure the force of your
words?
So what, if you instructed many

and encouraged the hands of the weak
one,
lifted up the weak with your words
and wrapped feeble knees in courage—
but now distress has come upon you
and touched you, and you acted in haste.
Is your fear not based on a lack of sense,
so too your hope and the innocence of
your way?

“Think now, who, being pure, perished,
or when did the true perish root and all?
For instance, I saw those who plow wrongs,
and those who sow them reap torments
for themselves.
By the command of the Lord they will
perish,
and by the breath of his anger they will
disappear.
The strength of the lion and the voice of the
lioness
and the pride of dragons was
extinguished;
The ant lion perished for lack of food,
and lions' whelps abandoned one
another.
But if there had been anything truthful in
your words,
nothing bad in them would have met
you.

“Will my ear not receive remarkable things
from him?*
Now there was awe and a ringing sound in
the night—
an awe falling on mortals;
then shuddering fell upon me, and a
trembling,
and my bones shook mightily.
And a spirit came upon my face,
and my hair and flesh quivered.
I stood up,
and I did not recognize it.
I looked, and there was no shape before my
eyes,
though I heard a breeze and a voice:
“What? Can a mortal be pure before the
Lord,
or a man be blameless in his actions?”
Whether he believes charges against his
servants, who knows?*,
but he took note of any crookedness in
his angels.
But as for those that inhabit houses of
clay—
being their offspring, we ourselves too are
of the same clay—
he struck them like a moth!
And so between morning and evening they
ceased to exist;
they perished, because they were not able
to help themselves.

*I.e. that night  **Eliphaz = Zi  **Or fearsome creatures  ***I.e. the Lord  ****Lacking in Gk
21 That is, he breathed on them, and they withered; they perished, because they did not possess wisdom.

5 "But call, if anyone will respond to you or if you will see any of the holy angels. To be sure, anger kills the fool, and jealousy slays the one misled.

6 Now, I have seen fools taking root, but at once their way of living was devoured. May their children be far from safety, and may they be derided at the doors of their inferiors, and there will be no one to deliver them. For what they gathered, the upright shall eat, and they will not be excepted from harmful things; may their strength be drained.

7 For hardship shall not come from the earth, nor will trouble sprout from mountains, but a human being is born to hardship, whereas the vulture’s young soar on high.

8 Nonetheless, I will entreat the Lord, and I will call on the Lord, the master of all, who does great and inscrutable things, things both glorious and extraordinary, without number, who gives rain on the earth, sending water on what is under heaven, who sets on high those that are lowly and lifts up those that are in ruin, frustrating the schemes of the crafty—and their hands shall not produce what is genuine, he who takes the wise in their cleverness—and he subverted the scheming of the wily.

9 Darkness will meet them in the daytime, and may they grope at noonday as in the night. And may they perish in war, and may the powerless escape from the hand of the mighty.

10 So may the powerless have hope, but the mouth of the unjust be shut.

11 "But happy is the one whom the Lord reproved, and do not reject the admonition of the Almighty, for he makes one suffer and restores again; he struck, and his hands healed.

12 Six times he will deliver you from troubles, and the seventh time no harm shall touch you.

13 In famine he will rescue you from death, and in war he will free you from a blade’s power.

14 He shall hide you from the scourg of the tongue, and you shall not fear harmful things that come.

15 At the unjust and lawless you shall laugh, and you shall not fear wild animals—for wild animals shall be at peace with you.

16 Next, you shall know that your household will be at peace, and the livelihood of your tent shall not fall short. And you shall know that your descendants will be many, and your offspring shall be as the grass of the field.

17 And you shall come to your grave like ripe grain, harvested at the right time, or as a heap on the threshing floor, gathered in its season.

18 Look, these things we traced to be so. These are the things we have heard, but do know for yourself whether you have done anything."

6 Now Job continued and said,

1 "If someone really sets about to weigh what angers me and to put my sorrows together in a balance,

3 then indeed they will be heavier than the sand of the seashore, but as it seems, my words are careless.

4 For the arrows of the Lord are in my body; their wrath drinks my blood; when I begin to speak, they pierce me.

5 Why, will the wild ass bray for no reason? Is it not rather looking for grain? Yes, and will an ox break into lowing at its manger when it has food?

6 Can bread be eaten without salt? And is there any taste in empty words?

7 So my life cannot cease, for I loathe my food like the smell of a lion.

8 "O that he were willing, and my request proceed, and the Lord would grant my hope.

9 Let the Lord begin by wounding me, but let him not kill me outright.

10 And may my city, whose walls I used to leap upon, be my grave—I will not spare myself, for I did not belie the holy words of my God.

11 For what is my strength, that I endure, or what is my lifespan, that my life sustains itself?

Or my anger
Is my strength the strength of stones,
or is my flesh bronze?
Did I not trust in him?
But help is far from me.

"Mercy has renounced me,
and the visitation of the Lord has disregarded me.
My nearest kin did not look at me;
like a wadi running dry
or like a wave they passed by me.
Those who held me in respect have now fallen on me like snow
or like solid ice.
Just as, melted, with heat coming on,
it was not recognized for what it was,
so I too was abandoned by all,
and I perished and became homeless.
Look at the roads of the Thaimanites,
the paths of the Sabeans, you who see so clearly.
They also will incur shame,
who put their confidence in cities and wealth.
But yet you too trod on me without mercy;
so now that you have seen my hurt, be afraid!
What? Did I ask anything of you?
Or, am I in need of your strength
to save me from enemies
or to rescue me from the hand of the powerful?

"Teach me, and I will shut up;
if I have gone wrong in any way, show me.
Rather, it seems that the words of one who is genuine are careless,
so I do not seek strength from you.
Not even your reproach with words will make me stop,
nor indeed will I endure the sound of what you say.
Fact is, you fall on an orphan
and jump on your friend.

"But now that I have looked into your faces
I will not lie.
Do sit down, and may no wrong be done,
and gather again with him who is just.
For there is nothing at all unjust on my tongue—
or does my throat not endeavor understanding?

"Is not the life of a human being on earth a trial,
and is not his life like that of a day laborer?
Or like an attendant who fears his master
and finds shadow,
or like a wage-earner waiting for his wages?
I too spent empty months in this way,
They are a wordy wind of your mouth!

3 Will the Lord act unjustly when he judges,
or will the maker of all things pervert what is right?

4 If your children sinned before him, he sent them off by force of their lawlessness.

5 But you, quickly approach the Lord Almighty in prayer.

6 If you are pure and genuine, he will hear your entreaty and restore to you a righteous way of life.

7 Then, though your first things be few, your last things will be unspeakably many.

8 “For inquire of an earlier generation, and trace it out through a line of ancestors;
for we are of yesterday and we know nothing, for our life is a shadow on the earth.

9 Will they not teach you and declare and bring forth words from the heart?

11 “Does papyrus grow without water, or sedge become tall without drink?

12 While it is still on the root, it will in no way be harvested; no plant becomes dry, in preference to drinking!

13 Such indeed will be the end of all who forget the Lord, for the hope of the impious shall perish.

14 For his house will be uninhabited, and his tent will prove to be a spider’s web.

15 If he props up his house, it will not stand, and when he lays hold of it, it will not remain,
for he is languid beneath the sun and his shoot will spread forth out of his rottenness.

17 He goes to sleep on a gathering of stones, and he will live among rubble.

18 If it swallows him up, the place will deny him; you have not seen such things,
because such is the ruin of the impious, but from the soil something else will sprout up.

20 “For the Lord will not reject the blameless person, but no gift will he accept from the impious.

21 But he will fill the mouths of the sincere with laughter and their lips with confession,
but their enemies will clothe themselves with shame, and the way of life of the impious will be no more.”

Now Job continued and said,

2a Of a truth I know that it is so, for how can a mortal be right before the Lord?

3 For if one wishes to go to law with him, he will not even answer him, lest he contest one charge of his out of a thousand.

4 For he is clever in mind, both powerful and big— who, though being unyielding, has endured against him?—
he who ages mountains, and they do not know it, who overturns them in anger,
who shakes what is under heaven from its foundations, and its pillars tremble, who speaks to the sun, and it does not rise, and seals up the stars, who alone stretched out the sky and walks on the sea as on dry ground, who makes Pleiades and Venus and Arcturus and the chambers of the south, who does great and inscrutable things, things both glorious and extraordinary, without number.

11 If he passed over me, I would certainly not see him, and if he went by me, I would not even know.

12 If he has me respond, will he judge my words with discernment? For if I am in the right, he will not listen to me;

16 and if I call and he responds, I am not going to believe that he has listened to me.

17 Would he really crush me with gloom? But he has made my wounds many without cause.

18 For he does not let me get my breath, but he has filled me with bitterness.

19 Because, for one thing, he really prevails by force, who then can withstand his judgment?

20 For instance, should I be right, my mouth will turn out impious! And should I be blameless, I will prove to be perverse!

21 For even if I acted impiously, I do not know it within myself—

Under *a* = Zi
except that my life is being taken away.

22 Therefore I said, 'Anger destroys the great
and powerful,
23 because the worthless do exceptionally well
in death,

[w]hile those in the right are laughed to

24 scorn—

for they have been given over into the hands
of the wicked.'

[24]

25 "Now, my life is swifter than a runner;
they fled away, and they saw nothing.
26 Is any trace at all left of a way taken by ships
or of an eagle flying in search of prey?
27 For if in fact I say, 'I will forget about
speaking,'

with my face bowed down, I will groan.

28 I quiver in all my limbs,
for I know you will not let me be
innocent.

29 But since I am impious, why have I not died?

30 For if I wash myself with snow
and cleanse myself with pure hands,

31 you have plunged me fully in filth,
and my robe abhorred me.

32 For you are not a mortal like me, with
whom I would contend,
that we should agree to come to trial.

33 Would that there were an arbiter for us and
an investigator

and one to hear the case between us two.

34 Let him remove the rod from me,
and let not the fear of him distract me—

then I will not be afraid, but I will speak;
for as it is, I am baffled.

9 Remember that you fashioned me as clay,
and you are going to return me again to
earth.

10 Did you not pour me out like milk
and curdle me like cheese?

11 You clothed me with skin and flesh

and knitted me together with bones and
sinews.

12 Then you granted me life and mercy,
and your care preserved my spirit.

13 Since you have these things in you, I know
that you can do anything,

and nothing is impossible for you.

14 For two things: should I sin, you watch me,

and you have not acquitted me of
lawlessness.

15 For if I be impious, alas!

If I be righteous, I cannot lift up my
head,
for I am filled with disgrace.

16 To wit, I am hunted like a lion for killing,

and again, you make an about face and

destroy me terribly.

17 You renewed your scrutiny of me

and treated me with great anger

and brought trials on me.

18 "Why then did you bring me out of the
womb?

And why did I not die and no eye see me

and I be as if I had not been?

for why was I not carried from the womb
to the grave?

19 Is not the length of my life short?

Let me rest a little

before I go whence I will not return,
to a land, dark and gloomy,

22 to a land of perpetual darkness, where there
is no light

and no glimpse of human life."

11 Now Sophar the Minite continued and said,

2 "He who says much will also listen in
turn,
or does he who is eloquent think he is
right?
Blessed is the short-lived offspring of
woman.

3 Do not become talkative,
for there is no one to contend with you.

4 For example, do not say, 'I am pure in my
actions

and blameless before him.'

5 In that case, how could the Lord speak to
you?

[w]hile he will open his lips with you?}

6 Then he will disclose to you the power of
wisdom,
because it will be double what you have.
And then you will know that what has come
upon you from the Lord is equal to
your sins.

[i.e. the days of my life]
“Can you find the Lord’s footprint, 
or have you reached the limits that the 
Almighty made?

The sky is high, and what will you do? 
And there are deeper things than in 
Hades; what do you know?

Or are they not more extensive than the 
measure of the earth 
or the breadth of the sea? 
And if he overturns all that is, 
who will say to him, ‘What did you do?’

Indeed he knows the deeds of the lawless, 
and when he sees wrongs, he will not 
look aside.

On the other hand, a human keeps afloat 
with words, 
and a mortal, born of woman, is like a 
desert ass.

If you have made your heart pure, 
and you lift up your hands toward him—

if anything lawless is in your hands, put it 
far away from you, 
and let no injustice lodge in your 
dwelling.

For in this way your face will shine again 
like pure water, 
and you will put away defilement, and 
you shall not fear.

And you will forget trouble 
like a passing wave and not be terrified.

And your prayer will be as the morning star, 
and at midday life will dawn for you.

You will be confident, because there is hope 
for you; 
as well, out of worry and care peace will 
appear clearly for you,

But deliverance will fail them, 
for their hope is destruction, 
and the eyes of the impious will waste 
away.”

Now Job continued and said,

“So, are you alone human beings? 
Will wisdom die with you?

For one thing, I too have a heart, just like 
you.

A just and blameless man, you see, has 
become a laughingstock.

To be sure, he had been ordained to fall 
under others for a set time 
and that his houses be plundered by the 
lawless.

Nonetheless, let the wicked not trust that he 
will be guiltless— 
as many as provoke the Lord— 
as if indeed there will be no scrutiny of 
them.

aI.e. the Lord  bUnder } = Zi
7 Are you not speaking before the Lord and before him uttering deceit?
8 Will you prevaricate?
   Go ahead; become judges yourselves!
9 It would indeed be good, if he traced your footsteps;
   for if, in doing everything you can, you will join yourselves to him,
10 he will convict you nonetheless.
   And even if secretly you will show partiality,
11 will not his terrors distract you and fear from him assail you?
12 Your arrogance, however, will turn out to be like ashes,
   and your body made of clay.
13 "Be quiet! so I may speak and be relieved of rage.
14 Having taken my flesh in my teeth,
   I will put my life in my hand.
15 Though the Mighty One overpower me—
inasmuch as he has begun—
certainly I will speak and argue my case before him.
16 And this for me will prove to be salvation,
   for deceit cannot enter before him.
17 Hear, hear my words,
   for I will declare, while you listen.
18 Look, I am near my trial;
   I know that I will be shown to be in the right.
19 For who is there that will find fault with me?
   [19* because now I will be quiet and expire.]
20 But you shall indulge me in two things:
   [20* withdraw your hand from me,]
   and let fear of you not terrify me.
21 Then you will call, and I will answer you,
   or you will speak, and I will give you a response.
22 How many are my sins and my acts of lawlessness?
   Teach me what they are.
23 Why do you hide from me and regard me your opponent?
24 Will you be wary of one that is like a windblown leaf,
   or do you oppose me, one like windborne grass?—
25 because you wrote harmful things against me and surrounded me with the sins of my youth.
26 And you put my foot in a hobble and watched all my actions, and you reached to the bottoms of my feet.
27 A worn out thing, like a skin, *I am* or like a moth-eaten garment.

4 For a mortal, born of woman, is short-lived and full of aggravation or, like a flower that has bloomed, drops off and flees like a shadow and will not halt.
2 Of him did you not in fact take account and make him enter into judgment before you!
3 For who can be pure from filth? None, not one!
4 Even if his life on the earth be but one day and his months be counted out to him, you have set a time, and he shall not go beyond it.
5 Depart from him, that he may have quiet and enjoy life, like a wage-earner!
6 For there is hope for a tree; for if it is cut down, it will sprout again, and its branch will not fail.
7 For, if its root grow old in earth and the crown of its root die in a rock, at the scent of water it will sprout and produce a crop like one newly planted.
8 But a man, once dead, is gone, and a mortal, once fallen, is no more.
9 For a sea with time diminishes, and a river, laid waste, is dried up, but a person, once lying down, shall never rise again until the sky become unstitched.
[12* and they will not be roused out of their sleep.]
13 O that you had kept me in Hades and had concealed me until your anger had ceased, and you had set me a time, when you would remember me.
14 For, if a person died, then would live again, when he has completed the days of his life, I would endure until I would be born again.
15 Presently you would call, and I would answer you—only do not reject the works of your hands.
16 But you tabulated my pursuits, and not one of my sins will pass by you, and you have sealed up my lawless acts in a pouch and marked down if I had somehow transgressed inadvertently.
[18* but even a falling mountain will crumble away,]
[19* and a rock will be worn out of its place.]
[19* Waters made stones smooth,]
[19* and roiling waters eroded the mound of earth,]
[19* and you destroyed human endurance.]
“You thrust him aside completely, and he was gone; you set your face against him and sent him away. And though his sons become many, he does not know, and if they become few, he is not aware. Ah, but his flesh suffered pain, and his soul grieved.”

Now Eliphaz the Thaimanite continued and said, "Will a wise man give an answer of windy insight, and did he satisfy the ache in his belly—arguing with statements that are beside the point, with words that are of no benefit? Have you not as well set aside fear and exhausted such statements before the Lord? You are guilty by the statements of your mouth and did not discern statements of the mighty. May your mouth refute you, and not I, and your lips will testify against you.

What? Were you the first of the human race to be born? Or were you established before the dunes? Did you hear the plan of the Lord, and did wisdom reach only you? For what do you know that we do not know? Or what do you understand that we do not as well? Both the old and aged man are among us, more advanced in days than your father.

You have been scourged for but few of your sins; you have spoken wildly extravagantly. What did your heart dare, or what did your eyes set themselves upon, that you burst forth in rage before the Lord and brought out such remarks from your mouth? For who, being mortal, can be blameless, or who can be in the right, born of woman? If he places no faith in his holy ones, then heaven is not pure before him. But aha, abominable and impure, a man drinking injustices like a drink!

"But I will declare to you; hear me; indeed, what I have seen I will declare to you—what sages will say and did not hide from their ancestors; to them alone the earth was given, and no alien came upon them. The entire life of the impious is spent in anxiety, and the years given to the mighty are numbered. And the dread of him is in his ears; just when he thinks he is at peace, his destruction will come. Let him not believe he will return from darkness, for he has already been consigned to a blade's power; moreover, he has been allocated as food for vultures, and he knows within himself that he remains as a carcass. And a dark day will whirl him around, and distress and anguish will take hold of him; he will be like a general falling in the front rank. Because he lifted his hands against the Lord and stiffened his neck against the Lord Almighty, and ran against him with insolence, with the thickness of the back of his shield, because he covered his face with his fat and made it a band on his thighbones.

Then may he lodge in desolate cities and enter uninhabited houses, and what they prepared, others will carry away. Neither shall he ever become rich, nor shall his possessions last. He shall not cast a shadow upon the ground, nor shall he escape darkness. May the wind dry up his bud, and may his blossom fall off. Let him not believe that he will endure, for emptiness will turn out to be his lot. His stump will perish before its time, and his branch will provide no cover. But may he be picked like unripe grapes, before his time, and fall off, like an olive blossom. For the testimony of the impious is death, and fire will burn the houses of bribe-takers. And he will conceive sorrows, and his lot will turn out to be emptiness, and his belly will carry deceit."

Now Job continued and said, "I have heard many such things; comforters of what's worthless are you all. What? Is there any rhyme or reason to windy words?

I also would talk as you do,
if your life were in fact in the place of mine;
then I would jump at you with words
and shake my head at you.
But may there be strength in my mouth—
then I shall not spare you the moving of my lips!
For if I speak, I shall not aggravate my wound,
but even if I remain silent, how shall I be wounded less?
"But as it is, he has made me worn out, a fool, wasted away.
Acting in wrath, he has thrown me down;
he has gnashed his teeth at me;
his brigands' arrows fell on me.
With darts from his eyes he dashed at me;
he struck me on the cheek with something sharp,
and they ran at me with one accord.
For the Lord delivered me into the hands of the unjust
and cast me to the impious.
When I was at peace, he scattered me;
he seized me by the hair and pulled it out;
he set me up like a target.
They surrounded me with spears,
hurling them into my kidneys, without sparing;
I sewed sackcloth upon my skin,
and my strength was extinguished in dust.
My belly is aflame from weeping,
and there is a shadow on my eyelids.
But there was nothing unjust in my hands,
and my prayer was pure.
"O earth, do not cover up the blood of my flesh,
nor may there be a place for my cry.
Even now, look, my witness is in the heavens,
and my corrobator is on high.
May my petition reach the Lord,
and before him may my eye shed a tear.
And may a man have proof before the Lord!
But the numbered years have come to an end,
and I shall go the way by which I shall not return.
"I perish, being carried off by the wind,
and I beg for burial and do not find it.
I pray wearily, and what have I achieved?

3 No, strangers have stolen my possessions,
4 who is this? Let him join hands with me.
5 Because you have hid their heart from intelligence,
6 therefore you shall not exalt them.
7 He will report evils to the party;
8 and my eyes have dissolved over my children.
9 "And you have made me common talk among nations,
10 and I have become a laughingstock to them,
11 for my eyes have turned to stone from anger;
12 Wonder at this has seized the truthful,
13 and may the just rise up against the transgressor,
14 and the faithful hold to his own way,
15 and may one with pure hands take courage.
16 Nonetheless, you all keep pressing hard,
17 for I find nothing true in you.
18 Where then is yet my hope?
19 Shall I see my goods?
20 Will they go down with me to Hades?
21 or shall we go down of one accord to the grave?

2 Now Baldad the Sauchite continued and said,
2 * How long before you stop?
3 Hold back, so that we too can speak.
4 Why have we, like quadrupeds, been silent before you?
5 Anger has used you.
What? If you die, will what is under heaven be uninhabited?
Or will mountains be overthrown from their foundations?
5 * Yes, the light of the impious will be put out,
6 and their flame will not do well.
7 His light is darkness in his dwelling,
8 and his lamp will be put out on him.
9 May those of least account chase down his possessions,
and may his counsel trip him up.
10 But his foot has been thrust into a snare;
11 may he be entangled in a net,
12 and may snares come upon him!

a Possibly because of
He will strengthen those who thirst against him;
and his rope is hid in the ground,
and the means of his capture upon paths.
May pains destroy him on every side,
and many beset him in severe famine.
But an extraordinary fall has been prepared for him—
may the digits of his feet be devoured,
and death will consume his maturity.
And may healing be torn from his dwelling,
and may duress take hold of him by royal charge.
It will encamp in his tent in his night;
his lovely things will be sown with brimstone;
his roots will be dried up beneath,
and his crop will fall off above.
May mention of him perish from earth;
and he has no name before the face of the wider outside.
May he drive him away from light into darkness.
He will no longer be known among his people,
or his house be preserved on what is under heaven;
rather, others will live in what is his.
The last groaned over him,
and wonder seized the first.
These are the houses of the unjust,
and this is the place of those that do not know the Lord.”

Now Job continued and said,

Know only that the Lord treated me this way;
you speak against me; shamelessly you press upon me.
Yes indeed, I have truly erred,
and error lodges with me—
to have spoken a word that was not fitting,
and my words err and are inappropriate.
But alas, it is because you magnify yourselves against me
and jump at me with reproach.
Know then that it is the Lord who troubles me,
and he raised up his stronghold against me.
Look, I laugh at reproach, and I will not speak;
I will cry out, and nowhere is there judgment.
I am hemmed in all around and cannot get out;
he has placed darkness upon my face.
And he has stripped my glory from me
and taken the crown from my head.

"For who would grant that my words be written
and that they be put in a book forever
or be carved in rock?
To be sure, I know that he who is about to undo me on earth is everlasting.
May my skin, which patiently endures these things, rise up;
for these things have been accomplished on me by the Lord—
things I am conscious of in myself,
things my eye has seen and no other,
and all of them have come to an end for me in my bosom.
But even if you say, 'What shall we say before him?'
Do as well be afraid of a cover-up,
for wrath will come upon the lawless,
and then they will find out where their substance is.”
Now Sophar the Minite continued and said, 2 "I did not suppose that you would counter these things so, and surely the rest of you have gained no better understanding than I—

1 "I will hear instruction of my shame, and a spirit from understanding answers me.

2 Did you not know these things before now? not since mortals were placed on the earth!

3 For the meriment of the impious ends in an extraordinary fall, and the enjoyment of transgressors in destruction, even if his gifts go up to heaven and his sacrifice touches the clouds.

4 Did you not know these things before now! not since mortals were placed on the earth!

5 For the merriment of the impious ends in an extraordinary fall, and the enjoyment of transgressors in destruction, even if his gifts go up to heaven and his sacrifice touches the clouds.

6 even if his gifts go up to heaven and his sacrifice touches the clouds.

7 For just when he thinks he is firmly established, at that point he will be utterly destroyed, and those who saw him will say, 'Where is he?'

8 Like a dream that has taken to flight, he shall not be found, but he has flown away like a nocturnal apparition!

9 an eye caught a glimpse and will not continue, and his place will observe him no longer.

10 "May his inferiors do away with his sons, and his hands kindle pains.

11 his bones were filled with his youth, and it will lie down with him on a burial mound.

12 If evil is sweet in his mouth, he will hide it under his tongue; he will not spare it and will not leave it behind and will hold it in the middle of his throat.

13 And he shall not be able to help himself.

14 the venom of an asp is in his belly.

15 Wealth being gathered unjustly will be disgorged; a messenger will drag it out of his house.

16 And may he suck the wrath of dragons, and may a snake's tongue kill him.

17 May he not see the milk of pastures nor pasturage of honey and butter.

18 Vainly and foolishly he has toiled for wealth of which he will not taste; it will be like something tough, unchewable, impossible to swallow.

19 For he has broken down the houses of many who are powerless, and he has seized a dwelling, though he did not build it.

20 "His possessions hold no security for him; therefore his goods will not flourish.

21 But just when he thinks he has fully satisfied himself, he will be afflicted, and every distress will come upon him.

22 May he send on him fierce wrath; may he wash pains on him.

23 And he shall not escape a blade's power; may a bronze bow wound him.

24 Yes, may an arrow pass through his body, and may lightning bolts strut about in his dwellings.

25 terrors upon him

26 Then may utter darkness await him; unquenchable fire will devour him—and may a stranger afflict his house. And may the sky uncover his acts of lawlessness and earth rise up against him.

27 May destruction drag his house to an end; may a day of anger come upon him.

28 This is the portion of an impious person from the Lord, and possession of his things is from the Overseer."

21 Now Iob continued and said, 2 "Listen, listen to my words, lest this be your consolation for me.

3 Lift me up, and I will speak; then you will not laugh me to scorn.

4 What? My argument is not with a mortal, is it? Or, why should I not be angry?

5 Look at me, and marvel, laying your hand on your cheek.

6 For even when I remember, I am in haste, and pains seize my flesh.

7 Why do the impious live on and grow old, even in wealth?

8 Their progeny are according to their pleasure, and their children in their sight.

9 Their houses prosper without any fear, and no scourge from the Lord is upon them.

10 Their cow did not miscarry, and their pregnant one came through safely and did not falter.

11 And they remain as ageless sheep, and their children play about when they take up the harp and lyre and make merry to the sound of a melody.

12 And they finished their life in prosperity and lay down in the repose of Hades.

13 But he says to the Lord, 'Stay away from me; I do not wish to know your ways.'

aI.e. the Lord  bI.e. the impious
For their good things were in their hands, but he does not regard the works of the impious.

“Nonetheless, the lamp of the impious shall also be put out, and destruction shall come upon them, and sharp pains shall seize them, because of anger.

And they shall be as chaff before the wind or as dust that the whirlwind has sucked up.

May his possessions fail his sons.

May his eyes see his own slaughter, and his marrow is being dispersed.

And he dies of bitterness of soul, not eating anything good.

But one and all, they lay down on the ground, and decay covered them.

"So I know you, that you daringly attack me, because you will say, 'Where is the house of the ruler?' and 'Where is the shelter of the coverts of the impious?'

Ask those who pass by the way, and their signs you will not dismiss, that the wicked obtains relief for the day of destruction; they will be carried off to the day of his wrath.

Who will declare his way to his face, and he acted, who will repay him?

And he has been carried away to the graves, and fire will consume what of theirs is left.

"Do be unyielding, if you would endure; then your fruit will prosper. And accept an utterance from his mouth, and take up his words in your heart. And if you turn and humble yourself before the Lord, you have put what is unjust far from your dwelling.

Now Eliphaz the Thaimanite continued and said, Is it not the Lord who teaches understanding and knowledge?

For what does it matter to the Lord if you were blameless in your actions?

Though he makes an account of you, will he reprove you, and will he go to trial with you?

Is your evil not abundant, and are your sins not without number?

Yes, you used to take a pledge of your brothers for no reason and took away the clothing of the naked.

Nor did you give water to the thirsty to drink, but withheld a morsel from the hungry.

And you made favorites of some and settled them on the land, but you sent away widows empty and mistreated orphans.

Therefore snares have encircled you, and an extraordinary conflict has hurried you.

The light has proved to be darkness for you, and water has covered you while you slept.

"Does not he who dwells on high observe, and has he not humbled those borne along by pride?

And you said, 'What does the Strong One know? Will he judge down through the gloom?

Clouds are his hiding-place, and he will not be seen, and he will pass through the circle of heaven.'

Will you keep the ageless way that unjust men trod who were seized before their time? Their foundations are a flooding river.

Those who say, 'What will the Lord do to us?' or, 'What will the Almighty bring against us?'—yet he it was who filled their houses with good things, though the counsel of the impious is far from him.

Those in the right laughed when they saw it, and the blameless mocked.

except their substance vanished, and fire will consume what of theirs is left.

"Do be unyielding, if you would endure; then your fruit will prosper. And accept an utterance from his mouth, and take up his words in your heart. And if you turn and humble yourself before the Lord, you have put what is unjust far from your dwelling.
Therefore the Almighty will be your help from enemies, and He will render you pure as silver tried by fire.

26 Then you will speak frankly before the Lord, looking up to the sky cheerfully.

27 And when you pray to Him, He will listen to you and give to you to pay your vows.

28 Yes, He will restore to you a righteous way of life, and there will be light on your ways."

29 because He humbled him, and you will say, ‘He acted arrogantly.’ And He will save one bent forward with the eyes;

30 He will deliver the innocent and be preserved by your pure hands.

Now Job continued and said,

2 "Yes, I do know that argumentation is out of my reach, and His hand has become heavy on my groaning. 

3 But who would then know that I might find him and come to a resolution? 

4 But oh that I might state my case before him and fill my mouth with arguments.

5 Then I would know the words that he would say to me and perceive what he would declare to me.

6 Even if he comes upon me with great strength, then he will not treat me with a threat; for truth and reproof are from him— but oh that he would bring my case to an end!

7 Can I then go to first things—and I am no more? And as for last things—what do I know?

9 "When he acted on the left, then I did not grasp it; on the right he will encircle me, and I will not see it."

10 "For he already knows my way and has discerningly judged me like gold. 

11 But I will go forth when he commands, for I have kept his ways and I will never turn aside.

12 Nor shall I go away from what he commands, but I have treasured his words in my bosom.

13 But if even he has so judged, who is there to contradict him? For what he has wanted he also has done.

14 Therefore I am in haste about him, and when I was admonished, I gave heed to him.

15 At this let me hasten from his presence; I will observe, and I will be terrified of him. 

16 But the Lord enfeebled my heart, and the Almighty hurried me.

17 For I did not know that darkness would come upon me, but gloom has fallen as a covering before my face.

24 "But why did times escape the notice of the Lord, and the impious overstepped the limit, when they seized flock with shepherd? 

3 They led away the orphans’ beast of burden and took the widow’s ox in pledge. 

4 They turned aside the powerless from the righteous way.

4 The meek of the earth have hidden of one accord. 

5 And they proved to be like donkeys in a field, because of me doing their own thing. 

6 They reaped a field not their own before its time, but the powerless worked vineyards of the impious without pay or food.

7 They made many go to sleep naked, without clothes, and took away the covering from their person.

8 They are wet with the showers of the mountains. 

9 Because they had no shelter, they surrounded themselves with rock.

10 They snatched the orphan from the breast and humiliated one that had fallen. 

11 And they had the naked sleep, unjustly, and took away the morsel of the hungry. 

12 And the eye of the adulterer watched for darkness, and he, why has he not paid these a visit?

13 While they were on earth, they did not even notice them, and they did not know the righteous way. 

14 Those who cast them out of the city and their own houses, though the soul of the young groaned loudly— and he, why has he not paid these a visit?

15 And the eye of the adulterer watched for darkness,
saying, ‘No eye will observe me,’
and he placed a concealment of his face.
In the dark he dug through houses;
by day they sealed themselves up;
they did not know light,
because with one accord the morning is death’s shadow to them,
because he will recognize the troubles of death’s shadow.
He is nimble on the face of the water.
May their earthly portion be cursed,
and may their plants on earth appear withered,
for they seized the orphans’ armful.
Then his sin was remembered,
and he disappeared like a dewy mist,
but may what he did be paid back to him,
and may every unjust person be crushed like an incurable tree!

For he did not treat well the barren woman
and had no pity on the weak woman.
And in wrath he overthrew the powerless.
Therefore, when he has risen up,
he will not feel secure about his own life.
When he is sickly, let him not hope to regain health;
rather, he will fall by disease.
For his loftiness harmed many,
but he shivered away like a mallow in the heat
or as an ear of grain, fallen off the stalk of itself.
But if it is not so, who is there to say that I speak what is false?"

Now Baldad the Sauchite continued and said,
"Why, what preamble or fear is there with him,
he who on high keeps making the entire earth?
For would there be anyone who thinks there is respite for brigands?
And upon whom will not come ambushes from him?
For how can a mortal be right before the Lord?
Or who, born of woman, could purify himself?
If he instructs the moon, then it does not shine,
and the stars are not pure before him.
But alas, a human being is rot!"

Now Iob continued and said,
"To whom are you devoted, or to whom are you about to provide help?
Is it not to him who has much strength and a strong arm?"
Or when distress comes upon him, 
do he have any confidence before him? 
Or as he calls upon him, will he listen to 
him?
11 Well then, I will declare to you what is in 
the Lord’s hand; 
what is with the Almighty, I will not 
falsify.
12 Look here, all of you know 
that you are piling nothing upon 
nothing.
13 “This is the portion of an impious person 
from the Lord, 
and the possession of the powerful will 
come from the Almighty upon 
them.
14 Now if his sons be many, they shall be for 
slaughter, 
and if perchance they reach manhood, 
they shall be beggars.
15 And those of his who survive will end in 
death, 
and no one will pity their widows.
16 If he gathers silver like dirt 
and prepares gold like clay, 
17 all these the righteous will gain, 
and his money the truthful will 
possess.
18 And his house turned out like moths and 
like a spider’s web. 
19 Though he lies down rich, he will not in fact 
add to it.
20 Pain came upon him like water, 
and gloom carried him off by night.
21 burning wind will take him up, and he will 
depart, 
and it will winnow him from his place.
22 It will strike their hands against them 
and hiss him from his place.
23 And it will hurl at him and not spare; 
he will flee in flight from its hand.
24 It will strike their hands against them 
and hiss him from his place.
25 And it cannot rank with the gold of Ophir, 
with precious onyx and lapis lazuli.
26 Gold and glass cannot equal it, 
and nor is its exchange a gold vessel.
27 Celestial objects and gabisæ cannot be 
mentioned.
28 And draw wisdom above what is innermost.
29 The topaz of Ethiopia will not be equal to it; 
with pure gold it cannot be compared;”

“ But wisdom—where was it found? 
And of what sort is the place of 
knowledge?”

30 No mortal knows its way, 
nor will it ever be discovered among 
human beings.
31 the deep said, ‘It is not in me,’ 
and the sea said, ‘It is not with me.’
32 He will not give a confinement in its place, 
and silver cannot be weighed in exchange for 
it.
33 And it cannot rank with the gold of Ophir, 
with precious onyx and lapis lazuli.
34 Gold and glass cannot equal it, 
and nor is its exchange a gold vessel.
35 Celestial objects and gabisæ cannot be 
mentioned.
36 And draw wisdom above what is innermost.
37 The topaz of Ethiopia will not be equal to it; 
with pure gold it cannot be compared;”

28 “For silver has a place from which it comes, 
and gold a place from where it is sifted.
2 For whereas iron comes out of the earth, 
copper is quarried like stone.
3 He imposed order on darkness, 
and he searches out every limit; 
she is darkness and death’s shadow; 
4 and he cut off a wadi, away from dust; 
and those of mortals who kept forgetting 
the righteous way became weak.
5 And he cleft of a wadi, away from dust; 
and the earth—out of it will come bread; 
and it was turned about like fire.
6 its stones are the place of lapis lazuli, 
and its mound has gold.
7 And he uncovered rivers’ depths 
and showed his own power to the light.
8 The path—no bird has known it, 
and the vulture’s eye has not glanced at it.
9 The sons of braggarts have not trodden it; 
and the lion has not passed over it.
10 Heb = rock crystal  brain = Zi  cGk = acc.
when I was pressing on my ways,
when God would pay a visit to my house,
when I was very much a person of
substance
and my children were around me,
when my roads were flowing with butter
and my hills flowed with milk!—
when I would go out early in the city
and my seat was placed in the squares.

When young men saw me, they hid,
and the aged, all of them stood,
and prominent men stopped talking,
putting a finger to their mouth.

And those who heard counted me happy,
and their tongues stuck to their throat.

Because the ear heard and pronounced me
happy.

and the eye that saw me averted its
glance,
for I delivered the poor from the hand of
the powerful,
and the orphan, who had no helper, I
helped,

may the blessing of the one perishing come
upon me.

and the widow's mouth blessed me.

Yes, I put on righteousness
and was clothed with justice like a cloak.

I was the eye of the blind
and the foot of the lame.

It was I that was a father to the powerless,
and a case I did not know I investigated.

And I said, 'My manhood will see old age;
I shall live a long while, like the trunk of
a palm tree.'

the root has opened out upon water,
and dew will lodge on my crop.

My glory is fresh with me,
and my bow will go in its hand.

"When they heard me, they took heed
and fell silent at my counsel.

And they did not add to what I said
but became overjoyed whenever I spoke
to them.

As thirsty earth welcomes the rain,
so these welcomed what I said.

If I smiled toward them, they would not
believe it.

I chose their way and sat as ruler,
and I used to encamp like a king among light-
armed men,
as one comforting mourners.

"But now they have laughed me to scorn;
now the least of them reprove me in turn—
whom I did not deem worthy of my
shepherd dogs!

whose fathers I used to disdain.

Indeed, the strength of their hands—what is it
to me?
Completion perished upon them.
In want and hunger, he was childless,
those who yesterday were fleeing an arid place,
dismay and misery,
those who break off saltwort at one making a
sound.

Who indeed! Saltwort was their food,
and they were without honor and
disparaged, in want of everything
good,
who also chewed on tree roots out of
great hunger.

Thieves have risen up against me,
whose houses were caves in the rocks,
among pleasant sounds they will cry out,
who spent their lives under wild
bushes—
sons of fools and of people dishonored in
name,
and a reputation quenched from earth.

"But now I am their lyre,
and they have me as common talk;

yes, they abhorred me, standing afar off,
and they did not spare my face their
spit.

For he opened his quiver and harmed me,
and they have cast off the restraint of my
presence.

On the right of offspring they rose up;
they stretched out their foot
and leveled out upon me paths of their
destruction.

My paths were erased.

My paths were erased.

My soul will be poured out upon me.

Days of pain seize me,
while at night my bones are inflamed,
and my sinews are dissolved.

With great force he took hold of my robe.

He shot me down with his arrows;
he has treated me as he wishes; I am a
jumble of pain.

My pains are returning;
my hope has gone away like a puff of
air,
and my safety like a cloud.

and now my soul will be poured out upon me.

And days of pain seize me,
while at night my bones are inflamed,
and my sinews are dissolved.

With great force he took hold of my robe.

he encircled me like the collar of my tunic.

"And you have treated me like clay;
my lot is in dust and ashes.

But I have cried to you, and you do not
listen to me.

Yes, you fell upon me without mercy;
with a strong hand you have scourged
me,

and you arrayed me in pains.

and you cast me away from deliverance.
You see, I know that death will crush me, for earth is home to every mortal.

"Oh that I might be able to lay hands on myself or, at least, entreat another, and he will do this for me.

But I, I wept over every powerless person and I groaned when I saw a man in dire straits.

But I, when I was intent on good, look, days of evil met me all the more.

[my belly boiled, and it will not be still; days of poverty outran me.]

I have gone about, groaning without restraint, and I have stood in the assembly, crying out.

I have become a brother of sirens and a companion of ostriches.

As well, my skin has blackened greatly, and my bones, from heat.

Yes, my lyre has been turned into mourning, and my melody into weeping for me.

[we made a covenant with my eyes, and I will not take note of a virgin.

And what has God apportioned from above, and is there an inheritance of the Sufficient One from on high?

Does not destruction belong to the unrighteous, and alienation to those who do lawlessness?

Will he not see my way, and all my steps be counted?]

"But if I had walked with jesters and if too my foot hurried to deceit, then may he place me in a just balance—but the Lord knows my innocence.

If my foot has turned aside from the way and if too my heart followed my eye and if too I touched gifts with my hands, then may I sow and others eat, and may I become without root on earth.

If my heart followed another man's wife, if in fact I lay in wait at her doors, then may my wife too be pleasing to another, and may my children be humiliated.

For a fit of passion is uncontrollable, namely, the defiling of a man's wife; for a fire is set burning in all parts, and wherever it has gone, it has destroyed root and branch.

"And if too I have disparaged the case of my male or female attendant when they bring a complaint against me,
but my door stood open to everyone that came,
and if too, having sinned haplessly, I hid my sin—
for I was not deterred by the populous multitude from speaking out before them—
and if too I permitted the powerless to leave my door with empty pockets,
for I was not deterred by the populous multitude from speaking out before them—
and if too I permitted the powerless to leave my door with empty pockets,
who might grant someone to hear me.
and if I had not feared the hand of the Lord,
then the writ that I had against someone I would have placed on my shoulders as a chaplet and read it aloud,
and if I did not tear it up and hand it back,
then the land groaned over me
and if too its furrows wept with one accord
and if too I ate its strength alone, without payment,
and if too I, in throwing it away, grieved the soul of the land's owner,
then may nettles come forth to me instead of wheat,
and a bramble instead of barley.
And Iob ceased speaking.

Now too, his three friends gave up taking issue with Iob any longer, for Iob was righteous before them. But Elious the son of Barachiel, the Bouzite, of the kinfolk of Ram in the region of Ausitis, became angry, but he was very angry with Iob, because he declared himself in the right before the Lord. But he was very angry also with the three friends, because they were unable to give Iob counter-argument, and they made him out to be impious. Yet Elious waited to give an answer to Iob.

I will speak again, for I am full of words; for my gastral spirit is killing me and my belly is like a bound wineskin of new wine in ferment or like a burst bellows of a blacksmith. I will speak, that I may find relief when I open my lips, for I do not know how to show respect; if that is not so, moths will also eat me!

Nonetheless, O Iob, hear my words, and give ear to what I say.
For look, I have opened my mouth, and my tongue has spoken. My heart will be seen pure by my words, and the thought of my lips pure by my interpretation. It is the divine spirit that has made me and the Almighty's breath that teaches me. Give me an answer to these things, if you can; wait, take a stand against me, and I against you.
You have been fashioned from clay, even as I am; we have been fashioned from the same thing.
No fear of me will send you spinning, nor will my hand be heavy on you.
"I have heard the sound of your words, that you say, 'I am pure, since I have done no wrong, and I am blameless, for I did not act lawlessly. But he found a basis for complaint against me and has reckoned me as an adversary, and he put my foot in the stocks and watched all my paths.'"
"How then do you say, 'I am righteous, and he has paid no heed to me'—
for he that is above mortals is everlasting.

But you say, 'Why has he not heeded one word of my case'?

For may the Lord speak just this once, and the second time, through a dream or during reflection by night—as when a fearful dread falls on people, while they slumber on their bed.

Then he lays bare the human mind; he frightened them with such scary apparitions, to turn a person from injustice, and he saved his body from a fall.

And he has spared his soul from death and from his falling in battle.

Then again, he reproved him with sickness upon his bed, [19] and a great many of his bones grew stiff.

and he shall not be able to take any edible bit of food and his soul will long for food.

until his flesh rots and he shows his bones to be bare.

Yes, his soul drew near to death, and his life was in Hades.

If there be a thousand death-bearing angels, not one of them shall wound him; if he purpose with his heart to turn to the Lord and declare to a person his own fault and reveal his folly, he will provide support so that he does not fall into death and renew his body like paint does a wall and fill his bones with marrow and will make his flesh soft like an infant's and restore him full-grown among people.

And when he makes vows to the Lord, they will also be acceptable to him, and he will enter with a pure look, with a declaration, and he will repay people with righteousness.

After that, the same person will chastise himself, saying: 'Given the kinds of things I was doing, he has not even tried me commensurate with my sin!'

deliver my soul so that it may not go to corruption, and my life shall see the light.

Look, the Strong One works all these things, three ways with a man!" 

Rather, he delivered my soul from death, that my life may praise him in the light.'

Give ear, O Iob, and keep hearing me."

speak, for I desire you to be justified.
If not, you hear me; be quiet! and I will teach you wisdom.]

Now Elious continued and said, 2 "Hear me, you wise men; O you who know, give ear to what is goodb—

because the ear tries words and the throat tastes food.

Let us choose judgment for ourselves; let us know among ourselves what is good]

because Iob has said, 'I am righteous; the Lord dismissed my case, but he lied with respect to my case,

my arrow is violent, though I am without injustice.

What man is like Iob, drinking mockery like water?

seeing that I have not sinned or acted impiously or shared a way with doers of lawless acts, to walk with the impious.'

For do not say, 'There will be no visitation of a man'—and there is visitation to him from the Lord!

Therefore, you intelligent of heart, hear me: far be it from me to act impiously before the Lord and before the Almighty, to pervert what is right.

Rather, he repays a person according to what each of them does.

and in a man's path he will find him.

Now, do you think the Lord will do what is amiss?

Or will the Almighty pervert justice? He it is who made the earth.

And who is it that sustains what is under heaven and all it contains?

For if he should wish to confine and to keep his spirit with himself, all flesh will die together, and every mortal return to dust, whence too he was formed.

But lest he rebuke you, hear these things: give ear to a sound of words.

Look then at him that hates lawless acts and destroys the wicked, since he is forever just.

Impious is he who says to a king, 'You are acting lawlessly,'—

he who felt no reticence before a person of worth nor knows how to accord honor to the prominent
20 For he is an eyewitness of human deeds, and nothing of what they do has escaped him, nor will there be a place to hide for those that do lawless acts.

21 Or will you say, 'What am I to do, if I sinned?'
22 I will give an answer to you, as well as to your three friends.
23 Look up to the sky, and see, and take a close look at the clouds, how high they are beyond you.
24 If you sinned, what will you do? And if too you broke the law many times, what can you do?
25 Now then, inasmuch as you are righteous, what will you concede to him?
26 Your impiety belongs to a man the likes of you, and your righteousness to a son of man.
27 Because of a multitude, the falsely accused will cry out; they will call for help because of the arm of many.
28 And he did not say, 'Where is the God that made me?'
29 He it is that appoints the watches of the night;
30 he it is that sets me apart from earth's four-footed animals and from the birds of the air
31 and from the insolence of the wicked.
32 For the Lord does not wish to see wrongs,
33 for he, the Almighty, is an eyewitness of those who perform lawless acts, and he will save me!
34 But submit to judgment before him, if you can approve of him as he is."
35 And now, because there is none that observes his anger
36 and he did not know very well by transgression
37 and Job opens his mouth vainly,
in ignorance he makes words weighty.

36 Now Elious added still more and said, 2 "Wait for me a little longer so that I may teach you, for there is still more speech in me.
3 Having fetched my knowledge from afar, yes, in my efforts I will speak what is just,
in truth, and not unjust words; you understand wrongly!
4 "But know that the Lord will not reject the innocent;
5 powerful in strength of heart,
6 he will never make alive the impious
7 He will not remove his eyes from the righteous,
8 And if, having been bound with handcuffs, they will be held in the cords of poverty, when he will declare to them their works and their transgressions, that they will prevail, rather, he will listen to the righteous.

10 But the impious he does not deliver, because they do not wish to know the Lord and because, when they were being admonished, they were un receptive.

13 When hypocrites in heart will marshal wrath; they will not shout, because he has bound them.

14 "Well then, may their soul die in youth, and their life, being wounded by messengers, because they afflicted the weak and powerless, but He will expose judgment against the meek.

16 When besides, he enticed you out of the enemy’s mouth, a deep, an affusion beneath it, your table came down, full of fatness?

17 "Yes, justice will not be wanting for those in the right, but wrath will fall on the impious on account of the impiety of gifts they would receive for injustices.

19 Let not your mind purposely turn you aside from the petition of the powerless when they are in distress.

20 Do not draw out the night so that peoples may go up in place of them.

21 Rather, be careful that you do no wrongs; for you chose for this one because of poverty.

22 See, the Strong One will prevail by his power.

22 for who is a mighty one like him?

23 And who is it that examines his works, or who is it that states, ‘He has done injustice’?

24 "Remember that his works are great, over which men ruled.

25 Every human saw in himself, however many mortals are being wounded.

26 see, the Strong One is abundant, and we will not know him;

27 the number of his years is also boundless.

28 But to him raindrops are numbered.

29 They will be poured out by rain into a cloud.

30 Things grown old will flow, and clouds cast a shadow on untold mortals.

He appointed a time for cattle, and they know their schedule for rest. Is your mind not amazed at all these things, and does your heart not take leave of your body?

37 And at this my heart was troubled and dropped from its place.

Hear a report in the anger of the Lord’s wrath, and a discourse will come out of his mouth.

3 Under all of heaven is his rule, and his light is upon the wings of the earth.

4 Behind him a voice will cry out; he will thunder with a voice of his insolence, and he will not exchange them, because he will hear his voice.

5 The Strong One will thunder wondrous things with his voice.

5 For he did great things that we did not know, instructing the snow, ‘Come upon the earth!’

6 and winter, rain and winter of rains of his dominance.

7 In the hand of every human he seals up, so that every human being may know his own weakness.

8 But the wild animals came in under shelter and were quiet upon their lair.

9 From their chambers whirlwinds come, and cold from the peaks.

10 And he steers the water as he wishes—

11 a cloud plasters over a choice thing; his light will scatter the cloud.

\[\text{Or angels} \quad \text{i.e. the Lord} \quad \text{Heb = his mist} \quad \text{Antecedent unclear} \quad \text{Om = Zi}\]
And he will twist round the discs
by theebulathoa to their works—
*everything, whatsoever he command them*.

these things have been instructed by him on the earth.

*if for correction, if for his land,
*if for mercy, he will find him*.

“Give ear to these things, O Iob;
stand still, be warned of the Lord’s power.

We know that God ordained his works,
when he made light out of darkness.

And he understands the division of the clouds
and the extraordinary falls of the wicked.

But your cloak is hot;
yet there is quiet on the earth.

solidifications are with him for things grown old,
strong like an appearance of outpouring.

Why? Teach me what we shall say to him,
and let us cease talking so much.

Is book or scribe in attendance on me,
that I stand and put a person to silence?

But the light is not visible to all,
radiant it is among things grown old.
just as the light from him is upon the clouds.

From the north are clouds shining like gold;
on these is great the glory and honor of the Almighty.

And we do not find another like him in strength.
As for him that judges rightly, do you not think he pays heed?

Therefore humans will fear him;
yes, the wise in heart too will fear him.”

Now after Elious stopped his speech, the Lord said to Iob through a whirlwind and clouds,

“Who is this that hides counsel from me
but confines words in his heart and thinks to hide them from me?
Gird up your loins like a man,
and I will question you, but as for you, just answer me!

Where were you when I was laying the earth’s foundation?
Now tell me, if you are endowed with understanding.

Who determined its measures, if you know?
Or who was it that stretched a line upon it?
On what have its rings been fastened?
And who is he that cast a cornerstone upon it?

When the stars were born,
all my angels praised me with a loud voice.

“Again, I shut up the sea with gates,
when it quivered with eagerness, as it issued from its mother’s womb,
and I made the cloud its clothing,
and with mist I swaddled it;
yes, I prescribed bounds for it,
setting bars and gates around it.
And I said to it, ‘Thus far you shall come,
and you shall not go beyond;
rather, your waves shall be broken up within you!”

“Was it in your time that I instructed
the morning light
and that the morning star saw its post,
to take hold of earth’s wings,
to shake the impious off it?
Was it you that took clay soil and formed a living creature,
and, able to talk, set him on earth?
Again, did you remove the light from the impious
and crush the arm of the proud?

“And did you go to the source of the sea
and walk in the tracks of the deep?
Again, do the gates of death open to you out of fear,
and did the gatekeepers of Hades cower when they saw you?
Again, have you been advised of the breadth of what is under heaven?
Do tell me how much it is.

As well, in what kind of land does the light dwell,
and of what kind is the place of darkness?
Might you perhaps lead me to their borders?
And perhaps too you know their paths?
Thereby I know that you were born then,
and the number of your years is great!

And have you gone to the storehouses of the snow,
and have you seen the storehouses of the hail?
But it is at your disposal for a time of enemies,
for a day of war and battle.
And from where does the hoarfrost come,
or from where is the south wind dispersed to what is under heaven?

“And who prepared a course for the driving rain
and a way for the tumults?

*to bring rain on land, where there is no man,*

*Heb = his guidance*
wilderness, where there is no human in it, to feed the untrodden and uninhabited and to cause it to grow an effusion of greenery.

Who is the rain’s father? And who is it that has given birth to the dew’s nuggets? And from whose womb does the ice come forth? And who has given birth to freezing rain in heaven that descends like flowing water? And who froze the face of the deep?

And did you understand the bond of Pleiades, and did you open the barrier of Orion? Truly, will you open Mazurowoth in its season, and the Evening Star with its luminous tail—will you lead them?

And do you know heaven’s changes or the corresponding events under heaven?

And will you summon a cloud by voice, and will it obey you with a violent burst of water? And will you send out thunderbolts—and will they go? And will they say to you, ‘What is it?’ And who gave to women skill in weaving or knowledge of embroidery?

And who is he that numbers the clouds in wisdom and inclined sky to earth? And dust has been poured out like soil, but I have cemented it, like a block to a stone.

And who is he that let the wild ass go free, and its bonds—who loosed them? Yes, I made its home the wilderness, and its coverts are the salt land.

Who is the rain’s father? And who is it that has given birth to the dew’s nuggets? And from whose womb does the ice come forth? And who has given birth to freezing rain in heaven that descends like flowing water? And who froze the face of the deep?

Who is the rain’s father? And who is it that has given birth to the dew’s nuggets? And from whose womb does the ice come forth? And who has given birth to freezing rain in heaven that descends like flowing water? And who froze the face of the deep?

And did you understand the bond of Pleiades, and did you open the barrier of Orion? Truly, will you open Mazurowoth in its season, and the Evening Star with its luminous tail—will you lead them?

And do you know heaven’s changes or the corresponding events under heaven?

And will you summon a cloud by voice, and will it obey you with a violent burst of water? And will you send out thunderbolts—and will they go? And will they say to you, ‘What is it?’ And who gave to women skill in weaving or knowledge of embroidery?

And who is he that numbers the clouds in wisdom and inclined sky to earth? And dust has been poured out like soil, but I have cemented it, like a block to a stone.

And who is he that let the wild ass go free, and its bonds—who loosed them? Yes, I made its home the wilderness, and its coverts are the salt land.

Who is the rain’s father? And who is it that has given birth to the dew’s nuggets? And from whose womb does the ice come forth? And who has given birth to freezing rain in heaven that descends like flowing water? And who froze the face of the deep?

And will you hunt prey for the lions and satisfy the appetite of dragons? For they are in a state of fear in their lairs, and they crouch in the woods, lying in wait. And who prepared food for the raven? For its young have cried to the Lord as they wander about, searching for food.

And did you protect the birth pangs of the deer? And did you check off their months full of pregnancy, and did you relieve their birth pangs? And did you rear their young without fear? Their young will break forth; they will be multiplied with offspring; they will go forth and never return to them.

And is it by your understanding that the hawk stops still,
having spread its wings, motionless, 
eyeing what lies to the south?

27 And is it at your decree that the eagle rises 
up and the vulture lodges, sitting on its 
brood?

[28 *on the crag of a rock and in secret/]
[29 From there it searches for food,
[29] *from afar its eyes watch keenly/]
30 and its young are drenched in blood, 
and, wherever there are carcasses, at once 
they are found."

40 [ And the Lord God answered Iob and said: 
2 *Will he turn away judgment with the 
Sufficient One? 
3 While reproving God will he answer it ™  
4 Now Iob continued and said to the Lord,
5 "Why do I yet contend—being rebuked even 
while confuting the Lord, 
hearing such things—when I am nothing! 
And I, what answer shall I give to these 
things? 
6 I will lay my hand on my mouth. 
7 I have spoken once, but I will not add to a 
second time."

6 Now yet again the Lord continued and said 
to Iob from the mass of cloud, 
7 "No, but gird up your loins like a man, 
and I will question you, but as for you, 
just answer me! 
8 Do not shrug off my judgment. 
And do you think I have dealt with you 
in any other way 
than that you might appear to be right? 
9 Do you have an arm like the Lord, 
or do you thunder with a voice like his?
10 "Go ahead take on loftiness and power, 
and put on glory and honor. 
11 And send forth messengers in wrath 
and humble any insolent person. 
12 Yes, extinguish the proud, 
and at once make putrid the impious. 
13 And hide them outside together in the earth, 
and fill their faces with dishonor; 
then I will acknowledge that your right 
hand can save. 
14 "But look now, you are familiar with 
‘monsters;’ 
they eat grass like cows. 
15 Look now, its strength is in its loins, 
and its power in its belly’s navel. 
16 It stood up its tail like a cypress, 
and its sinews have been interwoven. 
17 Its flanks are flanks of copper, 
and its spine is cast iron. 
18 "This is the chief of what the Lord created, 
made to be mocked at by his angels.

20 But when it went up on a steep mountain, 
it brought gladness to the quadrupeds in 
Tartarus®.
21 Under trees of every kind it lies down, 
by the papyrus and reed and sedge.
22 And tall trees find themselves in its shade, 
with limbs, as do the chaste-tree’s 
branches. 
23 If there is a flood, it will never notice. 
23 *it trusts that the Jordan will tumble into its 
mouth. 
24 *Will he catch it in his eye; 
*while bent back, will he pierce its nose?]

25(41.1) "And will you catch a dragon with a fish hook 
and put a halter around its nose?
26 *if you will fasten a ring in its nostril ™
27 And will you pierce its lip with a ring?
28 And will it make a covenant with you, 
and will you take it as your perpetual 
slave?
29 And will you play with it as with a bird, 
or tie it up like a sparrow for a child?
30 And do nations feed on it, 
and do the Phoenician races divvy it up?
31 *I will not be silent because of it, 
*and a word of power, it will show mercy to its 
equal ™

5 "Who will uncover the front of what it is 
wearing?
And who could enter the plate of its 
cuirass?
6 Light shines forth at its sneezing, 
7 *I will not be silent because of it, 
*and a word of power, it will show mercy to its 
equal ™

5 “Who will uncover the front of what it is 
wearing?
And who could enter the plate of its 
cuirass?
6 Who will open the gates of its face?
Fear is all around its teeth.
7 Its inwards are bronze shields, 
and its ligament is like emery stone—
8 *they cling, one to one ™
8 and no puff of air will ever pass through 
it!
9 °a man will cleave to his brother, 
°they are bound and will never be drawn 
apart ™
10 Light shines forth at its sneezing.

°I.e. the nether world
and its eyes have the look of the morning star.

From its mouth proceed flaming torches, and fiery braziers are being cast forth.

From its nostrils proceeds smoke of a furnace burning with the fire of coals.

Its soul is coals, and a flame proceeds from its mouth.

And in its neck lodges power; destruction runs before it.

And the flesh of its body cleaves together.

It will flow down on it; it will not be shaken.

Its heart is solid like stone, and it stands like an unyielding anvil.

And when it turns, fear takes hold of the quadrupeds jumping upon the earth.

If spears meet it, they will do nothing, raised spear and breastplate;

for it regards iron as chaff and bronze as rotten wood.

A bronze bow will never wound it; mallets were reckoned as stubble.

and it laughs to scorn the waving of a firebrand.

Its bed is sharp points, and all the sea's gold under it is like untold clay.

It makes the deep boil like a caldron and regards the sea as a pot of ointment and Tartarus of the deep as a captive.

with reckoned the deep for a promenade.

There is nothing on earth like it, made to be mocked at by my angels.

Everything high it sees, and it is king over all that are in the waters.

Now Iob continued and said to the Lord,

*I know that you can do anything, and nothing is impossible for you.

For who is it that hides counsel from you, and being sparing with words thinks to hide them from you as well? But who will tell me what I did not know, great and marvelous things that I did not understand?

Now hear me, Lord, that I too may speak; then I will question you, and you, teach me!

Whereas before I would hear an aural report of you, now, however, my eye has seen you; therefore I disparaged myself and wasted away, and I regard myself as dust and ashes."

7 Now it happened, after the Lord spoke all these words to Iob, that the Lord said to Eliphazb the Thaimanite, "You have sinned, and your two friends, for you have spoken nothing true in my presence, as has my attendant Iob. 8 Now then, take seven calves and seven rams, and go to my attendant Iob, and he will make offerings for you, and Iob, my attendant, will pray for you, [8because only his face will I accept.] for, if not for him, I would have destroyed you; for what you spoke against my attendant Iob is not true." 9 Then Eliphazb the Thaimanite went, and Baldad the Sauchite and Sophar the Minite, and they did as the Lord instructed them, and he absolved them of their sin on Iob's account.

10 And the Lord gave Iob increase, and when he also prayed for the friends, he forgave them their sin, and the Lord gave Iob twice as much as he had before so that he had double.

11 Now all his brothers and his sisters heard about all that had happened to him, and they came to him, and all, as many as had known him from the first. Now when they ate and drank with him, they comforted him and wondered at all that the Lord had brought upon him, and each gave him a lamb and a four-drachma weight of gold bullion. 12 Yes, the Lord blessed the last years of Iob more than the ones before, and his livestock was: fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand female donkeys at pasture. 13 And there were born to him seven sons and three daughters, and he called the first Day and the second Cassia and the third Horn of Amaltheia. 14 And there were not found women more excellent than Iob's daughters under heaven, and their father gave them an inheritance along with their brothers. 16a Now Iob lived after his calamity one hundred and seventy years, and all the years he lived were two hundred and forty-eight years. 16b And Iob saw his sons and the sons of his sons, a fourth generation, and Iob died, old and full of days. 17a And it is written that he will rise again with those the Lord raises up. 17b c This man is interpreted from the Syriac book as living in the land of Ausitis, on the borders of Idumea and Arabia, and previously his name was Ilob; 17d now he took an Arabian wife and fathered a son, whose name was Ennon, and he in turn had as father Zare, a son of the sons of Esau, and as mother Bosorra, so that he was the fifth from Abraam. 17d a And these are the kings who reigned in Edom, which country he too ruled: first Balak the son of Beor, and the name of his city was Dennaba, and after Balak, Iobab, who is called Iob, and after him Hadad son of Barad, who cut down Madiam in the plain of Moab, and the name of his city was Geththaim. 17d b Now the friends who came to him were: Eliphazb, of the sons of Esau, king of the Thaimanites, Baldad, the tyrant of the Sauchites, Sophar, the king of the Minites.

aI.e. the nether world  bEliphaz = Zi
EDITION OF THE GREEK TEXT

The NETS translation of the Wisdom of Salomon (WisSal) is based on the edition of Joseph Ziegler, *Sapientia Salomonis* (*Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum XII.1, 2* [Göttingen: Vandenhoeck & Ruprecht, 1962 (durchgesehene Auflage, 1962)]). This fully-fledged critical edition is based primarily on the evidence of the major Greek witnesses, Codex Vaticanus (B) and Codex Sinaiticus (S), which Ziegler believed to be related, and Codex Alexandrinus (A), but it also draws on the evidence of all the other Greek witnesses and of the versions, particularly the Old Latin. This (the Old Latin) dates from the second half of the second century and is of particular importance because it is based on Greek manuscripts earlier than any still extant. In addition to Ziegler’s edition, I have consulted the manual edition of the Septuagint edited by Alfred Rahlfs (*Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes, 2 vols.* [Stuttgart: Württembergische Bibelanstalt, 1935]), which was used as the basis of the NRSV of the Wisdom of Salomon (Solomon).

I have diverged from the critical text established by Ziegler in only six cases. In two of these, Ziegler adopted into his text readings based on the evidence of the Old Latin: in 2.9 I read ἰμῶν, which is attested by most of the Greek witnesses, and not λείμων (= *pratum* of the Old Latin), and in 18.23 I read τὴν ὑγίην, attested by all the Greek witnesses, and not τὴν ὄρμην (= Old Latin *impetum*). In 12.5 I follow an old conjecture and read φωναί in place of φωνής. In 7.1 I read θυρίζος with B*-S, not θυρίζος ἀνθρώπος, and in 15.14 I read οἱ καταδυναστεύοντες, which is attested by many Greek manuscripts and seems to be required by the sense, οἱ καταδυναστεύοντες. Finally, in 15.17 I read ἀνθρώπος with S and other Greek witnesses, not ἀνθρώπων. In all six cases the reading I have adopted corresponds to that followed by the NRSV.

CHARACTER OF THE GREEK

There is widespread recognition that the WisSal was composed in Greek, and the few suggestions that have been made for composition in Hebrew or Aramaic and for translation into Greek have found little support. The book is an example of a protreptic work (*protreptiko λογο*, an exhortation to adopt a particular philosophy, and it deploys literary genres familiar from Hellenistic rhetorical texts including the diatribe (1.1–6.11 + 6.17–20; 11.15–15.19), the “problem” genre (6.12–16 + 6.21–10.21), and the comparison (σύγκρισις, 11.1–14 + 16.1–19.22). Correspondingly, as Reese in his important study of the literary style and vocabulary of WisSal has shown,1 the book is written in a good Greek style and shows none of the characteristics of translation Greek. The author does adapt his style to the point that he makes use of *parallelismus membrorum*, which is a characteristic feature of Hebrew verse, but he also employs “the features of florid Greek rhetorical prose.”2 The author uses a full range of Hellenistic stylistic devices, and this is evident particularly in his very frequent use of hyperbaton, both hyperbaton involving the separation of the article from its substantive and hyperbaton not linked to an article. A common type of the latter in Wisdom is the placing of a verb form between a noun and its modifier, e.g., παρουσαν τε μιμοῦνται αὐτῷ (4.2).3

The very frequent use of hyperbaton is obvious on even a casual reading of the Greek of the WisSal. But the rhetorical character of the Greek is likewise evident in the frequent occurrence of different types of wordplay, such as assonance and alliteration.4 The author also employs various figures of speech that are typical of Hellenistic Greek, of which the sorites of 6.17–20 is merely the best known example.

---


The vocabulary of the WisSal is quite distinctive within the context of the Septuagint and reflects the Hellenistic milieu in which the book was composed, as Reese has demonstrated. On the one hand, the author uses a number of words familiar from the Septuagint but with their normal meaning in Greek. For example, the word ἀνάγκη occurs in 17.17 and 19.4 in the sense familiar from Greek of “necessity, fate,” but when it is used in the Septuagint in books translated from Hebrew, it always has the meaning “distress, anguish” (e.g., Ps 106[107].6). On the other hand, the author uses 335 words (out of a total vocabulary of 1734 different words) that do not occur in any other canonical book of the Septuagint, and Reese has shown that many of these are characteristic of Hellenistic religious, philosophical, ethical, and psychological vocabulary. The use of Hellenistic religious vocabulary in the WisSal is pervasive and includes such words as ἀπαύγασμα (“reflection,” 7.26) and πόρευς (“sitting by,” hence “throne-partner,” 9.4, cf. 6.14), both used to describe wisdom, or ἄνωψιμα (“nameless,” 14.27) and ἀψιχός (“lifeless,” 13.17; 14.29), both used in the description of idols, or στέφανοφορώσα (“wearing a crown,” 4.2), used of the virtuous but childless believer. The use of Hellenistic philosophical vocabulary within the WisSal is illustrated by some of the terms applied to wisdom in 7.22–24, such as ἀκούλτος (“unhindered”) and ἑραγητικός (“beneficient”), or by the words that describe Solomon’s relationship with wisdom, νυμφή (“bride,” 8.2) and ἔρωστής (“enamored,” 8.2), which are not used in a metaphorical sense in the Septuagint. Examples of Hellenistic ethical vocabulary are to be found in the terms used for virtues and vices in WisSal, such as ἀνεξικακία (“longsuffering, forbearance,” 2.19) or ἐπορκία (“perjury,” 14.25), one of a whole list of vices in 14.25–26), and examples of psychological vocabulary are to be found in the terms used to describe the fear that gripped the lawless Egyptians (17.3–19), such as ινδολίματος (“apparitions,” 17.3) or δείματα (“terrors,” 17.8), or in such terms as ὀπότως (“stern, severe,” 5.20; 6.5; 11.10; 12.9; 18.15).

Finally it may be observed that the author quotes from the Septuagint in a number of places (cf. e.g., 2.12 and Esa 3.10; 11.22 and Esa 40.15; 16.22 and Ex 9.24).

THE NETS TRANSLATION OF THE WISDOM OF SALOMON

The translation for NETS of a book composed in Greek is manifestly a different kind of enterprise from the translation of a book composed in Hebrew and translated into Greek. The NRSV already provides a translation of the Greek text of WisSal and is based on a Greek text that differs to only a limited extent from the one used for the present translation. That there should, nonetheless, be a need for a NETS translation of WisSal different from that of the NRSV derives from the different aims of the two translations and from the different needs of the audiences at which they are directed. Thus whereas the NRSV “is intended for use in public reading and congregational worship, as well as in private study, instruction, and meditation,” NETS “is aimed primarily at . . . a biblically well-educated audience” and is intended in the first instance as an aid to scholarly study. With this in mind, I have tried to keep to the following principles for the translation of WisSal for NETS: (1) the general principle “as literal as possible, as free as necessary;” (2) consistency in English translation equivalents so far as is compatible with the meaning of the sentence being translated; (3) in the light of these two principles, the NRSV as the default translation. In addition, my aim has been to provide as clear a translation as possible and to err on the side of literalness, rather than to try to reproduce in English the rhetorical character of the Greek.

With regard to details, I have used gender-inclusive language except in passages where the cultural context seemed to require otherwise (e.g., 14.1, 8). In most such passages, the NRSV gives a similar translation but not in the case of the passage concerning the potter (15.7–13). I have usually translated ὀνθρώπος by “human being” or “mortal,” occasionally by other words, and have only translated it by “man” in the one passage (9.3) where the context required it.

EDITORIAL DETAIL

The chapter and verse divisions follow those given by Ziegler in the Göttingen edition of WisSal and correspond almost without exception to those given in the NRSV. But in one or two cases (e.g., 4.14–15) there are minor differences from the NRSV affecting the verse division.

---

5 The examples that follow are taken from Reese, Hellenistic Influence, 3–25.
6 Except where otherwise indicated, none of the following words occurs elsewhere in the Septuagint.
7 ινδολίματα also occurs in Ier 27(50).39 with the meaning “phantoms.”
8 See the preface in the NRSV by B. M. Metzger addressed “To the Reader.”
The division of the text into paragraphs also follows Ziegler’s edition of WisSal, but differs in some respects from the arrangement of the text in the NRSV. However, I have not felt it necessary in all cases to follow Ziegler’s punctuation of the Greek text.

BIBLIOGRAPHICAL NOTE
In addition to the NRSV and to standard grammars, lexica and concordances, I have consulted the translations by David Winston (The Wisdom of Solomon [AB 43; Garden City, New York: Doubleday, 1979]) and by S. Holmes (“The Wisdom of Solomon,” in Charles I.518–568). I have also found it helpful on occasions to consult the Revised Version (the revision of the Apocrypha appeared in 1895) and the German translation by Johannes Fichtner (Weisheit Salomos [Handbuch zum Alten Testament: II.6; Tübingen J. C. B. Mohr Paul Siebeck, 1938]), which includes some brief notes on the Greek text.

MICHAEL A. KNIBB

1 Love righteousness, you who judge the earth; think about the Lord in goodness, and seek him with sincerity of heart; because he is found by those who do not test him, he reveals himself to those who do not distrust him.

2 For crooked thoughts separate from God, and his power, when it is tested, convicts the foolish, because wisdom will not enter a soul that plots evil or reside in a body involved in sin.

3 For a holy and disciplined spirit will flee from deceit and depart from senseless thoughts and be ashamed when unrighteousness approaches.

4 For wisdom is a kindly spirit, but it will not hold blasphemers free of the guilt of their words, because God is a witness of their inner feelings and a true overseer of their hearts and a hearer of their tongues.

5 Because the spirit of the Lord fills the world and that which holds all things together has knowledge of what is said, therefore those who utter unrighteous things will not escape detection, and justice, when it convicts, will not pass them by.

6 For there will be an inquiry into the intrigues of the impious, and a report of their words will come to the Lord to convict them of their lawless deeds, because no word uttered in secret will go without effect, and a mouth uttering falsehood destroys the soul.

7 Do not zealously seek death by the error of your life or bring destruction on yourselves by the deeds of your hands, because God did not make death nor does he delight in the destruction of the living.

8 For he created all things that they might exist, and the generative forces of the world are wholesome, and there is no destructive poison in them, nor is the kingdom of Hades on earth. For righteousness is immortal.

9 But the impious by their deeds and words summoned it; considering it to be a friend, they wasted away and made a covenant with it, because they are worthy to belong to its party.

10 For they did not reason rightly and said among themselves: “Short and sorrowful is our life, and there is no remedy when a human being dies, and no one is known who has returned from Hades.

11 Beware then unprofitable grumbling, and keep your tongue from slander, because no word uttered in secret will go without effect, and a mouth uttering falsehood destroys the soul.

12 Do not zealously seek death by the error of your life or bring destruction on yourselves by the deeds of your hands, because God did not make death nor does he delight in the destruction of the living.

13 For he created all things that they might exist, and the generative forces of the world are wholesome, and there is no destructive poison in them, nor is the kingdom of Hades on earth. For righteousness is immortal.

14 But the impious by their deeds and words summoned it; considering it to be a friend, they wasted away and made a covenant with it, because they are worthy to belong to its party.

15 For they did not reason rightly and said among themselves: “Short and sorrowful is our life, and there is no remedy when a human being dies, and no one is known who has returned from Hades.

16 Because we came into being by chance and hereafter we shall be as though we had never existed, because the breath in our nostrils is smoke and reason is a spark within the beating of our hearts, when it is extinguished, the body will turn to ashes,
and the spirit will be dispersed as thin air.

And our name will be forgotten in time,
and no one will remember our deeds;
our life will pass away as the traces of a cloud
and will be scattered as mist
that is chased by the rays of the sun
and weighed down by its heat.

For our allotted time is the passing of a shadow,
and there is no putting back of our death
because it has been sealed and no one turns it back.

"Come, therefore, let us enjoy the good things that exist,
and let us make good use of the creation as in youth;
let us take our fill of costly wine and perfumes,
and let no flower of spring pass us by.
Let us crown ourselves with rosebuds before they are withered.
Let us oppress the righteous poor man;
let us not spare the widow
nor have any regard for the hairs, gray with long years, of the old man.
But let our strength be the standard of what righteousness is,
for what is weak is proved to be useless.

"Let us lie in wait for the righteous man,
because he is inconvenient to us,
and he opposes our actions
and reproaches us for sins against the law
and ascribes to us sins against our training.
He professes to have divine knowledge
and calls himself a child of the Lord;
he has become a reproof to us of our thoughts;
his life is unlike that of others
and his behavior is different.
We are considered by him to be base,
and he keeps distant from our ways as from uncleanness.
He calls the last end of the righteous happy and boasts that God is his father.
Let us see if his words are true,
and let us test what will happen at the end of his life;
for if the righteous man is a divine son, he will help him
and will rescue him from the hand of those who oppose him.
Let us afflict him with insult and torture,
that we may learn how reasonable he is and may put his forbearance to the test.

Let us condemn him to a shameful death,
for, according to his words, he will be watched over."

Thus they reasoned, but they were led astray,
for their wickedness blinded them,
and they did not know divine mysteries
nor hoped for the wages of holiness
nor recognized the reward for blameless souls.
Because God created human beings for incorruption
and made them the image of his own nature,
but through the envy of the devil death entered the world,
and those who belong to his party experience it.

But the souls of the righteous are in the hand of God,
and no torment will ever touch them.
In the eyes of the foolish they seemed to have died,
and their departure was considered to be suffering,
and their going from us to be destruction,
but they are at peace.
For even if in the sight of human beings they were punished,
their hope is full of immortality,
and having been disciplined a little, they will be greatly benefited,
because God tested them and found them worthy of himself;
as gold in the furnace, he tested them,
and as a sacrificial whole burnt offering, he accepted them.
And in the time of their visitation they will shine out,
and as sparks through the stubble, they will run about.
They will judge nations and rule over peoples,
and the Lord will be king over them for ever.
Those who trust in him will understand truth,
and the faithful will remain with him in love,
because grace and mercy are upon his holy ones,
and he watches over his chosen ones.
But the impious will receive punishment in accordance with the way they reasoned,
those who neglected the righteous person and revolted from the Lord—
for the one who disdains wisdom and instruction is wretched—
and their hope is vain, and their labors are unprofitable,
and their deeds useless; who is their wives are foolish, and their children evil;
their offspring accursed. Because blessed is the barren woman who is undefiled,
and she who has not known intercourse that involved transgression, for she will have fruit at the visitation of souls.
And blessed is the eunuch who has done no lawless deed with his hands nor thought evil things against the Lord, for special favor will be given him for his faithfulness, and a very delightful lot in the shrine of the Lord.
For the fruit of good labors is renowned, and the root of understanding does not fail.
But the children of adulterers will not reach maturity, and the offspring of unlawful intercourse will perish.
Even if they live long, they will be held of no account, and finally their old age will be without honor; if they die early, they will have no hope nor comfort on the day of decision.
For an honored old age does not consist in length of time, nor is it measured by number of years, but understanding is gray hair for human beings, and a spotless life is ripe old age.
One who became well-pleasing to God was beloved, and, while living amongst sinners, was taken; he was seized in order that wickedness should not affect his understanding or guile deceive his soul.
For the fascination of wickedness obscures the things that are good, and roving desire undermines an innocent mind.
But being perfected in a short time, he fulfilled long years; for his soul was pleasing to the Lord, therefore he hastened from the midst of evil.
But the peoples saw and did not understand nor take such a thing to heart, [that grace and mercy are upon his chosen ones and he watches over his holy ones.]
But the righteous who are dead will condemn the impious who are living, and youth that is quickly made perfect, the prolonged old age of the unrighteous, for they will see the end of the wise and will not understand what the Lord planned for them and for what he kept them safe.
They will see and will be contemptuous, but the Lord will laugh them to scorn. And after this they will become dishonored corpses and an object of outrage amongst the dead for ever, because he will dash them speechless to the ground and shake them from the foundations, and they will be left utterly dry and barren and will be in anguish, and the memory of them will perish.
And they will come with dread at the reckoning of their sins, and their lawless deeds will convict them to their face.
Then the righteous will stand with great confidence in the presence of those who have afflicted them

\[\text{Or had} \]
\[\text{Lacking in Gk} \]
\[\text{Or shown} \]
\[\text{i.e. virtue} \]
\[\text{Or with} \]
\[\text{Or at their examination} \]
\[\text{Or worthlessness} \]
\[\text{Or hastened him} \]
\[\text{Or death} \]
and those who make light of their labors.

2 When they see them, they will be troubled with terrible fear and will be amazed at the unexpected salvation of the righteous.

3 Repenting, they will say amongst themselves (and through distress of spirit will groan):

4 “These are they whom we once held in derision and as a byword of reproach—we fools! We thought their life to be folly and their end to be without honor.

5 How have they been counted amongst divine sons, and how is their lot amongst the holy ones?

6 Surely we strayed from the way of truth, and the light of righteousness did not shine on us, and the sun did not rise on us.

7 We were entangled in the thorns of lawlessness and destruction and journeyed through trackless wastes, but the way of the Lord we did not know.

8 What has our arrogance profited us? And what good has our boasted wealth brought us?

9 “All those things have passed away like a shadow and like a rumor that runs by, like a ship that passes through the billowy water, of which, when it is has gone by, no trace can be found, no track of its keel in the billows, or, as when a bird flies through the air, no evidence of its passage is found, but the light air, lashed by the beat of its pinions and pierced by its violent rush, is traversed by the movement of its wings, and afterwards no sign of its coming is found there,

10 or as, when an arrow is shot at a target, the air, thus cut through, immediately comes together so that no one knows its pathway, so we, as soon as we were born, ceased to be, and we had no sign of virtue to show but were consumed in our wickedness.”

11 Because the hope of the impious is as dust that is carried by the wind and as light frost that is driven away by a hurricane, and it is scattered like smoke by the wind and passes like the remembrance of a guest who stays for only one day.

12 But the righteous live for ever, and in the Lord is their reward, and the care of them with the Most High. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will protect them and with his arm he will shield them.

13 He will take his zeal as his whole armor and make creation his weapons for vengeance on his enemies; he will put on righteousness as a breastplate and wear impartial justice as a helmet; he will take holiness as an invincible shield and will sharpen stern anger for a sword, and creation will fight with him against those without sense.

14 Well-aimed shafts of lightning will fly out and from the clouds, as from a well-drawn bow, will leap to the target, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will overwhelm them relentlessly; a mighty wind will rise against them and like a hurricane will winnow them away. And lawlessness will make the whole earth a desert, and evil-doing will overturn the thrones of rulers.

Hear therefore, you kings, and understand; learn, you judges of the ends of the earth; give ear, you that have dominion over multitudes and boast of many nations, because your dominion was given you from the Lord and your dominance from the Most High. He will examine your deeds and inquire into your counsels, because, being servants of his kingdom, you did not judge rightly or keep the law or walk according to the counsel of God. Terribly and swiftly he will come upon you, because a severe judgment falls on those in high places.

For the least may be pardoned in mercy, but the mighty will be mightily tested, for the Sovereign Lord of all will not give way to anyone or have regard for greatness, because he himself made small and great and takes thought for all alike, but a strict inquiry awaits the powerful.

To you therefore, you princes, my words are addressed, that you may learn wisdom and not fall into error.

a Lacking in Gk b Or death c Or as its wings move d Or chaff or thistledown e Or to repel f Or will come upon
For those who have observed holy things in holiness will be made holy, and those who have been taught them will find a defense.

Set your desire therefore on my words; long for them, and you will be instructed.

Wisdom is radiant and unfading and is easily discerned by those who love her and found by those who seek her; she anticipates those who set their desire on her to make herself known in advance.

Those who rise early for her will not have to labor, for they will find her sitting at their gates.

For to fix one’s thought on her is perfect understanding, and those who lie awake on her account will quickly be free from care, because she goes about seeking those worthy of her and graciously appears to them in their paths and meets them in every thought.

For her true beginning is the desire for instruction, and concern for instruction is love of her, and love of her is keeping her laws, and paying attention to her laws is confirmation of incorruption, and incorruption brings one near to God; so the desire for wisdom leads to a kingdom.

If therefore you take delight in thrones and scepters, you princes of peoples, honor wisdom that you may reign for ever.

What wisdom is and how she came into being I will declare, and I will hide no mysteries from you, but I will trace her out from her first beginning and bring knowledge of her into the open, and I shall not pass by the truth.

Nor indeed will I travel in the company of consumptive envy, because this can have no fellowship with wisdom.

A multitude of wise people is the salvation of the world, and a sensible king is the stability of a people.

Therefore be instructed by my words, and you will profit.

I myself also am mortal like everyone, and a descendant of the first-formed individual born on earth, and in the womb of a mother I was molded into flesh, within the period of ten months being compacted of blood, from the seed of man and the pleasure that accompanies intercourse.

And I myself, when I was born, drew in the common air and fell upon the kindred earth, with the same first sound crying like everyone.

In swaddling clothes I was nursed, and with care.

For no king has had a different beginning of existence, but there is for all one entrance into life and the same way out.

Therefore I prayed, and understanding was given to me; I called on God, and a spirit of wisdom came to me.

I preferred her to scepters and thrones, and wealth I considered nothing in comparison with her.

Neither did I compare any priceless gem to her, because all gold in her sight is a little sand, and silver will be counted as clay before her.

I loved her more than health and beauty and chose to have her rather than light, because the radiance from her never rests.

But all good things came to me together with her and in her hands uncounted wealth.

I rejoiced in them all because wisdom leads them, but I did not know that she was their mother.

I learned without guile, and I impart without grudging; I do not hide her wealth, for it is an unfailing treasure for human beings; those who get it obtain friendship with God, commended for the gifts that come from instruction.

May God grant to me to speak with judgment and to think thoughts worthy of what has been given to me, because he himself is the guide even of wisdom and the corrector of the wise.

For both we and our words are in his hand, both all understanding and skill in crafts.

For he himself gave me an unerring knowledge of the things that exist, to know the constitution of the world and the activity of the elements,
Wisdom of Salomon 7–8

18 the beginning and end and middle of times, the alterations of the solstices and the changes of the seasons, the cycles of the year and the constellations of the stars, the natures of animals and the tempers of wild animals, the violent forces of spirits and the thoughts of human beings, the varieties of plants and the powers of roots, and all things, both what is secret and what is manifest, I learned, for she that is the fashioner of all things taught me, namely wisdom.

For there is in her a spirit that is intelligent, holy, unique, of many parts, subtle, free-moving, lucid, unpolluted, distinct, invulnerable, loving the good, sharp, unhindered, beneficent, loving towards humanity, firm, unfailing, free from care, all-powerful, all-surveying and penetrating all spirits that are intelligent, pure, most subtle.

For wisdom moves more freely than any movement; she pervades and penetrates all things because of her pureness. For she is a breath of the power of God and an emanation of the pure glory of the Almighty; therefore nothing defiled gains entrance into her. For she is a reflection of eternal light and a spotless mirror of the activity of God and an image of his goodness. Although she is one, she can do all things, and while remaining in herself, she renews all things, and in every generation she passes into holy souls and makes them friends of God and prophets; for God loves nothing except the person who lives with wisdom, for she is more beautiful than the sun and above every constellation of stars. Compared with the light, she is found to be more radiant, for this is succeeded by the night, but against wisdom wickedness does not prevail.

She reaches with might from one end of the world to the other and orders all things well.

2 Her I loved and sought out from my youth, and I sought to take her as my bride, and I became enamored of her beauty. She glorifies her noble birth by having a shared life with God, and the Sovereign Lord of all loves her, for she is an initiate in the knowledge of God and chooses his works. If riches are a desirable possession in life, what is richer than wisdom which makes all things? And if understanding is productive, who more than she is the fashioner of the things that exist? And if anyone loves righteousness, the fruits of her labors are virtues, for she teaches self-control and understanding, righteousness and courage; nothing is more useful in life than these for human beings. And if anyone longs for wide experience, she knows the things of old and infers the things to come; she understands the subtleties of speech and the solutions of riddles; she has foreknowledge of signs and wonders and the outcomes of seasons and times.

I determined then to take her to live with me, knowing that she would be a good counselor for me and a comfort in cares and grief. Because of her, I will have glory among the multitudes and honor in the presence of elders, although I am young. I will be found quick in judgment and in the sight of rulers will be admired. When I am silent, they will wait, and when I speak, they will pay attention, and if I talk at greater length, they will place a hand on their mouth. Because of her, I will have immortality and will leave behind an everlasting memorial for those who come after me.

I will govern peoples, and nations will be subject to me; dread princes will fear me when they hear of me, among the multitude I will show myself noble, and in war courageous. When I enter my house, I will find rest with her; for companionship with her has no bitterness, and living with her no grief, rather gladness and joy.

When I considered these things in myself and pondered in my heart that in kinship with wisdom is immortality and in friendship with her pure delight...
and in the labors of her hands unfailing wealth
and in training in intimate companionship
with her understanding
and great renown in conversing with her,
I went about seeking how I might take her
to myself.

I was a naturally clever child,
and I obtained a good soul as my lot,
or rather, being good, I entered an undefiled body.

But knowing that I would not otherwise
gain possession of her unless God gave her to me—
and it was a mark of understanding to know
in whose gift it was—
I made supplication to the Lord and besought him,
and with my whole heart I said,

"God of the fathers and Lord of mercy,
who made all things by your word
and by your wisdom formed human beings
to rule over the creatures that were made by you
and to manage the world in holiness and righteousness
and to pronounce judgment in uprightness of soul,
give me wisdom that sits by you on your throne,
and do not reject me from amongst your children,
because I am your servant and the son of your handmaid,
a weak and short-lived man,
with limited understanding of judgment and laws;
for even if someone is perfect amongst human beings,
if the wisdom that comes from you is absent, they will be considered to be nothing.

You preferred me as king of your people
and judge of your sons and daughters;
you said that I should build a shrine on your holy mountain,
an altar in the city of your encamping,
a copy of the holy tent that you prepared beforehand from the beginning.

With you is wisdom, which knows your works
and was present when you made the world
and understands what is pleasing in your eyes
and what is right according to your commandments.

Send her out from the holy heavens,
and from your glorious throne send her,
that, being present with me, she may labor

and that I may learn what is well-pleasing before you,
for she knows all things and understands them
and will guide me prudently in my actions
and guard me with her glory.

Then my deeds will be acceptable,
and I will judge your people justly
and be worthy of the throne of my father.

For what human being can learn divine counsel?
Or who can conceive what the Lord wills?
For the thoughts of mortals are worthless,
and our inventions liable to fail.

For a corruptible body burdens the soul,
and the earthly tent weighs down a mind full of cares.

With difficulty we make inferences about
what is on earth,
and what is at hand we find with labor,
but who has traced out what is in the heavens?

Who has learned your counsel unless you gave wisdom
and sent your holy spirit from on high?

And thus the ways of those on earth were set right,
and human beings were taught what is pleasing to you
and were saved by wisdom."

She carefully guarded the first-formed father of the world, when he alone was created,
and delivered him from his own transgression;
she gave him strength to rule over all things.

But when an unrighteous man departed from her in his anger,
he perished through his fratricidal rage.

When because of him the earth was flooded,
wisdom again saved it,
piloting the righteous man by a worthless piece of wood.

She also, when nations, collaborating together in wickedness, were put to confusion,
recognized the righteous man and preserved him blameless with God
and kept him strong in the face of compassion for his child.

She rescued a righteous man, when the impious were perishing,
as he fled from the fire descending on the Five Cities.

As testimony of their evil
a smoking waste still remains,
and plants bearing fruit before it is ripe,
and a stele of salt standing as a monument to an unbelieving soul.
8 For, having passed wisdom by, they not only were hindered from recognizing the things that are good, but also left behind for human life a reminder of their folly in order that in the things in which they failed they would not be able to escape detection.

9 But wisdom rescued from troubles those who served her. When a righteous man fled from his brother’s anger, she guided him on straight paths; she showed him a divine kingdom and gave him knowledge of holy things; she prospered him in his toils and increased the fruits of his labor.

10 When in their greed men were trying to prevail over him, she stood by him and made him rich; she carefully guarded him from his enemies, and from those who lay in wait for him she kept him safe; and in his arduous contest she decided in his favor, that he might learn that piety is more powerful than everything.

11 She did not abandon a righteous man who had been sold but rescued him from sin; she went down with him into the dungeon, and when he was in chains, she did not leave him until she had brought him the scepter of a kingdom and authority over those who ruled over him. Those who had found fault with him she showed to be false and gave him everlasting glory.

12 A holy people and a blameless race she rescued from a nation of oppressors; she entered into the soul of the Lord’s attendant and withstood terrible kings with wonders and signs.

13 She paid to holy people a reward for their labors; she guided them on a marvelous way and became a covering for them by day and a blaze of stars by night. She led them across the Red Sea and brought them through deep water, but their enemies she drowned, and from the bottom of the deep she cast them up. Therefore the righteous spoiled the impious; they sang hymns, O Lord, to your holy name and praised with one accord your hand that vindicated them, because wisdom opened the mouth of the dumb and made the tongues of infants articulate.

14 They journeyed through an uninhabited wilderness and in trackless places pitched their tents; they withstood their adversaries and defended themselves against their enemies. They thirsted and called upon you, and water was given them out of flinty rock, and a remedy for their thirst out of hard stone. For through the very things by which their enemies were punished, they themselves were benefited in their need. Instead of the perennial spring of a river, stirred up with defiled blood in rebuke for the decree to kill the infants, you unexpectedly gave them abundant water, having shown by their thirst at that time how you punished their opponents.

15 For when they were tested, although they were being disciplined in mercy, they learned how the impious, being judged in anger, were tormented. For these you put to the test like a father giving a warning, but the others you examined like a stern king passing sentence. Whether far away or near, they were alike distressed, for a double grief took hold of them, and a groaning at the memory of what had occurred. For when they heard that through their own punishments the others were being benefited, they took notice of the Lord.

16 For they mockingly disowned the one who long before had been cast out and exposed, but at the end of events they marveled at him, having thirsted in a way not like the righteous. In return for their senseless and wicked thoughts through which they were led astray to worship irrational reptiles and worthless vermin, you sent on them a multitude of irrational creatures to take vengeance in order that they might learn that a person is punished by the very things by which the person sins.

17 For your all-powerful hand,
which created the world out of formless matter,
was not at a loss to send out on them a multitude of bears or bold lions
or newly-created unknown monsters, full of fury,
either breathing out blasts of fiery breath or belching forth smoke
or flashing terrible sparks from their eyes,
which were not able not only to wipe them out by the harm they did
but even to destroy them by their terrifying appearance alone.

Even without these they could have fallen by a single breath,
being pursued by justice and scattered by the breath of your power,
but by measure and number and weight you ordered all things.

For it is always in your power to show great strength,
and who can withstand the might of your arm?

Because the whole world before you is like a speck that tips the scales and like a drop of dew that falls on the ground in the morning.

You have mercy on all, because you can do all things,
and you overlook the sins of human beings that they may repent.

For you love all things that exist and detest none of the things that you have made,
for you would not have formed anything if you had hated it.

How would anything that have endured if you had not willed it?
Or how would anything not called into existence by you been preserved?

You spare all things, because they are yours, O Sovereign Lord, you who love human beings.

For your incorruptible spirit is in all things.
Therefore you reprove little by little those who fall into error,
and by reminding them of the things through which they sin you warn them
in order that, being freed from wickedness, they may believe in you, O Lord.

For even the ancient inhabitants of your holy land,
because you hated them for practicing the most detestable things—deeds of sorcery and unholy rites,
merciless slayings of children,
sacrificial feasting on human flesh and blood—
those initiates from the midst of a pagana ceremony
and parents who murder helpless lives, you willed to destroy by the hands of our fathers
in order that the land that is the most precious of all before you might receive a worthy colony of servantsb of God.

But even these you spared as being human beings,
and you sent wasps as forerunners of your army
in order to destroy them little by little.

It was not that you were unable to give the impious into the hands of the righteous in battle or to wipe them out at a stroke by terrible beasts or by your stern word,
but judging them little by little you gave them an opportunity to repent,
though you were not unaware that their origin was evil and their wickedness inborn and that their way of thinking would never change.

For they were an accursed race from the beginning,
and it was not through fear of anyone that you granted them pardon for the things in which they sinned.

For who will say, "What have you done?" Or who will withstand your judgment?
Who will accuse you for the destruction of nations that you made?
Or who will come before you to plead as an advocate for unrighteous human beings?

For neither is there any god beside you, whose care is for all,
to whom you must prove that you did not act unjustly,
nor can any king or prince look you in the face concerning those whom you have punished.

But being righteous, you manage all things righteously, considering it alien to your power to condemn anyone who does not deserve to be punished.

For your strength is the beginning of righteousness, and your sovereignty over all causes you to spare all.

For you show your strength when people doubt the completeness of your power,
and you rebuke any insolence among those who know it.

\( ^{a} \)Lacking in Gk \( ^{b} \)slaughterers = Zi \( ^{c} \)Or children
18 Although you are sovereign in strength, you judge with fairness, and with great forbearance you govern us, for you have the power to prevail whenever you choose.

19 You taught your people by such acts as these that the righteous ought to be loving towards human beings, and you have made your sons hopeful, because you give repentance for sins.

20 For if you punished with such great care and indulgence the enemies of your servants and those deserving of death, giving them time and opportunity in which to free themselves from their wickedness, with how great carefulness have you judged your sons to whose fathers you gave oaths and covenants of good promises! While therefore you chastise us, you scourge our enemies ten thousand times more in order that, when we judge, we may think about your goodness and, when we are judged, we may look for mercy.

21 Hence those who lived unrighteously in a life of folly you tormented through their own abominations.

22 For they went far astray on the paths of error, taking as gods the most despised and loathsome of animals being deceived like foolish infants.

23 But wretched, with their hopes set on dead things, are those who designated as gods the work of human hands, gold and silver fashioned with skill, representations of animals or useless stone, the work of an ancient hand. If some carpenter saws down a tree that is easy to handle, skillfully strips off all its bark and, working it in an attractive way, forms a useful vessel that serves life’s needs and uses up the cast-off pieces of his work for the preparation of his food and has his fill and, taking a cast-off piece of wood from them, a stick crooked and full of knots, carves it with care in his idle moments and shapes it with skill gained in leisure, it is this he forms into the image of a human being or makes like some worthless animal, smearing it with vermilion and coloring it red with paint and smearing over every blemish in it,

24 But wretched, with their hopes set on dead things, are those who designated as gods the work of human hands, gold and silver fashioned with skill, and representations of animals or useless stone, the work of an ancient hand.

25 If it was through delight in their beauty that they took these things to be gods, let them know how much better than these is their Sovereign Lord, for the first author of beauty created them.

26 And if they had the power to know so much that they could investigate the world, how is it that they did not more quickly find the Sovereign Lord of these things.

27 For all human beings who were ignorant of God were foolish by nature, and from the good things that are seen they were unable to know the one who is, nor, though paying attention to his works, did they recognize the craftsman, but either fire or wind or swift air or the circle of the stars or turbulent water or the luminaries of heaven they thought to be gods that rule the world.

28 If it was through delight in their beauty that they took these things to be gods, let them know how much better than these is their Sovereign Lord, for the first author of beauty created them.

29 And if they had the power to know so much that they could investigate the world, how is it that they did not more quickly find the Sovereign Lord of these things.
and having made for it a niche worthy of it, he sets it in a wall and secures it with iron.

Thus he takes thought for it that it may not fall down, knowing that it is unable to help itself for it is an image and has need of help. But when he prays about his possessions, his marriage and his children, he is not ashamed to address a lifeless object, and for health he calls upon that which is weak; for life he prays to that which is dead; for aid he supplicates that which is utterly inexperienced; for a good journey that which cannot take a step; for means of livelihood and work and success with his hands, he asks strength of that which has no strength at all in its hands.

Again, one preparing for a voyage and about to travel over raging waves calls upon a piece of wood more fragile than the ship that carries him. For it was longing for gain that planned it, and wisdom the craftsman that built it, but it is your providence, Father, that pilots it, because you have made a way in the sea and a safe path in the waves, showing that you can save from everything so that even a person who lacks skill may put to sea.

It is your will that the works of your wisdom should not be without effect; therefore human beings trust their lives even to the smallest piece of wood and passing through the billows on a raft come safely through.

For even in the beginning, when arrogant giants were perishing, the hope of the world fled for refuge on a raft and, piloted by your hand, left to the world the seed of a new generation.

For blessed is the wood through which righteousness comes,

but the handmade idol is accursed, and the one who made it, because he worked it, and the corruptible thing was named a god.

For equally hateful to God are the impious and their impiety, for what was done will be punished together with the one who did it.

Therefore there will be a visitation also upon the idols of the nations, because, though part of the divine creation, they have become an abomination, a stumbling-block for the lives of human beings and a trap for the feet of the foolish.

For the invention of idols was the beginning of fornication, and the discovery of them the corruption of life.

For they did not exist from the beginning, nor will they last forever.

For through human conceit they entered the world, and because of this a speedy end was planned for them.

For a father, tormented by untimely grief, having made an image of the child who had been quickly taken away, now honored as a god what was once a dead human being and handed on to his dependants mysteries and sacred rites.

Then, when the impious custom had grown strong with time, it was kept as a law, and at the command of princes carved images were worshipped.

When people could not honor them in their presence because they lived far off, they imagined their appearance from afar and made a visible image of the king whom they honored, that through diligence they might flatter the absent one as though present.

But the ambition of the craftsman impelled even those who did not know the king to a higher pitch of worship.

For he, perhaps wishing to please his ruler, skillfully forced the likeness into a more beautiful form, but the multitude, drawn by the charm of his work, now counted as an object of worship the one whom a little before had been honored as a human being.

And this became a trap for human life, because people, enslaved either by misfortune or tyranny, bestowed on objects of stone and wood the incommunicable name.

Then it was not enough to go astray concerning the knowledge of God, but though living in great strife through ignorance, they call such great evils peace.

For whether performing ritual murders of children or secret mysteries or frenzied revels connected with strange laws,
Wisdom of Solomon 14–15

24 they no longer keep either their lives or their marriages pure, but they either kill one another by treachery or grieve one another by adultery.

25 And all things are an overwhelming confusion of blood and murder, theft and deceit, corruption, unfaithfulness, tumult, perjury, turmoil of those who are good, forgetfulness of favors, defilement of souls, sexual perversion, disorder in marriages, adultery and debauchery.

27 For the worship of idols that may not be named is the beginning and cause and end of every evil.

28 For they either rave in a state of euphoria or prophesy lies or live unrighteously or readily commit perjury, for because they trust in lifeless idols, when they swear wicked oaths, they expect to suffer no harm.

30 But on both accounts justice will pursue them: because they thought wrongly about God through devoting themselves to idols and in deceit swore unrighteously through despising holiness.

31 For it is not the power of those by whom they swear, but justice for those who sin that always pursues the transgression of the unrighteous.

15 But you, our God, are kind and true, long-suffering and ordering all things with mercy.

2 For even if we sin, we are yours, knowing your might, but knowing we are considered yours, we will not sin; for to know you is perfect righteousness, and to recognize your might is the root of immortality.

4 For neither has the artful inventiveness of human beings led us astray, nor the fruitless toil of painters, a figure stained with varied colors, whose appearance arouses yearning in fools so that they long for the unbreathing form of a dead image.

6 Lovers of evil things and worthy of such objects of hope are those who make or long for or worship them.

7 For a potter, laboriously kneading soft earth, molds each single article for our service, but out of the same clay he fashions both the vessels that serve clean uses and the contrary ones, all alike, but what shall be the use of each of them of either sort?

8 He, toiling perversely, he molds a futile god out of the same clay, he who a little before came into being out of the earth and after a short while returns whence he was taken, when the soul, which was lent him is demanded back.

9 But his concern is not that his health is likely to fail or that his life is brief, but he sets himself up against goldsmiths and silversmiths and imitates molders of bronze and considers it a glorious thing that he molds counterfeits.

10 His heart is ashes, his hope cheaper than earth, his life more ignoble than clay, because he did not know the one who molded him and infused him with an active soul and breathed into him a life-giving spirit, but he considered our life to be a game, and our existence a festival held for profit, for, he says, one must make money wherever one can, even by evil.

13 For this man more than any knows that he sins when, from earthly material, he makes fragile vessels and carved images.

14 But most foolish, and with lives more miserable than that of an infant, are all the enemies of your people who oppressed them, because they even thought all the idols of the nations were gods, although they have neither the use of eyes for seeing nor nostrils for drawing breath nor ears for feeling, and their feet are of no use for walking.

17 For a human being made them, and one whose spirit is borrowed molded them; for no human has the power to mold a god like himself, but, being mortal, he makes a dead thing with lawless hands, for he is better than the objects of his worship in that he had life, but they never.

18 And they worship the most detestable animals;
for, when compared for lack of intelligence, they are worse than all others, nor, viewed as animals, are they beautiful so that one would desire them, but they have escaped both the approval of God and his blessing.

Therefore they were deservedly punished through similar creatures and were tormented by swarms of vermin. Instead of which punishment you benefited your people and prepared quails for food, a delicacy to satisfy the desire of appetite, in order that those people, when they desired food, might reject even the demands of appetite because of the hideousness of the creatures sent among them, but these, your people, having suffered want for a short time, might partake of delicacies. For it was necessary that upon those who ruled as tyrants inescapable want should come and that to these it should only be shown how their enemies were tormented.

For even when the terrible rage of wild animals came upon them and they were perishing through the bites of twisted snakes, your anger did not continue to the end; for a short while they were troubled as a warning, possessing a symbol of salvation to remind them of the command of your law.

For the one who turned was not saved because of what was beheld, but because of you, the savior of all. And in this also you convinced our enemies that you are the one who rescues from every evil.

For the bites of grasshoppers and flies killed them, and no remedy was found for their life, because they deserved to be punished by such animals, but not even the teeth of venomous dragons conquered your sons, for your mercy came to their help and healed them. For they were stung to remind them of your oracles and were quickly delivered in order that they might not fall into deep forgetfulness and might not be distracted from your kindness.

For it was neither herb nor poultice that cured them, but your word, O Lord, that heals all things. For you have authority over life and death and you lead down to the gates of Hades and bring back up again.

A person kills in his wickedness but cannot bring back the departed spirit or set free the soul that has been taken. To escape from your hand is impossible; for the impious, denying that they knew you, were scourged by the strength of your arm, pursued by unusual rains and hail and relentless storms, and utterly consumed by fire.

For, what was most unexpected, in water that quenches all things the fire had still greater effect, for the world fights on behalf of the righteous; for at one time the flame was restrained, that it might not consume the creatures sent against the impious, but that seeing this they might know that they were being pursued by divine judgment; at another time, even in the midst of water, it burned beyond the power of fire, that it might destroy the produce of an unrighteous land.

Instead of which you fed your people with the food of angels and untiringly supplied them from heaven with bread ready to eat, able to meet every pleasure and suited to every task.

For your sustenance manifested your sweetness towards your children and, serving the desire of the one who took it, ‘was transformed’ to what anyone wished. But snow and ice survived the fire and did not melt, that they might know that fire destroyed the fruits of their enemies, blazing in the hail and flashing in the rains, and again this fire, in order that the righteous might be fed, forgot even its own power.

For creation, serving you who made it, strains itself for punishment against the unrighteous and relaxes in kindness on behalf of those who trust in you. Therefore at that time also, changed into all forms, it served your all-nourishing bounty according to the wish of those who were in need in order that your sons, whom you loved, O Lord, might learn
that it is not the varieties\(^a\) of fruits that nourish human beings, but your word preserves those who trust in you.

27 For what was not destroyed by fire melted away when simply warmed by a faint ray of the sun and make petition to you at the dawning of the light;

28 in order that it might be known that one must rise before the sun to give you thanks for the hope of an ungrateful person will melt away like the winter’s frost and will flow away like waste water.

17 For great are your judgments and hard to explain\(^b\); therefore uninstructed souls have gone astray.

2 For when lawless people thought to oppress a holy nation, they themselves lay as captives of darkness and prisoners of long night, shut in under their roofs, fugitives from eternal providence.

3 For thinking that in their secret sins they were unobserved behind a dark veil of forgetfulness, they were scattered, terribly alarmed and greatly troubled by apparitions.

4 For not even the deep recess that held them protected them from fear, but sounds rushing down crashed all around them, and dismal phantoms with gloomy faces appeared.

5 And no fire had force enough to give light, nor did the brilliant flames of the stars avail to illumine that horrible night.

6 Only a terrifying self-kindled burning mass glowed through to them, and becoming terrified, they considered the things that were seen to be worse than that sight that was not visible.

7 The delusions of their magic art were ineffective, a contemptuous rebuke of their boasted intelligence.

8 For those who promised to drive away terrors and troubles from a sick soul were sick themselves with ridiculous fear.

9 For even if nothing disturbing frightened them, yet scared by the passing of vermin and the hissing of reptiles they perished in trembling fear, refusing to look even at the dark haze, which nowhere could be avoided.

10 For wickedness, ‘condemning itself’, testifies to its innate cowardice, and when afflicted by conscience, it always exaggerates the difficulties.

12 For fear is nothing but a giving up of the help that comes from reason, and inner expectation, being weaker, prefers ignorance of what causes the torment.

14 But they, throughout the night that was in reality powerless and came upon them from the recesses of powerless Hades, sleeping the same sleep, now were plagued by monstrous phantoms, now were paralyzed by their souls’ surrender, for sudden and unexpected fear poured over them.

16 So then whoever was there fell down and was held bound, shut up in a prison without bars; for whether they were farmers or shepherds or workers whose toils were in the wilderness, they were overtaken and awaited the inescapable fate; for with one chain of darkness they were all bound.

18 Whether it was a whistling wind or the melodious sound of birds in wide-spreading branches or the rhythmic movement of violently rushing water or the harsh crash of rocks hurled down or the unseen running of leaping animals or the sound of the most savage roaring beasts or an echo reverberating from a hollow of the mountains, it paralyzed them with terror.

20 For the whole world shone with brilliant light and went about its work unhindered; only over them heavy night was spread, an image of the darkness that was destined to receive them, but still heavier than darkness were they to themselves.

18 But for your holy ones there was very great light. They\(^d\), hearing their voices but not seeing their form, counted them happy, because they had not suffered, and were thankful that they did not harm them though having previously been wronged, and they begged their forgiveness for having been at variance with them.

3 In contrast you provided a burning pillar of fire as a guide for an unknown journey,

---

\(a\) Or production  \(^b\) Or describe  \(^c\) Or being condemned  \(^d\) I.e. their enemies  \(^e\) Lacking in Gk
713

Wisdom of Solomoon 18–19

a harmless sun for a glorious residence abroad.

4 But those deserved to be deprived of light and imprisoned in darkness who had kept your sons shut up, through whom the incorruptible light of the law was to be given to the world.

5 When they had resolved to kill the infants of the holy ones and one child had been exposed and saved, in punishment you took away a multitude of their children and destroyed them all together by a mighty flood.

6 That night was made known in advance to our fathers in order that, having sure knowledge, they might rejoice in the oaths in which they had trusted.

7 The salvation of the righteous and the destruction of their enemies were expected by your people; for by the same means by which you punished our opponents you called us to yourself and glorified us.

8 For in secret holy children of good people offered sacrifices and with one accord established the divine law that the holy ones should share alike the same blessings and dangers, while already singing the praises of the fathers.

9 But the discordant cry of their enemies echoed back, and the piteous sound of lamentation for their children was spread abroad.

10 Slave with master were together punished with the same penalty, and commoner suffered the same as king, and together, from the same form of death, they all had corpses too many too count. For the living were not sufficient even to bury them, since in a single moment their most precious offspring had been destroyed.

11 For although they disbelieved everything because of their magical practices, at the destruction of their firstborn, they acknowledged your people to be a divine son.

12 For while peaceful silence enveloped all things and night was in the middle of its own swift course, from heaven, from the royal throne, your all-powerful word leapt as a stern warrior into the midst of the land marked for destruction,

13 bearing your irrevocable command as a sharp rapier; standing, it filled all things with death, and while it touched heaven, it stood on the earth.

14 Then at once apparitions in terrible dreams greatly troubled them, and unexpected fears came upon them, and one here and another there, hurled down half-dead, revealed why they were dying; for the dreams that disturbed them forewarned them of this, that they might not perish without knowing why they suffered terribly.

15 But the experience of death touched the righteous also, and a plague came upon the multitude in the wilderness, but the divine anger did not long continue. For a blameless man hastened to act as their champion, bringing the weapon of his own ministry, prayer and propitiation by incense; he withstood the wrath and set an end to the disaster, showing that he was your attendant.

16 He overcame the bitter anger, not by bodily strength, nor by force of arms, but by his word he subdued the chastiser, calling to mind the oaths and covenants given to the fathers.

17 For when the dead had already fallen on one another in heaps, he intervened, held back the anger and cut off its way to the living.

18 For on his full-length robe the whole world was depicted, and the glories of the fathers were engraved on the four rows of stones, and your majesty was represented on the diadem on his head.

19 But merciless wrath assailed the impious until the end; for he knew in advance what was to happen in respect of them, how, having given permission to be away and having eagerly sent them on their way, they would change their minds and pursue them.

20 For while they were still engaged in mourning and were lamenting at the graves of the dead, they adopted another foolish plan.

\(^a\) Lacking in Gk \(^b\) Attack or omrush = Zi
and pursued as fugitives those whom, with urgent request, they had driven out.

4 For the fate they deserved drew them on to this end and made them forget the things that had happened in order that they might fill up the punishment that their torments still lacked and that your people might experience an incredible journey, but they themselves might find a strange death.

5 For the whole creation was fashioned again in its original nature, serving your commands in order that your children might be kept unharmed.

6 The cloud was seen overshadowing the camp, and dry land emerging out of what before was water, and an unhindered way out of the Red Sea, and a grassy plain out of the violent surge, through which those protected by your hand passed as one nation, after gazing on marvelous wonders.

7 For like horses they grazed at large, and like lambs they skipped about, praising you, O Lord, who rescued them.

8 For they still remembered the events of their sojourn in a foreign land, how instead of producing animals the earth brought forth gnats, and instead of fish the river vomited up a mass of frogs.

9 But later they also saw a new kind of birds, when, driven by desire, they asked for luxurious delicacies, for, to comfort them, quails came up from the sea for them.

10 But the punishments did not come upon the sinners without signs being given beforehand in the violence of the thunders, for they suffered justly for their wicked acts, for they practiced a more bitter hatred of strangers.

11 For others refused to welcome those who did not know them when they visited, but these made slaves of guests who were their benefactors.

12 And not only so—but while there will be a visitation of some sort on the former, since they received foreigners with hostility, the latter afflicted with terrible hard labor those whom they had received with feasting and who had already shared the same rights. They were stricken also with loss of sight—just as were those at the doors of the righteous man—when, surrounded by thick darkness, each tried to find the way through their own doors.

13 For as on a harp the notes vary the nature of the rhythm, while beach note always keeps to its sound, so the elements changed places with one another, as may be accurately inferred from the sight of the things that happened.

14 For land animals were transformed into watery creatures, and creatures that swim moved over to the land;

15 fire even in water retained its normal power, and water forgot its fire-quenching nature; flames, on the contrary, did not consume the flesh of perishable creatures that walked among them, nor did they melt the ice-like kind of heavenly food that melted easily.

16 For in all things, O Lord, you magnified your people and glorified them and did not disregard them, standing by them in every time and place.
A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. All rights reserved.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Oxford University Press.

The text of A New English Translation of the Septuagint (NETS) may be quoted in any form (written, visual, electronic, or audio) up to and inclusive of 250 verses without written permission from Oxford University Press, provided that the verses quoted do not account for more than 20% of the work in which they are quoted and provided that a complete book of NETS is not quoted. When NETS is quoted in this way, one of the following credit lines must appear on the copyright page of the work:

Quotations marked NETS are taken from A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

Quotations are taken from A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

Unless otherwise indicated, quotations are taken from A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

A New English Translation of the Septuagint may be quoted in nonsalable media (such as church bulletins, orders of service, liturgies, newsletters, etc.) without inclusion of a complete copyright notice, but the abbreviation NETS must appear at the end of each quotation.

All other uses of NETS (including but not limited to the following: quotation in excess of 250 verses or 20% of the work, publication of any commentary or reference work that uses NETS) require written permission from Oxford University Press.

The title A New English Translation of the Septuagint, the abbreviation NETS, and the NETS logo are trademarks of the International Organization for Septuagint and Cognate Studies, Inc. and may not be used without written permission from Oxford University Press.


Interior design and typesetting by Blue Heron Bookcraft, Battle Ground, WA.

Printed in the United States

1 3 5 7 9 8 6 4 2
SIRACH

TO THE READER

Edition of the Greek Text
The book of Sirach actually has three different titles, depending on the language of its transmission or the religious tradition that reads it. In Hebrew the book is known as The Wisdom of Joshua (Jesus) Ben Sira. In the Vulgate, the book is called Ecclesiasticus (the church’s book). In the Jewish-Greek scriptures and for NETS, the title is that given above, Sirach. For Sirach, I have used the Göttingen edition of Joseph Ziegler (Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Litterarum Gottingensis editum XII.2: Sapiencia Iesu Fili Sirach [Göttingen: Vandenhoeck & Ruprecht, 1965]). In his critical text, Ziegler places verses from a later Greek recension (GKII; see below) in smaller typeface, and I have followed his judgments as to what constitutes GKII. As a result, I have punctuated the entire consecutive text, including the GKII. In some cases, if the reader skips over the GKII, the punctuation might not make the best English sense, since it relies on the presence of the additional verses. All the Greek manuscripts extant for Sirach contain a textual displacement in which the order of 30.25–33.13a and 33.13b–36.16a is reversed. Ziegler has placed the Greek in the correct order. The NRSV along with Patrick W. Skehan’s and Alexander Di Lella’s Anchor Bible commentary follow Ziegler in giving the text in its proper order. In the NETS translation, I have followed suit, and I give the chapter and verse numbers following the correct order with the chapter and verse numbers of the Greek in its displaced order in parentheses.

One feature of Ziegler’s edition is the frequency of reconstructions of an original Greek text that nowhere exists in the Greek manuscript tradition. Usually Ziegler takes his cue from Alfred Rahlfs or Rudolph Smend in deciding that the entire Greek tradition is a corruption of a no-longer-extant Greek original. I have followed Ziegler in almost every case. For example, NETS for Sir 3.17 reads, “Child, in gentleness conduct your affairs, and you will be loved more than a person who gives,” which reflects Ziegler’s text, υπερ ανθρώπων δότην, instead of the majority of the Greek tradition, which reads ύπο ανθρώπου δεκτού “by an acceptable person.” Ziegler has adopted this conjecture from Smend, who, based on the Hebrew texts and the Latin version, concluded that the Greek manuscript tradition preserved a corruption. The NRSV seems to depend here on the Greek manuscript tradition, although it has glossed the verse, apparently to wring some meaning out of it.

The Hebrew and Greek Texts of Ben Sira
The textual situation of the Wisdom of Ben Sira, notably the often confused and fragmentary state of the Hebrew manuscripts, created some unique difficulties for this translation. Hebrew texts of Ben Sira are extant for about two-thirds of the book. Portions of chapters 39–44 survive in the Masada manuscript, which dates from the first century BCE. 2Q18 contains the remains of several lines, and 11QPsα preserves a number of verses from chapter 51. The most extensive extant Hebrew sections are found in the six fragmentary manuscripts (designated A–F) discovered in the Cairo Geniza. On occasion the contents of these manuscripts overlap, but more often only one manuscript preserves any given passage from Ben Sira in Hebrew. The Hebrew manuscripts do, however, seem, in their essentials, to preserve the Hebrew of Ben Sira but not without numerous mistakes, additions and corruptions. The ultimate effect of this situation on the NETS translation is simply to make comparison between the Hebrew and Greek for matters such as vocabulary consistency, lexical choice and other elements of translation technique much more difficult to isolate and characterize.

As a result of the Hebrew textual situation, I have had to approach the translation of this book more from the perspective of a book like 1 Makkabees, which was translated from Hebrew but for which no Hebrew survives into modernity. Part of the reason for this approach is the inconsistency of the translator for various aspects of his work. The practical impact on the reader is that my translation differs from the NRSV quite frequently, probably more than for those books that have the MT as a basis of comparison. Moreover, whereas the NRSV attempts to present the reader with, as much as possible, an Ur-Text of the book, NETS is interested solely in its Greek translation. The Hebrew texts become relevant only to the
TO THE READER OF SIRACH

extent that the source text can arbitrate between competing readings and interpretations of the target text and can, furthermore, account for the kind of Greek found in the translation.

One additional matter that both the NETS translation of Ben Sira and the NRSV had to deal with was the presence of the later Greek recension. In the process of the textual transmission of the Greek, a number of proverbs were added to the book, and this recension is usually designated GKII. For the most part, the NRSV puts readings from this Greek recension in footnotes leaving in the main text only GKI (= OG), that is, the translation of the author’s grandson, who rendered the Hebrew text into Greek. In the NETS translation, I have worked in analogous fashion both to Ziegler and to how NETS has handled similar cases elsewhere. GKII passages appear in the running text where they should be located. I have set them off by (a) marking them with square brackets at the beginning and end of each line and (b) by placing them in italics. Manuscript 248, one of the most important manuscript witnesses for GKII, contains an alternative prologue to the original translation, which Ziegler places in smaller typeface following the prologue of Ben Sira’s grandson. The alternative prologue is not included in NETS. The decision to exclude it was based on several factors. First, it only appears in Ms 248 and in no other Greek text. Second, although of considerable importance, Ms 248 does not contain all of the GKII readings for Sirach. Consequently, this prologue was probably not intended to introduce any GKII “recension.” Finally, according to Ziegler (66), the prologue stems from a work entitled Synopsis Scripturae Sacrae, falsely attributed to the Egyptian church father Athanasius.

TRANSLATION PROFILE OF THE GREEK

When one compares the Greek of the Prologue with that of the translation, one will see a tremendous difference between the two. The Prologue is written in good, literary style. The translation, on the other hand, looks to have been executed in a generally isomorphic manner, and it thus mirrors many aspects of its Hebrew source text. I hope that the qualitative difference between the Greek of the Prologue and the frequently unidiomatic, even awkward Greek of the translation will be readily apparent to the NETS reader. In general, the conclusions that I gave concerning the relationship between the Hebrew and Greek of the Prologue will be readily apparent to the NETS reader. In the process of the textual transmission of the Greek, a number of proverbs were added to the book, and this recension is usually designated GKII. For the most part, the presence of the later Greek recension. In the process of the textual transmission of the Greek, a number of proverbs were added to the book, and this recension is usually designated GKII. For the most part, the NETS translation of Ben Sira and the NRSV had to deal with was the presence of the later Greek recension. In the process of the textual transmission of the Greek, a number of proverbs were added to the book, and this recension is usually designated GKII. The NETS translation of Ben Sira and the NRSV had to deal with was the presence of the later Greek recension. In the process of the textual transmission of the Greek, a number of proverbs were added to the book, and this recension is usually designated GKII. For the most part, the NETS translation of Ben Sira and the NRSV had to deal with was the presence of the later Greek recension. In the process of the textual transmission of the Greek, a number of proverbs were added to the book, and this recension is usually designated GKII. For the most part, the NETS translation of Ben Sira and the NRSV had to deal with was the presence of the later Greek recension. In the process of the textual transmission of the Greek, a number of proverbs were added to the book, and this recension is usually designated GKII. For the most part, the NETS translation of Ben Sira and the NRSV had to deal with was the presence of the later Greek recension. In the process of the textual transmission of the Greek, a number of proverbs were added to the book, and this recension is usually designated GKII.
Third, even though the translator worked in essentially a word-for-word manner, he does not exhibit a tendency to confine one Greek lexeme to the same Hebrew lexeme. So, for instance, the noun ἄγγελλον “joy, exultation” renders three different Hebrew terms—יהוה ויהי נָעָם (31.26), הָדָּשָׁה (6.31) and יָהָֽע (30.23). On the other side of the coin, one Hebrew word might have several different Greek equivalents. In fact, there is enough semantic differentiation that one can rarely reconstruct, on the basis of the existing Hebrew-Greek equivalences, what the Hebrew lexical items in the parent text were in those sections of Sirach where Hebrew does not survive. Illustrative is the Hebrew verb בּוּז, “withhold, hold back,” which is never rendered twice with the same word. The various Greek equivalents are: αὐτολογία (12.7), ἀποκαλώ (7.33), αφυστερέω (14.14), ἐμποδίζω (32.3), κολών (4.23), παρέλκω (4.3), στερεώ (7.21) and συνέχω (14.4).

Within the translator’s general policy of isomorphism, there are occasionally times when he seems to engage in an interpretive move. In most cases, he is confronting a text that seems to baffle him. For example, in 49.2, part of the section about Josia (Josiah), the grandson apparently did not understand the clause γέλω ὅ τι οὐκ εὐπροφήτητα λαοῦ. “He prospered in turning around the people.” The Greek, although it does not accurately translate the Hebrew, makes good contextual sense in a passage about Josiah.

Given the examples above, it should not be a surprise to note that the Greek does not contain a high number of calques or even thoroughly stereotyped renderings, although some cases do present difficulties for the NETS translator. One particularly interesting case is the Greek-Hebrew equivalence καθαρσία – נָחָם. The Greek translates the Hebrew five times (9.16; 10.22; 44.7; 45.8; 50.11) and the related noun καθαρσίας translates the Hebrew term three times (31.10). Both Greek words indicate some kind of “boasting.” Yet, the primary lexical meaning of נחמה is “splendor, beauty, glory,” and only as a subsidiary meaning related to “glory” does the Brown-Driver-Briggs Hebrew lexicon list “boasting.” Even though the Greek-Hebrew equivalence seems fixed for the translator, there does not seem to be any warrant for ascribing the meaning of “splendor” or “beauty” to the two related Greek words. As far as Sirach is concerned, they retain their Greek meaning, and they are translated in NETS as “boast” and “boasting.”

The Greek representations of the Hebrew נחמה present a more difficult case, particularly when it is used in Hebrew with a personal pronoun to mean “him/her/itself”—so, for instance, נחמה “himself.” The Greek translator usually prefers to give a rather awkward and wooden rendering into Greek, ψυχή αὐτοῦ, “his soul.” The Greek phrase, although it represents each element in the Hebrew phrase, does not normally mean “himself” in Greek, although the word ψυχή can have the sense of one’s “self.” Hence in the NETS translation of Sirach, I render this wooden representation of the Hebrew “his/her/their soul.” The translator did have at his disposal a perfectly good and idiomatic Greek word to indicate the reflexive, ἑαυτῷ, which he, in fact, uses in 37.8c, where ἑαυτῷ translates נחמה. There are quite a number of individual instances of Hebraistic renderings such as this in the Greek translation and almost none take on the meaning of the Hebrew. They are simply overly wooden renderings. Sir 35.12 offers another prime example of a normal Hebrew idiom being rendered into a stilted and essentially meaningless Greek. Here ἐαυτῷ ἐπιάστη “with generosity” becomes quite woodenly in Greek ἐν ὑγιείᾳ ὑπνάθιμῳ “with a good eye.”

Interestingly, one of the terms that is clearly a calque in almost the entirety of the Jewish-Greek translation corpus, διαθήκη “covenant” as a translation of נָאָבַר, is not one for the translator of Ben Sirah, who uses the word for both נָאָבַר and נָאָבַר (in both technical and non-technical contexts). This situation presents some difficulty for the English translator. Ben Sirah’s grandson has leveled the meanings of the two Hebrew words. He has used the same Greek for both Hebrew nouns, for which he intended the meaning “covenant,” and NETS reflects that meaning in all the cases of the Greek noun. In some cases, however, the use of διαθήκη changes the sense of the underlying Hebrew. Sirach 11.20 encourages the student to “stand by your agreement,” διαθήκην ἔθεσαν. The Greek στηθήν ἐν διαθήκῃ σου “stand by your covenant” might suggest that the translator understood the Greek term in its usual sense of “testament,” or he simply uses the now technical Greek term in a non-technical context. In 42.2, however, διαθήκη as a translation of נָאָבַר seems more definitely to change the sense of the Hebrew parent text. As part of a list of things that should not cause shame for the student, the Hebrew has נָאָבַר הַיָּהָֽע “of the law of the Most High and of the statute.” The Greek, περὶ γούμον ψυχήσου διαθήκης “of the law of the Most High and covenant,” broadens the focus considerably—from some unspecified statute to the entirety of
TO THE READER OF SIRACH

God’s covenant with Israel. Finally, 44.20, in the section on Abraam (Abraham), διαθήκη renders both מקרא and דַּיָּקֶה, thus, at the least, masking the intention of the Hebrew original.

Hebrew (Ms B and Masada):

Hebrew (Ms B and Masada):

Translation: “And he [God] entered into a covenant with him; in his flesh he made for him a statute.”

Greek:

NETS: “and he entered in a covenant with him; in his flesh he established a covenant.”

In this verse, the “statute” almost certainly means the law of circumcision for all of Abraam’s descendants. The Greek, however, completely levels the semantic difference of the Hebrew between the “covenant” that God makes and the “statute” that God establishes “in his flesh.”

THE NETS TRANSLATION OF SIRACH

Since elsewhere in the NETS corpus, the English translators have worked with the general dictum vis-à-vis the NRSV “Change what you must, and keep what you can,” several specific comments on the relationship of NETS Sirach to the NRSV are in order. There are a number of ways that the NETS translation of Sirach differs routinely from that in the NRSV. Many of the differences between NETS and NRSV result from the different purposes of the translations. The NRSV intends to produce a faithful translation in nicely idiomatic and fluid English—a purpose it accomplishes well. Sirach, however, is also somewhat unique among the NRSV translations. The NRSV “Old Testament” is translated from Hebrew, the original language of the various books, into English, but the NRSV Sirach, because of its transmission history, is already, in large part, a translation of a translation. The NRSV cannot translate the Hebrew, because it is incomplete and the text is frequently corrupt, and the Greek, which it does translate for the most part, is itself a translation. This approach produces two results that affect the NETS translation. First, although it primarily relies on the Greek, the NRSV uses an eclectic approach to the text. That is, the translator is interested in using the best, most original text possible. For Sirach, that might mean a preference for the Latin or the Syriac or the Hebrew rather than for the Greek. In places where the NRSV relies on the Hebrew or one of the other daughter translations, NETS will almost certainly be different, since it translated the best Greek text available. Second, in giving a fluid English translation, the English of the NRSV necessarily in many cases erases the awkwardness of the Greek. NETS, which is more intent on reflecting the translationese character of the Greek, requires a different approach, and in many cases I attempt to retain the awkwardness of the Greek that the NRSV has smoothed over. Moreover, exegetical openness, that is, rendering the Greek text as carefully as possible for what it says, is deemed in and of itself a virtue.

My basic approach in the NETS translation of Sirach is to provide the English reader with as much information as possible about the character of the Greek and the relationship between the Hebrew (where it exists) and its Greek translation. Essentially, what this means for the reader of NETS is that my translation of Sirach is more independent of the NRSV than is the case for other NETS translations. The following paragraphs explain my approach to selected aspects of the NETS translation, and in these ways NETS will typically depart from the NRSV.

(a) For the most part, where possible, I have tried to represent the poetic form of the verses as much as possible. The Greek, by trying to represent the Hebrew word order, often reproduces the poetic structure of the Hebrew text. That is, if two Hebrew cola have the structure, verb-subject-object, subject-verb-object, the Greek will very often keep that order. I have tried to do the same in NETS where the rules of English permit and where no hardship for the reader results. This often results in an English word order different from NRSV. Thus, for example, NETS at 1.27, “For wisdom and education are the fear of the Lord, and his delight is fidelity and gentleness,” differs from NRSV, “For the fear of the Lord is wisdom and discipline, fidelity and humility are his delight” because the Greek (which most likely represents the Hebrew word order) has the parallelism A:B:B’:A’, which I have kept in NETS. This procedure does not represent dissatisfaction with NRSV; I operate this way in order to provide the English reader of NETS as much information about the relationship between the Greek and Hebrew texts as possible.

(b) The reader of NETS will find that the vocabulary choices in many places differ from the NRSV. Although a high level of stereotyping does not characterize the translation of Sirach, the translator does

1 The NRSV here reads, “and entered into a covenant with him; he certified the covenant in his flesh,” which seems to presuppose the Greek text.
seem to have a corpus of words that he uses consistently for particular Hebrew words. In such cases, I have maintained that consistency as much as possible in NETS. Sometimes the translator will maintain a high level of lexical consistency in individual poetic units. Where such consistency occurs, NETS is also consistent in its use of English vocabulary. On the other hand, where the NRSV uses the same English word for different Greek words in a poetic unit, I have used English synonyms to indicate to the reader that the Greek words are not the same.

(c) As I noted above, in many instances the Greek translator tries hard to maintain a one-for-one translation of the Hebrew. This technique produces several different results. Sometimes one encounters one word in Greek for one word in Hebrew. In those places where the Greek translator appears to be concerned about this type of lexical representation, I have tried to be as well. This usually means translating a single Greek word by a single English word. The translator, however, might also try to reproduce on a one-to-one basis the word order or even the grammatical form of the Hebrew. So, for example, the relationship between verbal tenses grates against the ear, or the lack of the definite article where one would expect it in standard Greek produces a strange sounding phrase. The resulting Greek is frequently stilted and awkward. In such cases I have tried as best I can within the bounds of acceptable English to represent in NETS the awkwardness of the Greek of Sirach. A couple of short examples will illustrate the nature of the case. In 13.22, the first stich of the verse uses the present tense to describe the help given to a rich person, πλουσίου σφαλέντος πολλοί ἀντιλήμνωτος “when a rich person staggers, many are his helpers.” Yet, the second switches to the aorist, rendered into the past tense in English, ἔλαιον ἀπόρρητα καὶ ἐδικαίωσαν αὐτὸν “he spoke things not to be spoken, and they justified him.” With respect to the article, the Greek translation very frequently employs anarthrous nouns, which creates at best some ambiguity and at worst some real difficulty. So, for instance, in Simon II’s temple service described in chapter 50, we read καὶ αὐτὸς ἐστώ ἐπὶ ἁλίμως ἃμοιον “when he stood by altar’s (or “an altar’s”) hearth.” It seems clear that the altar in the Jerusalem temple is intended, but the lack of the article here introduces some awkwardness and ambiguity that the definite article would have easily resolved.

BIBLIOGRAPHICAL NOTE

BENJAMIN G. WRIGHT

PROLOGUE

(1) Seeing that many and great things have been given to us through the Law and the Prophets and the others that followed them, for which reason it is necessary to commend Israel for education and wisdom, and whereas it is necessary that not only those who read them gain understanding, (5) but also that those who love learning be capable of service to outsiders, both when they speak and when they write, Iesous, my grandfather, since he had given himself increasingly both to the reading of the Law and the Prophets (10) and the other ancestral books and since he had acquired considerable proficiency in them, he too was led to compose something pertaining to education and wisdom in order that lovers of learning, when they come under their sway as well, might gain much more in living by the law.

(15) You are invited, therefore, to a reading with goodwill and attention, and to exercise forbearance in cases where we may be thought (20) to be insipid with regard to some expressions that have been the object of great care in rendering: for what was originally expressed in Hebrew does not have the same force when it is in fact rendered in another language. And not only in this case, but also in the case of the Law itself and the Prophets (25) and the rest of the books the difference is not small when these are expressed in their own language.

aAntecedent unclear, referring either to his grandfather’s book or to education and wisdom
For in the thirty-eighth year, in the reign of Euergetes the king, when I had arrived in Egypt and stayed a while, when I had discovered an exemplar of no little education, (30) I myself too made it a most compulsory task to bring some speed and industry to the translating of this tome, meanwhile having contributed much sleeplessness and skill, with the aim of bringing the book to completion and to publish it also for those living abroad if they wish to become learned, preparing their character to live by the law.

1 All wisdom is from the Lord, and with him it exists forever.

2 Sand of seas and drops of rain and days of eternity—who shall enumerate?

3 The sky’s height and earth’s breadth and abyss and wisdom—who will track?

4 Before all things wisdom has been created, and understanding of prudence is from eternity.

5 Wisdom’s spring is God’s word in the highest, [and her journeys are everlasting commandments.]

6 Wisdom’s root—to whom was it revealed?

7 And her wondrous feats—who knew?

[And her great experience—who has understood it?]

8 One who is wise, greatly feared, seated upon his throne.

9 The Lord, he created her, and he saw and enumerated her and poured her out upon all his works, among all flesh according to his giving, and he furnished her abundantly to those who love him.

[Loving the Lord is esteemed wisdom,]

[but to whomever he appears, he apportions her as a vision of himself.]

10 Fear of the Lord is reputation and boasting and gladness and a garland of rejoicing.

11 Fear of the Lord will delight the heart, and it will give gladness and joy and length of days.

[Feast of the Lord is a gift from the Lord,]

[for he also establishes paths for love.]  

12 For the one who fears the Lord, it will be well at the end, and in the day of his death he will be blessed.

13 Wisdom’s beginning is to fear the Lord, and with the faithful in the womb—she was created together with them.

14 Among human beings she built her nest as an eternal foundation, and among their offspring she will be trusted.

16 Wisdom’s fullness is to fear the Lord, and she inebriates them with her fruits.

17 Their every house she will fill with desirable things, and the reception halls from her produce.

18 Wisdom’s garland is fear of the Lord, sprouting peace and well-being for healing.

[And both are gifts of God for peace,]

[and boasting creates space for those that love him.]

19 [And he saw and enumerated her.] Skill and knowledge of understanding she rained down, and the reputation of people who hold her fast she exalted.

20 Wisdom’s root is to fear the Lord, and her branches are length of days.

[The fear of the Lord repels sins,]

[and when it endures, it will turn away all wrath.]

22 Unjust anger can never be justified, for the weight of his anger is his downfall.

23 Until the right time a patient person will restrain himself, and afterwards gladness will pay him back.

24 Until the right time he will hide his words, and the lips of many will tell of his discernment.

25 Among wisdom’s treasures there is illustration of intelligence, but godliness is an abomination to a sinner.

26 If you desire wisdom, keep the commandments, and the Lord will furnish her abundantly to you.

27 For wisdom and education are the fear of the Lord, and his delight is fidelity and gentleness.

28 Do not disobey the fear of the Lord, and do not approach him with a double heart.

29 Do not be a hypocrite in the mouths of humankind, and with your lips pay heed.

30 Do not exalt yourself, lest you fall and bring dishonor to your soul, and the Lord will reveal your secrets, because you did not approach in the fear of the Lord and your heart was full of deceit.
Child, if you come to be subject to the Lord, prepare your soul for testing.

Set straight your heart, and be steadfast, and do not be hasty in a time of distress.

Cling to him, and do not stand aloof so that you may be strengthened at your end.

Anything that might happen to you accept, and in the vicissitudes of your humiliation be patient, and acceptable people in the furnace of humiliation. [In sickness and in poverty have trust in him.]

Have faith in him, and he will support you, and make straight your ways, and hope in him.

You who fear the Lord, wait for his mercy, and do not turn away, lest you fall.

You who fear the Lord, have faith in him, and your wage will not be forfeited.

You who fear the Lord, hope for good things because his repayment is an everlasting gift with joy.

Look to ancient generations, and see; who had faith in the Lord and was put to shame? Or who has held fast to fear of him and was forsaken? Or who called upon him, and he despised him?

For compassionate and merciful is the Lord, and he forgives sins and saves in a time of affliction.

Woe to timid hearts and to slack hands and to a sinner when he treads on two paths.

Woe to a faint heart, because it does not have faith; therefore it will not be sheltered.

Woe to you who have lost endurance. And what will you do when the Lord makes his reckoning?

Those who fear the Lord will not obey his words, and those who love him will preserve his ways.

Those who fear the Lord will seek his favor, and those who love him will be filled with the law.

Those who fear the Lord will prepare their hearts, and before him they will humble their souls.

We shall fall into the hands of the Lord and not into the hands of human beings!

For as his majesty is, so also is his mercy.

Listen to a father’s reproof, children, and act accordingly so that you may be safe.

For the Lord has glorified father over children, and he has confirmed a mother’s judgment over sons.

He who honors father will alone for sins, and like one who lays up treasure is he who glorifies his mother.

He who honors father will be gladdened by children, and in the day of his prayer he will be heard.

He who glorifies father will prolong his days, and he who listens to the Lord will give rest to his mother.

[He who fears the Lord will honor his father] and among those who begot him he will act as a slave to masters.

By deed and word honor your father so that a blessing from him might come upon you.

For a father’s blessing supports children’s houses, but a mother’s curse uproots foundations.

Do not glorify yourself by your father’s disgrace, for you have no glory in a father’s disgrace.

For a person’s repute comes from his father’s honor, and a mother in ill repute is a reproach to children.

Child, support your father in old age, and do not grieve him during his life.

But if he fails in comprehension, excuse him, and do not dishonor him in the fullness of your strength.

For charity for a father will not be forgotten, and it will be credited to you against sins.

In a day of affliction it will be remembered of you: as fair weather upon frost, so will your sins be dissolved.

Like a blasphemer is the one who neglects a father, and cursed by the Lord is the one who angers his mother.

Child, in gentleness conduct your affairs, and you will be loved more than a person who gives.

The greater you are, the more you should humble yourself,
and before the Lord you will find favor.

19 Many are lofty and of repute,
[but to the meek he reveals his mysteries,]
because great is the dominance of the Lord
and by the humble he is glorified.

20 Things too difficult for you do not seek,
and things too strong for you do not
scrutinize.

21 The things that have been prescribed for
you, think about these,
for you have no need of hidden matters.

22 With matters greater than your affairs do not
meddle,
for things beyond human understanding
have been shown to you.

23 For their presumption has led many astray,
and their evil fancy has diminished their
understanding.

24 If you have no pupils, you will be at a loss for
light,
and when you want for knowledge, do not
profess it.

25 A hard heart will fare badly at the end,
and he who loves danger will perish in it.

A hard heart will be weighed down by
troubles,
and the sinner will add sin to sins.

For the misery of the arrogant there is no
healing,
because a plant of wickedness has taken
root in him.

The heart of the intelligent will think of an
illustration,
and a hearer’s ear is the desire of the wise.

A blazing fire water will extinguish,
and charity will atone for sins.

He who repays favors gives thought to what
comes after,
and at the moment of a fall he will find
support.

4 Child, the life of the poor do not defraud,
and do not put off needy eyes.

A hungry soul do not grieve,
and do not anger a man in his difficulty.

An angry heart do not trouble,
and do not delay giving to one in need.

A suppliant in distress do not keep rejecting,
and do not turn your face away from the
poor.

From one who begs do not turn away an
eye,
and do not give him occasion to curse
you.

For if one curses you in bitterness of his soul,
the one who made him will hear his
petition.

Make yourself beloved to a gathering,
and for a nobleman bow your head.

8 Incline your ear to the poor,
and answer him peaceably with
gentleness.

9 Deliver the wronged from the hand of the
wrongdoer,
and do not be faint-hearted when you
render judgment.

10 Be like a father to orphans
and instead of a husband to their
mother,
and you will be like a son of the Most
High,
and he will love you more than does your
mother.

11 Wisdom will exalt her sons
and lays hold of those who seek her.

12 He who loves her loves life,
and those who turn to her early will be
filled with gladness.

13 He who holds her fast will inherit a
reputation,
and where he enters, the Lord blesses.

Those who serve her will minister to one
holy,
and those who love her the Lord loves.

15 He who obeys her will judge nations,
and the one who gives heed to her will
dwell in confidence.

If he has faith, he will inherit her,
and his descendants will be in possession
of her.

17 Because at first she will travel with him
though he twist and turn,
fear and dread she will bring upon him,
and she will torment him with her training
until she has faith in his soul,
and she will test him with her statutes.

And again she will return straight back to
him and will make him glad
and will reveal to him her secrets.

If he goes astray, she will abandon him
and hand him over to the grip of his
fall.

20 Watch for an opportune time, and beware of
evil,
and about your soul do not be ashamed.

For there is a shame that brings on sin,
and there is a shame that is glory and
favor.

22 Do not receive a person against your soul,
and do not feel embarrassment to your
fall.

23 Do not hinder speech in a time of need,
[and do not hide your wisdom in comeliness.]

For by speech will wisdom be known,
and education through a word of the
tongue.

25 Do not speak against the truth,
and concerning your lack of education
feel shame.
Do not be ashamed to acknowledge your sins,
and do not try to force a river's flow.
Do not be subject to a foolish person,
and do not accept the person of a ruler.
Exert yourself to the death for the truth,
and the Lord God will do battle for you.
Do not become rash with your tongue
or sluggish and remiss in your deeds.
Do not be like a lion in your home,
even conceiving vain fancies among your domestics.
Do not let your hand be extended to receive
and withdrawn when paying back.
Do not be occupied with your money,
and do not say, "I am self-sufficient."
Do not follow your soul and your strength,
to walk in your heart's desires.
And do not say, "Who shall hold power over me?"
For the Lord, when he punishes, will punish.
Do not say, "I sinned, and what has happened to me?"
For the Lord is long-suffering.
Do not become fearless concerning atonement,
to add sin upon sins.
And do not say, "His compassion is great;
it will atone for the multitude of my sins";
for mercy and wrath are with him,
and upon sinners will his anger rest.
Do not wait to turn back to the Lord,
and do not postpone it day after day;
for suddenly the wrath of the Lord will go forth,
and in the time of punishment you will perish.
Do not be occupied with ill-gotten money,
for it will not be of benefit in a day of distress.
Do not winnow in every wind,
and do not go on every short cut;
thus is the double-tongued sinner.
Be firm in your understanding,
and let your speech be one.
Be quick in your hearing,
and with long-suffering utter a reply.
If you have understanding, answer your fellow,
but if not, let your hand be upon your mouth.
Repute and dishonor are in speaking,
and a person's tongue is his downfall.
Do not be called a slanderer,
and do not ambush with your tongue;
for upon the thief is shame
and grievous condemnation upon the double-tongued.
In a great and a small matter do not remain ignorant.
And do not become an enemy instead of a friend,
for a bad name will inherit shame and reproach,
thus is the double-tongued sinner.
Do not raise yourself up in your soul's deliberation,
lest your strength be seized as a bull is seized.
Your leaves you will devour, and your fruit
you will destroy, and you will leave yourself like a withered tree.
An evil soul will destroy him who possesses it,
and it will make him a laughingstock of enemies.
A pleasant speech will multiply its friends,
and a well-speaking tongue will multiply courtesies.
Let those who are at peace with you be many,
but let your advisors be one in a thousand.
If you acquire a friend, acquire him through testing,
and do not have faith in him hastily.
For there is a friend when it suits him,
and he will not remain in a day of affliction.
And there is a friend who turns to enmity,
and he will disclose strife to your disgrace.
And there is a friend who is a table companion,
and he will not remain in a day of affliction.
And among your goods he will be as you are,
and he will speak boldly to your domestics.
If you are brought low, he will be against you,
and he will hide himself from your face.
From your enemies, keep your distance,
and with your friends pay heed.
A loyal friend is a sturdy shelter,
and he who finds him has found a treasure.
A loyal friend is priceless,
and no one can weigh his worth.
A loyal friend is life's drug,
and those who fear the Lord will find him.

aLacking in Gk  bPerhaps pleasant speech
17 He who fears the Lord directs his friendship aright, because like him, so also is his fellow.

18 Child, from your youth welcome education, and until gray hairs you will find wisdom. 

19 Like him who plows and him who sows approach her, and wait for her good fruits; for in cultivation of her you will toil little, and you will soon eat of her produce. 

20 How harsh is wisdom to the uneducated, and the cowardly will not remain with her. 

21 Like a formidable stone of testing she will be upon him, and he will not delay to cast her aside. 

22 For wisdom is like her name, and she is not conspicuous to many. 

23 Listen, child, and accept my opinion, and do not reject my counsel. 

24 Put your feet into her fetters, and into her collar, your neck. 

25 Offer your shoulder, and carry her, and do not be offended at her bonds. 

26 With all your soul approach her, and with all your might keep her ways. 

27 Trace, and seek, and she will become known to you, and when you get a firm hold, do not let her go. 

28 For in the end you will find her repose, and she will be changed into gladness for you. 

29 And her fetters will be a shelter of strength for you, and her collars a robe of glory. 

30 For a golden ornament is upon her, and her bonds are a blue thread. 

31 You will wear her as a robe of glory, and you will put her on like a garland of joy. 

32 If you are willing, child, you will be instructed, and if you surrender your soul, you will be clever. 

33 If you love to listen, you will receive, and if you incline your ear, you will be wise. 

34 Stand in a crowd of elders, and cling to their wisdom. 

35 Be willing to listen to every godly discourse, and do not let proverbs of understanding escape you. 

36 If you see an intelligent person, turn to him early, and let your foot wear out the thresholds of his doors. 

37 Exercise your thought in the Lord's ordinances, and on his commandments continually meditate. It is he who will make your heart firm, and the desire for wisdom will be given to you. 

7 Do not do evil things, and an evil will not overtake you. 

2 Stay away from wrong, and it will turn away from you. 

3 Do not sow in the furrows of injustice, and you will not reap them sevenfold. 

4 Do not seek from the Lord authority or from a king a seat of honor. 

5 Do not assert righteousness before the Lord, and with a king do not display wisdom. 

6 Do not seek to become a judge; you might not have the strength to get rid of injustice, lest you have trepidation in the presence of one powerful, and you shall erect an obstacle to your uprightness. 

7 Do not sin against a city's multitude, and do not throw yourself down in a crowd. 

8 Do not bind up a sin twice, for in one you will not be innocent. 

9 Do not say, "He will have regard for the multitude of my gifts, and when I bring a gift to the Most High God, he will accept it." 

10 Do not be fainthearted in your prayer, and do not neglect to practice charity. 

11 Do not deride a person when he is embittered in spirit, for there is one who humbles and exalts. 

12 Do not cultivate a lie against your brother or do the same to a friend. 

13 Do not consent to concoct any lie, for the continuation of it results in no good. 

14 Do not babble in a great number of elders, and do not repeat a word in your prayer. 

15 Do not hate toilsome labor and tillage created by the Most High. 

16 Do not reckon yourself among the multitude of sinners; remember that wrath will not delay. 

17 Humble your soul greatly, because the punishment of the impious is fire and worm. 

18 Do not exchange a friend for cash or a real brother for gold of Souphir. 

19 Do not fail a wise and good wife, for her grace is beyond gold.

aProbable antecedent, evil things (7.1)
20 Do not abuse a domestic when he truly works
or a laborer when he gives his soul.
21 Let your soul love an intelligent domestic;
do not deprive him of freedom.

22 Do you have cattle? Look after them,
and if they are useful to you, let them remain with you.
23 Do you have children? Educate them,
and bend their neck from youth.
24 Do you have daughters? Give heed to their body,
and do not brighten your face towards them.
25 Give a daughter in marriage, and you will have completed a great task,
and present her to an understanding man.

26 Do you have a wife like your soul? Do not divorce her,
and do not entrust yourself to her when she is hated.

27 With your whole heart honor your father,
and a mother's birth pangs do not forget.
28 Remember that you were born through them—
and how will you repay them what they have done for you?

29 With your whole soul, revere the Lord,
and admire his priests.
30 With your whole might, love him who made you,
and his ministers do not neglect.
31 Fear the Lord, and honor a priest,
and give him his portion, as it has been commanded of you:
first fruits and a sin offering and gift of forearms
and sacrifice of sanctification and first fruits of holy things.

32 And stretch out your hand to a poor person
in order that your blessing may be complete.
33 The kindness of something given is before everyone alive,
and do not hinder kindness for a corpse.
34 Do not lag behind those who weep,
but mourn with those who mourn.
35 Do not hesitate to visit a sick person,
for because of such deeds you will be loved.
36 In all your words, remember the end,
and you will not ever sin.

8 Do not contend with a powerful person,
lest you fall into his hands.
2 Do not quarrel with a rich person,
lest he counter your weight;
for gold has ruined many
and has perverted hearts of kings.
3 Do not contend with a garrulous person,
and do not heap wood on his fire.
4 Do not make fun of the uneducated,
lest your ancestors be insulted.
5 Do not reproach a person when he is turning away from sin;
remember that we all are subject to rebuke.
6 Do not disdain a person in his old age,
for some of us, too, are growing old.
7 Do not rejoice over a corpse;
remember that we all pass away.
8 Do not disregard a discourse of the wise,
and turn to their proverbs,
because from them you will learn instruction
and how to minister to noblemen.
9 Do not miss out on the discourse of the aged,
for even they themselves learned from their fathers,
because from them you will learn understanding
and how to give an answer in time of need.

10 Do not stoke a sinner's coals;
do not be set afire by the fire of his flame.
11 Do not vacate your seat before an insolent person,
lest he sit down as an ambush to your mouth.
12 Do not lend to a person stronger than you,
and if you do lend, be as one who has lost.
13 Do not give surety beyond your ability,
and if you do give surety, regard it as a paying back.
14 Do not go to law with a judge,
for according to his status will they judge in his favor.
15 With a reckless person do not travel on the road,
lest your troubles weigh you down;
for he will travel as he wants to,
and by his folly you will perish as well.
16 With a quick-tempered person do not pick a fight,
and do not traverse the desert with him,
because bloodshed is as nothing in his eyes,
and where there is no help, he will cast you down.
17 With a foolish one do not consult,
for he cannot cover up a secret.
18 In the presence of a stranger do not do something secret,
for you do not know what he will bring forth.

19 Do not expose your heart to any person, and do not let him return a favor to you.

9 Do not be jealous of the wife of your bosom, nor teach an evil lesson against yourself.

2 Do not give your soul to a woman, to let her trample upon your strength.

3 Do not meet with a female escort, lest you fall into her snares.

4 With a female strummer do not dally, lest you become caught in her endeavors.

5 Do not ogle a maiden, lest you be made to stumble in her rebukes.

6 Do not give your soul to whores, lest you lose your inheritance.

7 Do not look around in city alleyways, and in its deserted places do not wander.

8 Turn an eye from a shapely woman, and do not ogle beauty belonging to another; by a woman’s beauty many have gone astray, and from it fondness flares up like a fire.

9 With a married woman do not sit down at all, and do not feast with her at wine, lest your soul incline to her and by your blood you slip into destruction.

10 Do not abandon an old friend, for the recent one is not his equal; a new friend is like new wine; if it ages, you will drink it with merriment.

11 Do not envy a sinner’s good repute, for you do not know what his undoing will be.

12 Do not delight in the success of the impious; remember that they will not be deemed righteous until Hades.

13 Keep far from a person who has authority to kill, and you will not be apprehensive of the fear of death, and if you approach him, do not make a mistake, lest he take your life. Recognize that you are treading in the midst of snares, and you are walking about on a city’s battlements.

14 According to your strength take stock of your fellow, and consult with the wise.

15 Let your discussion be with intelligent people, and all your exposition in the law of the Most High.

16 Let righteous men be your dinner companions, and let your boast be in the fear of the Lord.

17 In the hand of artisans a work will be praised, and the people’s leader is wise by his word.

18 Feared in his city is a garrulous man, and he who is reckless in his speech will be hated.

10 A wise judge will educate his people, and the rule of an intelligent person will be orderly.

2 As the people’s judge is, so also are his officials, and as the ruler of the city is, are all its inhabitants.

3 An uneducated king will destroy his people, and a city will be populated by the intelligence of its rulers.

4 In the Lord’s hand is the governance of the earth, and he will raise up over it the person useful for the time.

5 In the Lord’s hand is a man’s success, and to a scribe’s face he will add his reputation.

6 For every wrong do not be angry with your neighbor, and do not do anything with acts of insolence.

7 Hateful before the Lord and humans is pride, and to both injustice is wrong.

8 Dominion is transferred from nation to nation on account of injustice and insolence and money.

[For there is nothing more lawless than love of money;]

[for this person even makes his own soul a commodity.]

9 How can earth and ashes behave arrogantly?—

because in life I hurled his entrails.

10 A long illness mocks a physician; today a king, and tomorrow he will die.

11 For when a person dies, he inherits creeping things and beasts and worms.

12 Pride’s beginning for a human is to rebel against the Lord,

---

*a.e. the grave  b.Lacking in Gk  c.I.e. a human being  d.Gk uncertain*
and against him who made him his heart rebels,
13 because pride’s beginning is sin, and he who clings to it will pour out abomination.
Therefore the Lord brought on incredible attacks
and ruined him completely.
14 Thrones of rulers the Lord brought down, and he seated the gentle in their place.
15 Roots of nations the Lord plucked up, and he planted the humble in their place.
16 Lands of nations the Lord ruined, and he destroyed them as far as earth’s foundations.
17 He removed some people and destroyed them, and he erased their memorial from earth.
18 Pride was not created for human beings, nor violent anger for what is born of women.
19 What kind of offspring is honorable? Human offspring.
What kind of offspring is honorable? Those who fear the Lord.
What kind of offspring is dishonorable? Human offspring.
What kind of offspring is dishonorable? Those who transgress the commandments.
20 In the midst of kin their leader is honorable, and those who, in his eyes, fear the Lord.

[21 The beginning of acceptance is fear of the Lord, but the beginning of rejection is obduracy and arrogance.]
22 Guest and stranger and poor person—their boast is fear of the Lord.
23 It is not right to dishonor an intelligent poor person, and it is not proper to glorify a sinful man.
24 Noble and judge and ruler will be glorified, but none of them is greater than he who fears the Lord.
25 Free persons will attend to a wise domestic, and a knowledgeable man will not grumble.
26 Do not craftily perform your task, and do not extol yourself in your time of difficulty.
27 Superior is a person who works and excels in all things to one who struts about extolling himself and lacks bread.
28 Child, in meekness give repute to your soul, and give it value according to its worth.

29 Him who errs against his own soul—who will vindicate? And who will give repute to him who devalues his own life?
30 A poor person has repute because of his knowledge, and a rich person has repute because of his wealth.
31 He who has repute in poverty, how much more also in wealth? And he who is held in disrepute in wealth, how much more also in poverty?

11 A humble person’s wisdom will raise up his head, and it will seat him in the midst of nobles.
2 Do not praise a man for his good looks, and do not loathe a man for his appearance.
3 Small among flying creatures is a bee, and the origin of sweet things is its produce.
4 Do not boast about the putting-on of clothes, and do not exalt yourself in a day of glory, because the works of the Lord are wonderful, and his works are hidden among humans.
5 Many tyrants have sat on the ground, but one not expected to was wearing a diadem.
6 Many dynasts have been utterly dishonored, and people of high repute have been given over into the hands of others.
7 Before you investigate, do not find fault; reflect first, and then rebuke.
8 Before listening, do not answer, and in the middle of speaking, do not interrupt.
9 About a matter that is of no use to you, do not quarrel, and in a trial of sinners, do not deliberate.
10 Child, let not your actions entail many things; if you multiply them, you will not be held blameless, and if you pursue, you will not overtake, and you will not escape when you flee.
11 There exists one who toils and struggles and hurries but is so much the more in want.
12 There exists one who is sluggish and in need of assistance, lacking strength and abounding in poverty.

aLacking in Gk
and the eyes of the Lord looked upon him for good, and he restored him from his low estate and raised up his head, and many marveled at him.

Good things and bad, life and death, poverty and wealth are from the Lord.

Wisdom and skill and knowledge of the law are from the Lord, affection and the ways of good works are from him.

Error and darkness have been created with sinners, and evil things grow old along with those who take pride in evil.

The Lord’s gift remains with the pious, and his favor will bring success forever.

There exists one who becomes rich from his diligence and miserliness, and this is the portion of his recompense.

When he says, “I have found rest, and now I will eat of my good things,” even he does not know how time will pass by, and he will leave them to others and will die.

Stand by your covenant, and attend to it, and in your work grow old.

Do not wonder at the works of a sinner, but have faith in the Lord, and continue your labor, because it is easy in the eyes of the Lord quickly, suddenly, to make a needy person rich.

The Lord’s blessing is in the wage of a pious person, and in a short time his good pleasure flourishes.

Do not say, “What is my need? And what will be my good things from now on?”

Do not say, “I have enough, and what distress will I suffer from now on?”

In a day of prosperity, adversity is forgotten, and in a day of adversity, prosperity will not be remembered, because it is easy with the Lord in a day of death to give back to a person according to his ways.

An hour’s misery engenders forgetfulness of luxury, and a person’s end is a disclosure of his deeds.

Before death call no one happy, and in his children a man will be known.

Do not bring every person into your home, for many are the ambushes of the deceitful.

A decoy partridge in a cage, so is the heart of an arrogant person, and like a spy he observes a downfall.

For he lies in ambush turning good things into bad, and among choice things he adds disgrace.

From a spark of fire coals are multiplied, and a sinful person lies in ambush for blood.

Beware of a scoundrel—for he devises wicked things—lest he deliver to you disgrace forever.

Welcome a stranger, and he will twist you around in confusion and alienate you from your own.

If you do good, know for whom you do it, and there will be gratitude for your good deeds.

Do good to a pious person, and you will find repayment, and if not from him, then from the Most High.

There is no good for him who persists in evil and for him who does not willingly offer charity.

Give to the pious person, but do not assist the sinner.

Treat the humble well, and do not give to an impious person; hold back loaves of bread, and do not give to him, lest by them he prevail over you; for you will get twice as many bad things for all the good things that you might do for him, because also the Most High hated sinners, and on the impious he will render punishment.

And he is keeping them for the day of their punishment.

Give to the good person, and do not assist the sinner.

The friend will not be punished in good things, and the enemy will not be hidden in evil things.

In a man’s good things, his enemies are in pain, and in his evil things, a friend also will be separated.

Never trust your enemy; for just as copper corrodes, so does his wickedness.

And if he is brought low and walks stooped,
trust your soul, and be on guard against him,
and you shall be to him as one who wipes a mirror,
and you shall know that it was not completely tarnished.

12 Do not stand him next to you,
lest, having overthrown you, he stand in your place;
do not seat him at your right,
lest he seek your seat,
and at last you will understand my words
and be pricked by my sayings.

13 Who will pity a charmer bitten by a snake,
or all who approach wild beasts?—
so the one who goes near a man who sins
and one who gets mixed up in his sins.
For a time he will remain with you,
and if you falter, he will not be steadfast.

14 With his lips the enemy will speak sweetly,
and in his heart he will plan to throw you into a trench.
With his eyes the enemy will weep,
and if he finds an opportunity, he will not be sated with blood.

15 If harm meets you, you will find him there ahead of you,
and pretending to help, he will trip your heel.

16 He will shake his head and clap his hands
and whisper many things and alter his face.

17 He who touches pitch will become dirty,
and he who associates with a proud person will become like him.

2 Do not lift what is too heavy for you,
and do not associate with one stronger and richer than you.

How will a clay pot associate with a cauldron?
The former will strike against, and the former will be smashed.

3 A rich person did wrong, and he was angry to boot;
a poor person has been wronged, and he will plead.

4 If you are useful, he will work with you,
and if you are in want, he will abandon you.

5 If you have something, he will live with you,
and he will clean you out, and he will not suffer.

6 He has need of you and will deceive you
and will smile at you and will give you hope;
he will speak nice things to you and say,
“What do you need?”

7 He will shame you with his foods until he cleans you out two or three times,
and at last he will mock you;
after these things, he will see you and leave you
and will shake his head at you.

8 Take care that you are not led astray,
and do not be humiliated by your folly.

9 When a powerful person invites you, be reserved,
and he will invite you so much more.

10 Do not be forward, lest you be rejected,
and do not stand far off, lest you be forgotten.

11 Do not aim to speak as an equal with him,
and do not put faith in his rather many words;
for with much talk he will test you,
and as though smiling he will be examining you.

12 Merciless is he who does not guard words,
and he will not spare you from doing bad and imprisonment.

13 Be on guard, and pay attention,
because you are walking about with your own downfall.

14 [When you hear them in your sleep, wake up.]
[In your entire life, love the Lord,]
[and call upon him for your deliverance.]

15 Every living thing loves what is like to it,
and every person his fellow.

16 All flesh congregates according to kind,
and with one like himself will a man cleave.

17 What will a wolf have in common with a lamb?—
so is a sinner to a pious person.

18 What peace is there between a hyena and a dog?
And what peace between a rich person
and a needy person?

19 The prey of lions is onagers in the desert;
thus the poor are the fodder of the rich.

20 An abomination to a proud person is humility;
thus an abomination to a rich person is a poor person.

21 When a rich person totters, he is supported by friends,
but when a humble person falls, he is pushed away by friends.

22 When a rich person staggers, many are his helpers;
he spoke things not to be spoken, and they justified him.
A humble person staggered, and in addition
they rebuked him;
he uttered sense, and no place was given to him.

23 A rich person spoke, and all kept silent,
and they exalted his word up to the clouds.
A poor person spoke, and they said, “Who is this?”
And if he should stumble, they will even overturn him.

24 Wealth in which there is no sin is good,
but in the mouths of an impious person poverty is wicked.

25 A person’s heart changes his face,
whether for good things or bad.
26 A heart’s footstep in good things is a cheerful face,
and the invention of illustrations is conversations along with toils.

14 Happy is the man who did not slip with his mouth
and was not stabbed with the pain of sins.
2 Happy the one whose soul has not condemned him
and who has not lost his hope.

3 For a petty man wealth is not good,
and to a begrudging person—why is there money?
4 He who constrains his appetite collects for others,
and with his goods others will live luxuriously.
5 He who is evil to himself, to whom will he be good?
And he will never be gladdened by his money.
6 There is none worse than he who begrudges himself,
and this is repayment for his evil.
7 Even if he acts well, he does it with forgetting,
and in the end he reveals his evil.
8 Wicked is the one who is grudging with the eye,
when he turns away his face and overlooks souls.
9 The eye of the greedy is not satisfied with a portion,
and wicked injustice withers the soul.
10 An evil eye is envious over bread,
and it is lacking on his table.

11 Child, even as you have, treat yourself well,
and bring offerings to the Lord worthily.
12 Remember that death will not tarry,
and the covenant of Hades has not been shown to you.
13 Before you die, treat a friend well,
and, according to your strength, reach out, and give to him.
14 Do not withdraw from a good day,
and do not let a share of a good desire pass you by.

15 Will you not leave behind your toils to another
and your toils to division by lot?
16 Give, and take, and deceive your soul,
because in Hades there is no seeking of luxury.
17 All flesh becomes old like a garment,
for the covenant of old is, “By death you shall die!”
18 Like a sprouting leaf on a thickly leaved tree,
some it sheds, but others it puts forth;
so is a generation of flesh and blood,
the one dies and the other is born.
19 Every decaying deed ceases,
and the one who does it will pass away with it.

20 Happy is the man who will meditate on wisdom
and who will converse with his understanding.
21 He who considers her ways in his heart
also will reflect on her obscurities.
22 Go out after her like a tracker,
and in her entrance-ways lie in wait!
23 He who peers through her windows
also will listen at her doorways.
24 He who lodges near her house
also will pitch a peg in her walls.
25 He will set his tent according to her hand,
and he will lodge in a lodging place of good things.
26 He will place his children in her shelter,
and under her boughs he will encamp.
27 He will be sheltered by her from heat,
and in her glory he will lodge.

15 He who fears the Lord will do it
and he who has a hold on the law will lay hold of her.
2 And she will come to meet him like a mother,
and like a woman of maidenhood, she will welcome him.
3 She will feed him bread of understanding,
and water of wisdom she will give him to drink.
4 He will be propped up on her and will not elie down,
and he will attend to her, and he will not be put to shame.
And she will exalt him above his fellows,
and in the midst of an assembly she will open his mouth.
6 Gladness and a garland of rejoicing
and an everlasting name will he inherit.
7 Witless people will never lay hold of her,
and sinful men will never see her.
8 She is far from arrogance,
and lying men will never remember her.
9 A song of praise is not proper in the mouth of a sinner,
because it has not been apportioned by the Lord.

For in wisdom a song of praise will be uttered, and the Lord will make it prosper.

Do not say, “On account of the Lord I fell away,” for what he hates, he will not do.

Do not say, “It was he who led me astray,” for he has no need of a sinful man.

Every abomination the Lord hated, and it is not beloved to those who fear him.

It was he who from the beginning made humankind, and he left him in the hand of his deliberation.

If you want to, you shall preserve the commandments, and to keep faith is a matter of good pleasure.

He has set aside for you fire and water; to whichever you want, you shall stretch out your hand.

Before humans are life and death, and whichever one he desires will be given to him,

because great is the wisdom of the Lord; he is mighty in dominance and one who sees everything.

And his eyes are on those who fear him, and he will know every human deed.

He did not command anyone to be impious, and he did not give anyone leave to sin.

Do not desire a multitude of useless children, and do not be glad over impious sons.

If they multiply, do not be glad over them unless the fear of the Lord is with them.

Do not have faith in their life, and do not be intent on the multitude of them.

For by one intelligent person a city will be peopled, but a tribe of lawless people will be left without.

Many such things has my eye seen, and more mighty things than these has my ear heard.

In a gathering of sinners a fire will blaze out, and in a disobedient nation wrath has blazed out.

He did not propitiate for the ancient giants, those who revoluted in their strength.

He did not spare the neighbors of Lot whom he loathed on account of their arrogance.

He did not have mercy on a nation of destruction, those carried away by their sins.

[All these things he did to hard-hearted nations,]

[and by the multitude of his holy ones he was not entreated]

even so six hundred thousand foot soldiers, those assembled in their hardness of heart.

[In flogging, showing mercy, striking, healing,]

[the Lord watched closely with compassion and instruction.]

Even if there might be one stiff-necked person, it would be a wonder if he would go unpunished; for mercy and wrath are with him, a dynast of propitiations and pouring out wrath.

According to his great mercy, so also is his reproof; he will judge a man according to his deeds.

A sinner will not escape with booty, and the endurance of the pious will never fail.

He will make a place for every act of charity; each will get according to his deeds.

[The Lord hardened Pharaoh so that he did not know him,]

[so that his actions might be known to what lies beneath the sky.]  

[To all creation is his mercy manifest,]

[and his light and darkness he apportioned to Adam.]  

Do not say, “I will be hidden from the Lord— and from on high who will remember me?"

Among a great many people I will not be known; for what is my soul in an immeasurable creation?

Look, the sky and the sky of the sky, abyss and earth will totter at his visitation.

[The entire world, past and present, is in his will.]  

At once the mountains and the foundations of the earth are being shaken together with trembling when he looks at them.

And to them the heart will give no thought—
and his ways who has pondered?

21 And a tempest there is, which person shall not see—
and most of his deeds are in secret.

22 Acts of justice who will announce,
or who will await? For the covenant is far off.

[And an examination for all is at the end.]

23 One who is lacking in heart thinks these things,
and a foolish and misled man thinks foolish things.

24 Listen to me, child, and learn knowledge,
and to my words apply your heart.

25 I will disclose instruction by fixed standard,
and with accuracy I will declare knowledge.

26 In the Lord's creation are his works from the beginning,
and from the making of them he defined their portions.

27 He put in order their tasks forever
and their rule for their generations;
they neither hungered, nor did they grow weary,
and they did not abandon their tasks.

28 Each one did not crowd its fellow,
and they will not ever disobey his dictum.

29 And after these things, the Lord looked upon the earth,
and he filled it with his good things.

30 With the soul of every living thing he covered its face,
and into it is their return.

17 The Lord created a human being out of earth,
and he returned him into it again.

2 He gave them days in number and a fixed time,
and he gave them authority over the things upon it.

3 He clothed them in a strength like himself,
and in his image he made them.

4 He placed the fear of him upon all flesh,
even to have dominion over beasts and birds.

[They received use of the five faculties of the Lord,]
[but, apportioning a sixth, he gave to them the gift of mind,]
[and the seventh, reason, the interpreter of his faculties.]

6 Deliberation and a tongue and eyes,
ears and a heart for thinking he gave them.

7 With knowledge of understanding he filled them,
and good things and bad he showed to them.

8 He put the fear of him upon their hearts,
to show them the majesty of his works.

[He allowed that they boast of his wonders through ages.]

9 And they shall praise a name of holiness
in order to recount the majesties of his works.

10 He set before them knowledge,
and a law of life he allotted to them
[in order to be mindful that those who exist now are mortal.]

11 A perpetual covenant he established with them,
and his judgments he showed to them.

Majesty of glory their eyes saw,
and the glory of his voice their ear heard.

14 And he said to them, “Be on guard against all wrong,”
and he commanded each of them concerning his fellow.

15 Their ways are before him always;
they will not be hidden from his eyes.

[Their ways from youth are upon evil things,
and they were not strong enough to make their hearts of flesh]
[rather than of stone.]

17 [For in the division of the nations of the entire earth,]
for each nation he appointed a leader,
and the Lord's portion is Israel,

[whom, being the firstborn, he nurtures with instruction,]
[and allotting the light of love, he does not neglect him.]

19 All of their works are before him like the sun,
and his eyes are continually upon their ways.

20 Their injustices were not hidden from him,
and all their sins are before the Lord.

[But the Lord, being kind and knowing his formation,]
[neither neglected them nor forsook sparing them.]

22 A man's charity is like a signet with him,
and a person's kindness he will preserve like the apple of his eye,
[apportioning repentance to his sons and daughters.]

23 After these things he will arise and repay them,
and their repayment he will deliver upon their head.

24 Except to those who repented he granted a return,
and he exhorted those who were abandoning hope.

25 Turn back to the Lord, and leave sins behind;

4i.e. the first human
petition in person, and minimize the offense.

Return to the Most High, and turn away from injustice,
[for he will guide out of darkness into the light of health,]
and intensely hate abomination.

Who will sing praises to the Most High in Hades instead of the living and those who give thanks?

From a corpse, since it does not exist, acknowledgement has perished; a living and healthy person will praise the Lord.

How great is the charity of the Lord and his propitiation to those who turn back to him.

For not all things are able to be among humans, because a son of man is not immortal.

What is brighter than the sun? Even this thing fails. And flesh and blood will ponder evil.

It is he who reviews the power of the sky’s height, and all human beings are earth and ashes.

18 He who lives forever created everything in common.

The Lord alone will be justified,
[and there is no other beside him,]
[as he who steers the world with the span of his hand,]
[and all things obey his will,]
[for he is king of all things by his power,]
[separating among them holy things from profane.]

He has permitted no one to announce his works—
and who can search out his majestic deeds?

The power of his greatness who will enumerate?
And who will add to recount his mercies?
It is impossible to diminish or to increase them,
and it is impossible to search out the wonders of the Lord.
When a person finishes, then he is beginning,
and when he stops, then he will be at a loss.

What is a human being, and what is his use?
What is his good, and what is his evil?
The number of a person’s days is as many as a hundred years,
[but indeterminable by all is the sleep of each one.] Like a drop of water from the sea and a grain of sand,

so are a few years in a day of eternity.
For this reason the Lord was long-suffering with them,
and he poured out his mercy upon them.

He saw and knew their end, that it is grievous;
for this reason he multiplied his propitiation.

A person’s mercy is upon his fellow, but the mercy of the Lord is upon all flesh, when he corrects and instructs and teaches and turns as a shepherd does his flock.

He shows mercy to those who accept discipline and who hasten to his judgments.

Child, do not allow reproach among good deeds nor pain of words with every giving.
Does not dew mitigate scorching heat?
So better a word than a gift.

Look! Does not a word exceed a good gift? And both are with a man who has been favored.

A foolish person will upbraid ungraciously, and the giving of a grudging person melts eyes.

Before speaking, learn, and before illness, take care of yourself.
Before judgment, examine yourself, and in the hour of scrutiny you will find propitiation.
Before you fall ill, humble yourself, and in a time of sinful actions demonstrate repentance.
Do not be hindered from repaying a vow appropriately, and do not wait until death to be vindicated.
Before making a vow, prepare yourself, and do not be like a person who tempts the Lord.

Be mindful of wrath in days of death and of a time of vengeance in the turning away of a face.
Be mindful of a time of hunger in a time of plenty, of poverty and want in days of wealth. From morning until evening opportunity changes, and all things are swift before the Lord.

A wise person will be cautious in everything, and in days of sins he will take heed against error.
Every intelligent person recognized wisdom, and to him who finds her she will give acknowledgment.

Persons who are intelligent with words also became wise themselves,

aLacking in Gk
bOr when he turns away (his) face
Perhaps fleeting
cPossibly he
and they poured forth apt proverbs.
Better is confidence in a single master
than clinging with a dead heart to a dead one.

SELF CONTROL

After your desires do not go,
and from your appetites restrain yourself.
If you furnish your soul with consent for desire,
it will make you a laughingstock of your enemies.
Do not be glad in great luxury;
do not be made needy by its contact.
Do not become poor by feasting out of borrowing,
and you have nothing in your pocket.
[For you will be plotting against your own life.]

A drunken worker will not become rich,
and he who despises few things will fall little by little.
Wine and women will mislead intelligent men,
and he who joins himself to prostitutes will be more reckless.
Decay and worms will take possession of him,
and a reckless soul will be carried off.
He who trusts quickly is light in heart,
and he who sins will do wrong to his soul.
He who is gladdened by wickedness will be condemned,
[but he who withstands pleasures crowns his life.]
He who controls the tongue will live without strife,
and he who hates discussion will be lacking in heart.
Never repeat a word,
and nothing will be lacking to you.
Among friend and foe do not describe,
and unless it is a sin for you, do not disclose.
Suppose he has heard you and kept watch on you
and in time will hate you.
Have you heard a word? Let it perish along with you.
Be brave! It will never make you burst.
From a word, a foolish person will go into labor pains,
as does she who is giving birth from a babe to be born.
An arrow stuck in a thigh of flesh,
so is a word in the gut of a foolish person.
Question a friend; perhaps he didn’t say,
and if he has said, lest he repeat.
Question a friend, for oftentimes it becomes slander,
and do not believe every word.
There exists one who slips, and it is not
from the soul—but who has not sinned with his tongue?
Question your fellow before threatening,
and give a place to the law of the Most High.
[Fear of the Lord is the beginning of acquisition.]
[and wisdom secures affection from him.]
[Knowledge of the Lord’s commandments is education for life.]
[and those who do things pleasing to him will enjoy the fruits of the tree of immortality.]
All wisdom is fear of the Lord,
and in all wisdom there is doing of the law
[and knowledge of his omnipotence.]
When a domestic says to a master, “I will not do what pleases you,”
[if after these things he does, he angers him who supports him.]
There is no wisdom that is knowledge of wickedness,
and there is no prudence in advice of sinners.
There is cleverness that is also an abomination,
and there is a fool lacking in wisdom.
Better is a fearful person inferior in intelligence
than one superior in prudence and transgressing the law.
There exists exact cleverness that is also unjust,
and he who deems righteous is wise in judgment.
There is one who acts wickedly, bent down with blackness,
and what is inside him is full of treachery.
As he lowers face and feigns deafness,
when no one observes, he will outrun you.
And if by lack of strength he is prevented from sinning,
if he finds opportunity, he will do evil.
From appearance a man will be recognized,
and from a meeting in person a rational person will be recognized.
A man’s clothing and a ‘laughter of teeth’
and a person’s gait will announce things about him.

Suppose he has heard you and kept watch on you
and in time will hate you.
Have you heard a word? Let it perish along with you.
Be brave! It will never make you burst.
From a word, a foolish person will go into labor pains,
as does she who is giving birth from a babe to be born.
An arrow stuck in a thigh of flesh,
so is a word in the gut of a foolish person.
Question a friend; perhaps he didn’t say,
and if he has said, lest he repeat.
Question a friend, for oftentimes it becomes slander,
and do not believe every word.
There exists one who slips, and it is not
from the soul—but who has not sinned with his tongue?
Question your fellow before threatening,
and give a place to the law of the Most High.
[Fear of the Lord is the beginning of acquisition.]
[and wisdom secures affection from him.]
[Knowledge of the Lord’s commandments is education for life.]
[and those who do things pleasing to him will enjoy the fruits of the tree of immortality.]
All wisdom is fear of the Lord,
and in all wisdom there is doing of the law
[and knowledge of his omnipotence.]
When a domestic says to a master, “I will not do what pleases you,”
[if after these things he does, he angers him who supports him.]
There is no wisdom that is knowledge of wickedness,
and there is no prudence in advice of sinners.
There is cleverness that is also an abomination,
and there is a fool lacking in wisdom.
Better is a fearful person inferior in intelligence
than one superior in prudence and transgressing the law.
There exists exact cleverness that is also unjust,
and he who deems righteous is wise in judgment.
There is one who acts wickedly, bent down with blackness,
and what is inside him is full of treachery.
As he lowers face and feigns deafness,
when no one observes, he will outrun you.
And if by lack of strength he is prevented from sinning,
if he finds opportunity, he will do evil.
From appearance a man will be recognized,
and from a meeting in person a rational person will be recognized.
A man’s clothing and a ‘laughter of teeth’
and a person’s gait will announce things about him.
20 There is questioning that is not timely, and there is one who keeps silent, and he is prudent.
2 How good it is to question rather than to be angry.
3 And he who admits freely will be kept from disparagement.
4 A eunuch’s desire to violate a girl—thus is he who makes judgments by force.
5 There exists a person who keeps silent, who is found to be wise, and there is one who is hated from much talk.
6 There exists one who keeps silent, for he does not have an answer, and there is one who keeps silent, since he knows the proper time.
7 A wise person will be silent until a proper time, but the swaggerer and fool overstep a proper time.
8 He who is excessive with speech will be loathed, and he who pretends to authority will be hated.

[How good that when one is rebuked, one shows repentance,]
[for thus shall you escape willful sinning.]
9 A man has success in evil things, and there is a windfall resulting in loss.
10 There exists giving that will not profit you, and there exists giving of which the repayment is double.
11 There exists loss for the sake of reputation, and there exists a person who from a low estate raised his head.
12 There exists a person who buys much for a little and pays for it seven times.
13 The wise person will make himself beloved in a few things, but favors of foolish ones will be poured out.
14 A gift of a fool will not profit you, [and likewise also that of a grudging person on account of his compulsion,]
for his eyes are many instead of one.
15 He will seldom give and reproach often, and he will open his mouth like a herald; today he will lend and ask back tomorrow; such a person is hateful.
16 A foolish person says, “I do not have a friend, and there is no gratitude for my good deeds.”
Those who eat his bread are mean in tongue.
17 How often and how many will ridicule him?

[For he has not received what he has with true feeling,]
[and what he does not have similarly is indifferent to him.]
18 A slip on the ground rather than of the tongue; so the downfall of evil persons will come speedily.
19 An ungracious person, an untimely story, it will persist in the mouth of the uneducated.
20 An illustration from the mouth of a foolish person will be rejected, for he will not tell it at its proper time.
21 There exists a person who is prevented from sinning by indigence, and in his rest he will not be bewildered.
22 There exists a person who destroys his life through shame, and he will destroy it due to a fool.
23 There exists a person who promises to a friend a favor out of shame and made him an enemy to no purpose.
24 A lie is an evil blemish on a person; it will persist in the mouth of the uneducated.
25 Preferable is a thief over one who persists in a lie, but both will inherit destruction.
26 A lying person’s character is dishonor, and his shame is constantly with him.

ILLUSTRATIVE SAYINGS
27 The wise person will apply himself in few things, and a prudent person will please nobles.
28 He who tills the soil will raise up his heap, and he who pleases nobles will atone for injustice.
29 Friendly gift and presents blind the eyes of wise persons, and like a muzzle on a mouth they turn away reproofs.
30 Hidden wisdom and unseen treasure, what profit is there in both?
31 Better is a person who hides his foolishness than a person who hides his wisdom.
[32 Better is implacable endurance in seeking the Lord]
[than a spurious charioteer of one’s own life.]
21 Child, you sinned; do not add any longer, and concerning your former ones petition.
As from before a snake, flee from sin, for if you approach, it will bite you; its teeth are lion’s teeth, destroying people’s lives.

aLacking in Gk  bOr bribes
Sir 21–22

3 All lawlessness is like a two-edged sword; for its wound there is no healing.  
4 Consternation and insolence will desolate wealth; so an arrogant person’s house will be uprooted.  
5 A poor person’s petition is from the mouth to his a ears, and his judgment comes speedily.  
6 One who hates reproof is in the footstep of a sinner, and he who fears the Lord will turn with the heart.  
7 Known from afar is he who is mighty in tongue, but he who is sensible knows when he makes a slip.  
8 He who builds his house with others’ money is like one who gathers his stones for a burial mound.  
9 A gathering of the lawless is bundled flax, and a flame of fire is their end.  
10 A way of sinners is leveled out of stones, and at its end is a hole of Hades.  
11 He who keeps the law gains mastery over the object of his thought, and consummation of the fear of the Lord is wisdom.  
12 He who is not clever shall not be instructed, but there is a cleverness that increases bitterness.  
13 A wise person’s knowledge will increase like a flood, and his counsel is like a spring of life.  
14 The inward parts b of a foolish person are like a broken vessel, and he will not master any knowledge.  
15 A wise word—if one who understands hears it, he will praise it and will add to it. He who lives luxuriously heard and was displeased with it, and he turned it aside behind his back.  
16 A foolish person’s explanation is like a burden on a journey, but upon the lips of an intelligent person grace will be found.  
17 The mouth of a prudent person will be sought in an assembly, and his words they will ponder in their b heart.  
18 Like a house that has been razed, so is wisdom to a foolish person, and an ignorant person’s knowledge is meaningless words.  
19 On a thoughtless person’s feet education is fetters, and like manacles on one’s right hand.  
20 A foolish person raises his voice in laughter, but a clever man will scarcely smile in silence.  
21 Like a golden ornament is instruction to a prudent person, and like a bracelet on the right arm.  
22 A foolish person’s foot is quick into a house, but an experienced person will feel restraint in front.  
23 A fool peeks into a house from a door, but an educated man will stand outside.  
24 It is lack of education for a person to listen at a door, but a prudent person will be weighed down by dishonor.  
25 Lips of strangers will tell tales with these things, but the words of prudent persons will be placed on a scale.  
26 In the mouth of foolish persons is their heart, but in the heart of wise persons is their mouth.  
27 When an impious person curses the satan, he curses his own soul.  
28 He who whispers defiles his own soul, and he will be hated in a neighborhood.  

22 A sluggard has been compared to a filthy stone, and everyone will hiss at his dishonor.  
2 A sluggard has been compared to cow dung of dunghills; everyone who picks it up will shake off his b hand.  
3 A father’s shame is in engendering an ineducable son b, but a daughter is born at a loss.  
4 A prudent daughter will obtain a husband of her own, and she who is put to shame is as a grief for a begetter.  
5 The impudent woman shames father and husband, and she will be held in dishonor by both of them.  
6 Untimely narration is music during mourning, but whips and instruction c are wisdom at any time.  
7 [Children who have a rearing in a good life] will hide the lowly birth of their own begetters.]  
8 [Children who take pride in contempt and lack of instruction] sully the good birth of their own family.]  

a i.e. God’s  
b Lacking in Gk  
c Or discipline
He who teaches a foolish person is one
gluing together a potsherd,
one arousing a sleeper out of a deep
sleep.

He who recounts to a foolish person is
recounting to one who is drowsy,
and at the conclusion he will say, “What
is it?”

Weep over a corpse, for he has left the
light,
and weep over a foolish person, for he
has left understanding behind.

Mourning for a corpse is for seven days,
but for a foolish and impious person, it is
all the days of his life.

Do not increase speech with a fool,
and do not go to an unintelligent person;
for when a person is without sense, he will
bring to nothing everything of yours;
keep away from him, lest you have trouble,
and you will not be sullied by his shaking
off;
stay clear of him, and you will find rest,
and you will never be wearied by his
madness.

What will be heavier than lead?
And what name does he have but
“foolish person”?

Sand and salt and a lump of iron
are easier to bear than an unintelligent
person.

A tie-beam fastened into a building
will not be loosed by an earthquake;
so a heart firmly set upon a thought from
counsel
will not be afraid at any time.

A heart fixed upon thoughtful
understanding
is like an engraved ornament on a
smooth wall.

Pebbles lying on a high surface
will never endure against a wind;
so a heart in dread at the thought of a
foolish person
will never endure against any fear.

He who pricks an eye will draw down tears,
and he who pricks a heart brings to light
feelings.

He who throws a stone at birds scares them
off,
and he who insults a friend dissolves a
friendship.

If you draw a sword on a friend,
do not despair, for a way back is
possible.

If you open your mouth against a friend,
be not concerned, for reconciliation is
possible—
with the exception of reproach and
arrogance and revealing a secret and
a treacherous blow—
in these cases any friend will flee.

Gain your fellow’s trust in poverty
so that in his prosperity you may be filled
as well;
in a time of distress stay with him
so that in his inheritance you may be a
joint heir.

[For one should not always despise the outline,]
[nor is a rich person admirable when he has
no purpose.]

Preceding a fire there are a furnace’s vapor
and smoke;
so preceding bloodshed there are
abuses.

I will not be ashamed to shelter a friend,
and from before him I will never hide.

And if bad things will happen to me on his
account,
everyone who hears will guard against
him.

Who will grant a guard upon my
mouth
and a shrewd seal upon my lips,
lest I fall because of them
and my tongue destroy me?

O Lord, Father and Master of my life,
do not abandon me to their design,
and do not let me fall among them.

Who will set whips upon my thought
and discipline of wisdom upon my
heart
so that they might not spare my faults of
ignorance
and he shall not let their sins go?—
that my acts of ignorance may not be
multiplied,
and my sins may increase,
and I will fall before my adversaries,
and my enemy will rejoice over me.

[Far from them is the hope of your mercy.]
O Lord, Father and God of my life,
do not give me a lifting up of eyes,
and turn desire away from me.

Let not the belly’s appetite and sexual
intercourse seize me,
and do not give me over to a shameless
soul.

Listen, children, to discipline of the
mouth,
and he who observes it will never be
caught.

By his lips a sinner will be seized,
and an abusive person and an arrogant person will be made to stumble by them.

9 Do not accustom your mouth to an oath, and do not become used to the naming of the Holy One.

10 For just as a domestic who is constantly scrutinized will not be wanting for a bruise, so also he who swears and always speaks the name will never be cleansed from sin.

11 A man of many oaths will be full of lawlessness, and a scourge will not depart from his house; if he errs, his sin is upon him, and if he disregards it, he has sinned doubly, and if he swore in vain, he will not be justified, for his house will be full of distress.

12 There is a way of speaking that compares with death; let it not be found in the inheritance of Iakob; for all these things shall stand away from the pious, and they shall not wallow in sins.

13 Do not let your mouth become used to lewd want of education, for there is in it a word of sin.

14 Remember your father and mother, for you sit in council among nobles, lest you forget yourself before them and act foolishly by your habit, and you will wish that you were never born, and you will curse the day of your birth.

15 A person who is accustomed to words of reproach, in all his days, will never be instructed.

16 Two kinds multiply sins, and a third will bring on wrath. A hot temperament like a burning fire will never be quenched until it is consumed; a person who is sexually promiscuous with the body of his flesh will never cease until a fire burns out.

17 To a sexually promiscuous person all bread is sweet; he will never grow weary until he dies.

18 There is a person who transgresses against his bed, saying in his soul, "Who will see me? Darkness surrounds me, and the walls will hide me, and no one will see me. Why am I discreet? The Most High will never remember my sins.”

19 And people’s eyes are his fear, and he was unaware that the eyes of the Lord are ten thousand times brighter than the sun, as they look upon all the ways of human beings and as they look into obscure parts.

20 Before all things were created, they were known to him, so also after they were completed.

21 This one will be punished in the streets of the city, and when he did not suspect it, he will be seized.

22 So also a woman when she leaves her husband and presents an heir by another.

23 Now, first, she disobeyed the law of the Most High, and second, she committed a wrong against her husband, and third, she committed adultery by an illicit act and presented children by another man.

24 She herself shall be brought out into an assembly, and there will be a visitation on her children.

25 Her children will not spread out into a root, and her branches will not bear fruit. She will leave behind her memory for a curse, and her reproach will not be blotted out.

26 And those who are left behind will know that nothing is better than fear of the Lord, and nothing is sweeter than to heed commandments of the Lord.

27 "It is a great glory to follow God, [and for you to be received by him is length of days.]"

PRAISE OF WISDOM

24 Wisdom will praise her soul, and in the midst of her people she will boast.

1 In an assembly of the Most High she will open her mouth, and before his power she will boast.

3 "I came forth from the mouth of the Most High, and like a mist I covered earth. I encamped in the heights, and my throne was in a pillar of cloud. A circle of sky I encircled alone, and in the deep of abysses I walked. In the waves of the sea and in all the earth and in every people and nation I led. With all these I sought repose, and in whose inheritance I would settle.

"I.e. his own flesh and blood
“Then the creator of all commanded me, and he who created me put down my tent
and said, ‘Encamp in Iakob, and in Israel let your inheritance be.’
Before the age, from the beginning, he created me, and until the age I will never fail.
In a holy tent I ministered before him, and thus in Sion I was firmly set.
In a beloved city as well he put me down, and in Ierousalem was my authority.
And I took root among a glorified people, in the portion of the Lord is my inheritance.

Like a cedar I was raised up in Lebanon, and like a cypress in the mountains of Haërmon.
Like a palm I was raised up in Aiggada, and like rosebushes in leriacho, like a good-looking olive tree in a plain, and I was raised up like a plane tree.
Like cinnamon and camel’s thorn for spices, and like choice myrrh I gave forth a fragrance, like galbanum and onycha and stacte and like the vapor of frankincense in a tent.
I, like a terebinth, spread out my branches, and my branches were branches of glory and grace.
I, like a vine, budded forth favor, and my blossoms were the fruit of glory and wealth.

Come to me, you who desire me, and from my produce be filled.
For the memory of me is sweet beyond honey, and the inheritance of me beyond a honeycomb of honey.
Those who eat me will hunger for more, and those who drink me will thirst for more.
He who obeys me will not be ashamed, and those who work with me will not sin.”

All these things are the book of the covenant of the Most High God, a law that Moyses commanded us,

an inheritance for the gatherings of Iakob.

Do not cease to be strong in the Lord, and cling to him so that he might strengthen you.
The Lord Almighty alone is God, and there is no savior beside him.

It fills wisdom like Phison and like Tigris in days of new things.
It supplies understanding like Euphrates and like Jordan in days of harvest,
It shines forth education like light, like Geon in days of vintage.

The first man did not complete knowing her, and so the last one did not track her out; for her thought was filled from the sea, and her counsel from the great abyss.
And I, like a canal from a river and a water channel, issued forth into an orchard.
I said, “I will water my garden, and I will drench my flower bed.” And look! The canal turned into a river for me, and my river turned into a sea.
Still I will again make education enlighten like dawn, and I will shine forth to far off.
Still I will again pour out teaching like prophecy, and I will leave it behind for generations of eternity.
See that I have not toiled for myself alone but for all who seek it out.

My soul found passion in three things, and these are beautiful before the Lord and human beings:
harmony of brothers and friendship of fellows and a wife and husband who accommodate each other.
But three kinds my soul hates, and I was offended at their life: an arrogant poor person and a rich liar, an old adulterer lacking in understanding.
If in youth you have not gathered, how then in your old age could you find?
How beautiful a thing is judgment in gray-haired women, and to discover counsel in elderly men,
How beautiful is the wisdom of aged persons and thought and counsel in venerable persons.

Possibly of spices; + I gave off a fragrant smell = Ra. bI.e. love that is beautiful. dI.e. spring. eI.e. wisdom. fPossibly her.
A garland of aged persons is great experience, and their boast is fear of the Lord.

Nine suppositions I deem happy in my heart, and a tenth I will speak with my tongue: a person who is glad over children, who lives and looks at the downfall of his enemies. Happy is he who dwells with a sensible wife and who did not slip with the tongue and who did not become a slave to one unworthy of himself. Happy is he who found prudence, and he who recounts to the ears of people who listen. How great is he who finds wisdom, but there is none above him who fears the Lord.

Fear of the Lord surpassed everything; he who possesses it—to whom shall he be compared? Fear of the Lord is the beginning of loving him, but faith is the beginning of clinging to him.

Any wound, and not a wound of the heart, and any wickedness, and not the wickedness of a woman; any attack, and not the attack of those who hate, and any vengeance, and not the vengeance of enemies. There is no head beyond a snake’s head, and there is no anger beyond a woman’s anger.

I shall be content to live with lion and dragon, rather than to live with a wicked woman. A woman’s wickedness alters her appearance, and it darkens her face like a bear. Among his neighbors her husband will recline and involuntarily groaned bitter things. Any evil is small touching a woman’s evil; may a sinner’s lot of befall her. A sandy ascent for the feet of an elderly man, so is a garrulous woman to a quiet husband. Do not fall down upon a woman’s beauty, and do not yearn after a woman. Wrath and shamelessness and great disgrace is a wife if she provides for her husband.

A dejected heart and a sullen face and a wound of the heart is a wicked wife; slack hands and weakened knees are from a woman who does not make her husband happy.

From a woman is the beginning of sin, and because of her we all die. Do not give water an outlet nor freedom of speech to a wicked wife. If she does not walk according to your hands, cut her off from your flesh.

Happy is the husband of a good wife, and doubled is the number of his days. A courageous wife gladdens her husband, and he will fulfill his years in peace. A good wife is a good portion; she will be given as a portion to the one who fears the Lord. When rich or poor, a good heart, at every moment a cheerful face!

Of three things was my heart wary, and in the face of a fourth I was frightened: a slander by a city, an assembly of a mob and false accusation, all miserable beyond death! Pain of heart and sorrow is a woman who is a rival to a wife, and a lash of a tongue is she who shares with everyone.

A chafing ox-yoke is a wicked wife; he who holds her is like him who grasps a scorpion. A great wrath is a drunken wife, and her shameful conduct she will not hide. A wife’s fornication is in her eyes’ haughty looks, and it will be recognized in her eyelids.

Over a wanton daughter keep strict watch, otherwise when she discovers release for herself, she will use it, After an impudent eye watch out, and do not be surprised if she does wrong to you. When a traveler is thirsty, he will open his mouth and will drink from any water that is near; she will sit opposite every staked and she will open quiver to arrow.

A wife’s charm will delight her husband, and her skill will put fat on his bones. A gift from the Lord is a silent wife, and there is no exchange for her disciplined soul. Charm upon charm is a modest wife, and there is no standard weight good enough for a self-controlled soul.

When the sun rises in the heights of the Lord—

---

*aLacking in Gk  
*bI.e. as you direct  
*cI.e. divorce her  
*dI.e. membrum virile
also a good wife’s beauty, an ornament of her home.

17 When a lamp shines forth upon a holy lampstand—
also beauty of face upon stable age.

18 Golden pillars upon a silver base—
also beautiful legs upon well-balanced feet.

[19 Child, preserve intact the prime of your adulthood.
(and do not give your strength to strangers.)

20 When you have sought out a fertile plot of an entire plain,
[sow your own seed confident in your excellent descent.]

21 Thus, your offspring, surrounding you
[and having the confidence of excellent descent, will become great.]

22 A hired woman will be regarded as equal to spittle,
[but a married one will be regarded as a tower of death to those who use her.]

23 An impious woman will be given as a portion to a lawless man,
[but a pious woman is given to him who fears the Lord.]

24 A shameless woman will exhaust dishonor,
[but a decorous daughter will revere even her husband.]

25 A wanton wife will be regarded as a dog,
[but she who has shame will fear the Lord.]

26 A woman who honors her own husband will appear wise to everyone,
[but she who dishonors him with arrogance will be known to all as impious.]

[Happy is the husband of a good wife,
for the number of his years will be double.]

27 A loud-mouthed and talkative wife
[like a trumpet of war will observe a rout,
and the soul of any person who lives in a manner like these
will lead his life in the confusions of war.]

28 By two things has my heart been grieved,
and by a third anger came upon me:
a warrior wanting on account of indigence
and intelligent men when they are treated contemptuously:
a person brought from righteousness to sin,
the Lord will prepare him for the sword.

29 A merchant will scarcely be delivered from wrongdoing,
and a retailer will not be innocent of sin.

27 Many have sinned on account of cash,
and he who seeks to increase will avert an eye.

2 Between joints of stones a peg will be driven,
and between selling and buying sin will be wedged.

3 If one does not hold fast in fear of the Lord, quickly, with speed, his house will be overthrown.

4 With a shaking of a sieve, refuse remains—so a person’s offal in his reasoning.

5 A kiln tests a potter’s vessels,
and a person’s test is in his deliberation.

6 Its fruit brings to light a tree’s cultivation—so reasoning notions of a person’s heart.

7 Before reasoning do not commend a man, for this is the test of people.

8 If you pursue what is just, you will take hold and wear it like a full-length robe of glory.

9 Birds will nest with those like them, and truth will come back to those who practice it.

10 A lion lies in wait for prey, so sin for people who practice injustices.

11 The narrative of a pious person is always wisdom, but the fool changes like the moon.

12 In the midst of unintelligent persons watch closely for occasion, but in the midst of thoughtful persons keep going.

13 The narrative of foolish persons is an offense, and their laughter is in wantonness of sin.

14 Talk with much swearing will make the hair stand on end, and their strife is a stopping up of ears.

15 A shedding of blood is the strife of the arrogant, and their railing is miserable to hear.

16 He who reveals secrets has destroyed trust and will never find a friend for his soul.

17 Show a friend affection, and keep faith with him, but if you reveal his secrets, do not follow after him.

18 For just as a person destroyed his corpse, so you destroyed your fellow’s friendship.

19 And as you let a bird go free from your hand, so you let go of your fellow, and you will not catch him.

20 Do not pursue him, because he has withdrawn far off,
and he has escaped like a gazelle from a trap.

Because it is possible to bind up a wound, there is also reconciliation for abuse, but he who revealed secrets was without hope.

One who winks an eye devises evil things, and he who knows him will turn away from him.

Before your eyes his mouth will be sweet, and at your words he will be amazed, but later he will distort his mouth, and with your words he will give offense.

I hated many things, and I did not become like him, and the Lord will hate him.

He who throws a stone high up throws on his head, and a treacherous blow will open up wounds.

He who digs a hole will fall into it, and he who sets a trap will get caught in it.

He who does wickedness—it will be rolled onto him, and he will never recognize whence it has come to him.

Mocking and reproach belong to an arrogant person, and vengeance, like a lion, will lie in wait for him.

Those who are glad at the fall of pious persons will get caught in a snare, and sorrow will consume them before their death.

Ire and anger, these also are abominations, and a sinful man will have possession of them.

He who avenges will discover vengeance from the Lord, and when he observes carefully, he will carefully observe his sins.

Forgive your neighbor a wrong, and then, when you petition, your sins will be pardoned.

A person harbors wrath against a person—and will he seek healing from the Lord?

Does he not have mercy on a person like himself and petition concerning his sins?

His being flesh maintains ire—who will make atonement for his sins?

Remember the end things, and cease to be at enmity; remember corruption and death, and cleave to the commandments.

Remember commandments, and do not be irate with your fellow, and remember the covenant of the Most High, and overlook a mistake.

Refrain from strife, and you will reduce sins, for a hot-tempered person will kindle strife.

and a sinful man will disturb friends, and among people at peace he will cast slander.

In proportion to a fire's wood, so will it burn, and in proportion to the obstinacy of strife, it will increase; in proportion to a person's strength, will his anger be, and in proportion to his wealth, he will raise up his wrath.

A quarrel being hastened kindles a fire, and strife in a hurry sheds blood.

If you blow on a spark, it will flame up, and if you spit on it, it will be extinguished, and both will proceed out of your mouth.

Curse a slanderous and double-tongued person, for he has destroyed many who are at peace.

A third tongue has shaken many and separated them from nation to nation, and demolished strong cities and overturned the houses of nobles.

A third tongue has cast out courageous women and deprived them of their labors.

He who pays heed to it will never find rest, nor will he encamp with quiet.

A whip's blow produces a welt, but a tongue's blow will break bones.

Many have fallen by a dagger's edge, but not like those who have fallen because of a tongue.

Happy is the one protected from it, who has not endured in its anger, who has not dragged its yoke and with its fetters has not been bound.

For its yoke is a yoke of iron, and its fetters are fetters of bronze.

A wicked death is its death, and Hades is more advantageous than it.

A third tongue has fallen strong cities and overturned the houses of nobles.

Those who forsake the Lord will fall into it, and in them it will burn, and it will never be extinguished; it will be sent after them like a lion, and like a leopard it will injure them.

See! Fence your property with thorns, and make for your mouth a door and a bolt.

aI.e. the Lord  bLacking in Gk  cOr sin of ignorance  dPossibly talk of a third party
24b Lock up your silver and gold,  
and make for your words a balance and a weight.
25a Take heed lest you slip by it;  
do not fall before one who lies in wait.
26 He who does mercy will lend to his fellow,  
and he who prevails with his hand keeps the commandments.
27 Lend to your fellow in his time of need,  
and again pay back your fellow at the proper time.
28 Firmly establish a word, and be trustworthy with him,  
and on every occasion you will find what you need.
29 Many regarded a loan as a windfall,  
and they caused trouble for those who helped them.
30 Until he receives it, he will kiss his hands,  
and about his fellow's money he lowers his voice,  
and at the moment for repayment he will delay for time  
and will pay back words of apathy,  
and he will blame the time.
31 If he is capable, he will recover scarcely half,  
and he will consider that as a windfall;  
but if not, he has defrauded him of his money,  
and he has needlessly made him an enemy;  
curses and insults he will repay him,  
and instead of glory he will repay him dishonor.
32 Many turned away not because of wickedness;  
they were wary of being defrauded needlessly.
33 Nevertheless, with a lowly person be patient,  
and do not make him wait for charity.
34 On account of the commandment, assist a needy person,  
and according to his need do not turn him away empty.
35 Lose silver for the sake of a brother and a friend,  
and do not let it corrode under the stone unto destruction.
36 Dispose of your treasure according to the commandments of the Most High,  
and it will profit you more than gold.
37 Store up charity in your treasuries,  
and it will deliver you from every affliction.
38 More than a shield of might and more than a spear of weight,  
it will fight against your enemy on your behalf.
39 A good man will give surety for his fellow,  
and he who lost shame will abandon him.
40 A guarantor's kindness do not forget,  
for he gave his soul on your behalf.
41 A guarantor's goods a sinner will ruin,  
and an ungrateful person will intentionally abandon one who rescues.
42 Surety destroyed many who were prosperous and tossed them about like a wave of the sea;  
powerful men it exiled,  
and they wandered among foreign nations.
43 A sinner will fall into surety,  
and as he pursues profit-taking, he will fall into lawsuits.
44 Assist your fellow according to your ability,  
and take care for yourself that you do not fall.
45 Life's beginning is water and bread and clothing  
and a house for hiding indecency.
46 Better is the life of a poor person under a shelter of rafters  
than splendid foods among strangers.
47 With little or much have contentment,  
and you will never hear reproach for being a sojourner.
48 It is a miserable life going from house to house,  
and where you will be a sojourner, you shall not open your mouth.
49 You will entertain and provide drink for no thanks;  
and besides, you will hear bitter words such as these,
50 “Come here, sojourner; prepare a table,  
and if there is something in your hand, feed me.”
51 “Go away, sojourner, because of good repute;  
my brother came to me for a visit; I need the house.”
52 These are hard things for a person with pride,  
criticism about being a sojourner and reproach from a money-lender.
53 He who loves his son will persist in whipping him  
so that he may be glad at his outcome.
54 He who instructs his son will profit by him,  
and among acquaintances he will boast about him.
55 He who teaches his son will make his enemy envious,  
and before friends he will exult in him.

"Lacking in Gk"
4 His father passed away and is as though he did not die, for he left behind him a person like himself.
5 In his life he saw and was glad, and at his end he was not grieved.
6 Against enemies he has left behind an avenger and one who repays a kindness to friends.
7 When one cherishes a son, one will bind up his wounds, and with every cry one’s insides will be troubled.
8 An unbroken horse turns out stubborn, and a son when given free reign turns out rash.
9 Coddle a child, and it will terrorize you; play with him, and he will grieve you.
10 Do not laugh together with him, lest you suffer together, and in the end you will gnash your teeth.
11 Do not give him license in his youth, and do not overlook his ignorances.
12 Bend his neck in youth. Bruise his sides while he is an infant, lest, when he becomes stubborn, he will disobey you, and you will have distress of soul from him.
13 Instruct your son, and work with him, lest by his disgraceful behavior you become offended.
14 Better a poor person healthy and strong in constitution than a rich person scourged in his body.
15 Health and vigor are better than any gold, and a robust spirit than boundless worldly wealth.

CONCERNING FOODS
16 There is no wealth better than health of body, and there is no gladness beyond joy of heart.
17 Better death than a bitter life, and eternal repose than chronic sickness.
18 Good things poured out on a mouth that is shut are offerings of food set on a grave.
19 Of what use is a fruit offering to an idol? For it will neither eat nor smell.
20(21) Whoever sees with the eyes and groans is like a eunuch who embraces a maiden and groans. Thus is he who makes judgments by compulsion.
21(22) Do not give your soul to grief, and do not afflict yourself by your design.
22(23) Gladness of heart is life for a person, and exultation is a man’s length of days.
23(24) Deceive your soul, and comfort your heart, and remove grief far from you.
24(25) For many has grief destroyed, and there is no advantage in it.
24(26) Jealousy and anger lessen days, and before the proper time anxiety brings old age.
25(27; 33.13b) A cheerful and good heart at meats will take care of its food.

31 (34) Wakefulness over wealth wastes away flesh, and anxiety about it removes sleep.
2 Anxiety over wakefulness will remove sleepiness, and a severe illness will carry off sleep.
3 A rich person toiled at the accumulation of money, and in rest he fills himself with his delicacies.
4 A poor person toiled for a diminution of life, and in rest he becomes needy.
5 He who loves gold will not be justified, and he who pursues profits will be led astray by them.
6 Many were given over to ruin because of gold, and their destruction has happened in front of them.
7 It is a block for stumbling for those who are possessed by it, and every fool will be taken captive by it.
8 Happy is a rich person who was found blameless and who did not go after gold.
9 Who is he and shall we call him happy? For he did wonders among his people.
10 Who has been tested by it and been made perfect? And it will be as a boast for him. Who was able to transgress and did not transgress, and to do evil and did not do so?
11 Therefore his good things will be confirmed, and his acts of charity an assembly will recount.
12 Were you seated at a great table? Do not open your throat at it.
13(14) Remember that a wicked eye is an evil thing.
15 What was created more wicked than an eye? Therefore it sends tears from a whole face.
16(17) Do not extend a hand for whatever you see, and do not crowd for it at a bowl.
15(18) Consider the things of your fellow a from yourself, and about every matter be thoughtful.
16(19) Eat like a human being the things set before you, and do not chomp, lest you be hated.
17(20) Be the first to stop, due to your training, and do not be gluttonous, lest you give offense.
18(21) And if you sat among rather many, do not extend your hand before they do.
19(22) For the person of education the little is as enough, and upon his bed he does not gasp for breath.
20(24) A sleep of health due to a moderate bowel! He rose early and his soul with him.
21(25) And if you were overpowered by foods, get up, and vomit a distance away, and you will have rest.
22(26) Listen, child, and do not scorn me, and in the end you will acquire my words; in all of your works be skillful, and no illness will ever come upon you.
23(28) The city will murmur about a wicked one for bread, and accurate is the testimony to his wickedness.
24(29) With wine do not be macho, for wine has destroyed many.
25(30) A furnace tests steel by dipping; thus wine tests b hearts in strife of the proud.
26(31) With wine do not be macho, for wine has destroyed many.
27(32) A sleep of health due to a moderate bowel! He rose early and his soul with him.
28(33) With wine do not be macho, for wine has destroyed many.
29(34) With wine do not be macho, for wine has destroyed many.
30(35) With wine do not be macho, for wine has destroyed many.
A man of deliberation will never overlook a thought; the stranger and the arrogant will not cower from fear.

Do nothing without deliberation, and do not feel regret when you have acted.

On a path of stumbling do not go, and do not stumble on rocky ground.

Do not trust an unexplored road, and guard against your children.

In every deed trust your soul, for this as well is a means of keeping the commandments.

He who has faith in the law attends to the commandments, and he who trusts in the Lord will not suffer loss.

No evil will befall him who fears the Lord, but in a test he will also be delivered in turn.

A wise man will not hate the law, but he who is hypocritical with it is like a boat in a storm.

An intelligent person will trust in a word, and the law for him is as trustworthy as an inquiry of the clear ones.

Prepare a speech, and so you will be heard; consolidate instruction, and reply.

The emotions of a foolish person are like a wheel of a wagon, and his argument is like a turning axle.

A horse for breeding is like a mocking friend; underneath anyone who sits on him, he whinnies.

Why is a day superior to a day, when all the light of a day of a year is from the sun?

By the Lord’s knowledge they were marked off, and he made seasons and feasts different.

Some of them he exalted and hallowed, and some of them he established for a number of days.

And all mankind are from the ground, and out of earth Adam was created.

In fullness of knowledge the Lord marked them off and made their ways different.

Some of them he blessed and exalted, and some of them he hallowed and brought near to himself; some of them he cursed and brought low and turned them out of their position.

Like a potter’s clay in his hand, to fashion it according to his liking.

so are human beings in the hand of him who made them, to repay them according to his judgment.

Good is opposite evil, and life is opposite death; so a sinner is opposite a pious person.

And so look at all of the works of the Most High, two by two, one opposite the other one.

As a last one, it was I who kept vigil, as one who gleaned after the grape-pickers.

By the blessing of the Lord I arrived first, and like one who picks grapes I filled a wine vat.

Consider that I have not labored for myself alone but for all those who seek instruction.

Listen to me, nobles of the people, and leaders of the assembly, give ear.

To son and wife, to brother and friend do not give authority over you in your lifetime, and do not give your property to another, lest you change your mind and ask for it.

While you are still alive and there is breath in you, do not exchange yourself with any flesh.

For it is better that your children ask of you than that you should look to the hands of your sons.

In all your works be one who excels; do not bring a stain on your reputation.

In the day of the completion of the days of your life and at the moment of death, distribute an inheritance.

Fodder and a rod and burdens for a donkey; bread and instruction and work for a domestic.

Work with instruction, and you will find rest; let loose his hands, and he will seek freedom.

A yoke and a thong will bow a neck, and for a wicked domestic there are racks and tortures.

Put him to work so that he might not be unoccupied, for lack of work has taught much evil.

Set him to work as is fitting for him, and if he does not obey, make his fetters heavy.

And do not be excessive over any flesh, and without judgment do not do anything.

If you have a domestic, let him be like you, because with blood you acquired him;
if you have a domestic, treat him like a brother, because you will need him like your own soul.

If you do him evil and he departs and runs away, on which road will you seek him?

A senseless man has empty and false hopes, and dreams excite fools. Like one who grasps a shadow and pursues wind, so is he who pays heed to dreams. An appearance in dreams is a likeness of a face opposite a face. Of an unclean thing what will become clean? And of a false thing what will be true? Divinations and omens and dreams are vain, and as of a woman in labor the heart fantasizes. Unless it has been sent from the Most High by a visitation, do not give your heart to them. For dreams have deceived many, and persons who hope in them have fallen. Without falsehood the law will be accomplished, and wisdom in a trustworthy mouth is completeness.

Since a man roamed, he knew many things, and he who is experienced will tell with understanding. He who had no experience knows few things, but he who has roamed will increase cleverness. I have seen many things in my wandering, and more than my words is my understanding. Frequently I was in danger of death, and I was saved because of these things.

The spirit of people who fear the Lord will live, for their hope is in the one who saves them. He who fears the Lord will be timid in nothing, and he will never be cowardly, because he is his hope. Happy is the soul of one who fears the Lord. Upon whom is he intent? And who is his support? The eyes of the Lord are upon those who love him, a shield of dominance and a support of strength, a shelter from the burning heat and shade from midday, a guard against stumbling and a help against falling. one who uplifts the soul and enlightens eyes, gives healing of life and blessing.

When one sacrifices from someone unjust, it is a blameworthy offering, and the gifts of lawless persons are not for approval. The Most High is not pleased with the offerings of impious persons, nor by a multitude of sacrifices does he forgive sins. One who slaughters a son in front of his father is he who brings a sacrifice from the property of the needy. Bread is life for the poor when they are destitute; he who withholds it is a person of blood. One who murders his fellow is he who takes away a way of living, and one who pours out blood is he who deprives the wages of a hired worker.

One builds, and one tears down—what did they gain more than hard labors? One prays, and one curses—to whose voice will the master listen? When one bathes due to a corpse and when one touches it again—what did he gain by his washing? So is a person when he fasts for his sins and goes again and does the same things: who will listen to his prayer, and what did he gain by humbling himself?

He who keeps the Law multiplies offerings. One who makes a sacrifice for deliverance is he who pays heed to the commandments. One who repays a kindness is one who offers the finest flour, and he who does an act of charity is one who makes a sacrifice of praise. A good pleasure to the Lord it is to withdraw from wickedness, and it is atonement to withdraw from injustice. Do not be seen empty in the presence of the Lord, for all these things are for the sake of a commandment.

\(^a\)Possibly a reflection \(^b\)I.e. God \(^c\)I.e. life
8 An offering of a righteous person enriches the altar, and its pleasing odor is before the Most High.
9 A righteous man’s sacrifice is acceptable, and its memorial will not be forgotten.
10 With a good eye glorify the Lord, and do not belittle the first fruit of your hands.
11 With every act of giving brighten your face, and with gladness consecrate a tithe.
12 Give to the Most High according to his giving and with a good eye according to that found at hand,
because the Lord is the one who repays, and he will repay you sevenfold.
13 Do not offer a bribe, for he will not accept it, and do not be intent on an unrighteous sacrifice, because the Lord is judge, and with him there is no reputation of person.
14 He will not receive a person against a poor person, and he will listen to the petition of one who is wronged.
15 He will never ignore an orphan’s supplication, nor a widow, if she pours out speech.
16 One who serves with goodwill will be accepted, and his petition will reach to the clouds.
17 A humble person’s prayer passed through the clouds, and until it draws near, it will never relent, and it will never desist until the Most High takes notice.
18 And he will adjudicate for righteous persons and will execute judgment. And the Lord will never be slow, nor will he ever be patient regarding them until he crushes the loins of unmerciful persons and will repay vengeance upon the nations, until he removes the multitude of insolent persons and will shatter the scepters of unrighteous persons, until he repays a person according to his deeds and the works of human beings according to their notions, until he judges the case of his people

and will gladden them with his mercy.

26 Timely is his mercy in a time of distress, as are clouds of rain in a time of drought.

36 (33).1 Have mercy on us, O Master, the god of all, and cast the fear of you upon all the nations.
2 Lift up your hand against foreign nations, and let them see your dominance.
3 Just as in their presence you have been made holy in us, so in our presence may you be magnified in them.
4 And let them know you, just as also we have known that there is no god except you, O Lord.
5 Renew signs, and change wonders; glorify hand and right arm.
6 Raise up anger, and pour out wrath; destroy an adversary, and crush an enemy.
7 Hasten the time, and remember your determination, and let them recount your mighty acts.
8 In wrath of fire let him who survives be consumed, and may those who harm your people find destruction.
9 Crush the heads of hostile rulers who say, “There is no one except us!”

(33).13 Gather all the tribes of Jakob, and give them an inheritance, as from the beginning.
(36).16 Have mercy on a people, O Lord, who have been called by your name, and on Israel, whom you likened to a first born.
17 Have pity on the city of your holy precinct, Jerusalem the place of your rest.
18 Fill Sion with a celebration of your mighty acts, and your shrine with your glory.
19 Give testimony to your creations in the beginning, and raise up prophecies that were in your name.
20 Give a reward to those who wait for you, and let your prophets be found trustworthy.
21 Hear, O Lord, a petition of your domestics according to your good will concerning your people, and all who are upon the earth will know that you are the Lord, the God of the ages.
22 Any food will the stomach eat, but there exists food finer than food.
23 The throat makes proof of foods from a hunt; so an intelligent heart of false words.
24 A perverse heart will give grief,
but an experienced person will pay him back.

26 A woman will accept any male, but there exists a daughter better than a daughter.

27 A woman’s beauty brightens a face, and it surpasses a person’s every desire.

28 If mercy and gentleness are upon her tongue, her husband is not like the sons of human beings.

29 He who acquires a wife makes a beginning of a possession, a helper corresponding to him and a pillar of rest.

30 Where there is no fence, property will be plundered, and where there is no wife, he will groan as he wanders.

31 For who will trust an unencumbered robber as he bounds from city to city?—likewise a person who does not have a nest and who lodges wherever night falls.

37 Every friend will say, “I, too, have been a friend,” but there is a friend who is a friend in name only.

2 Will not grief approach unto death, when companion and friend turns into an enemy?

3 O evil notion, how were you involved, to cover the dry land with deceit?

4 A friend’s companion delights in gladness, and in a time of distress he will be opposite.

5 A companion suffers together with a friend for his stomach’s sake, and in the face of battle he will take up a shield.

6 Do not forget a friend in your soul, and do not be unmindful of him in your money.

7 Every counselor exalts advice, but there is one who counsels for himself.

8 Against a counselor guard your soul, and know beforehand what is his need, for he, too, will give advice for himself—lest he cast a lot against you and say to you, “Your way is fair,” and he will stand aside to see what will happen to you.

9 Do not consult with him who views you with suspicion, and from those who are envious of you hide deliberation:

10 with a woman about her rival and with a cowardly person about war, with a merchant about business and with one who buys about a sale, with a slanderer about gratitude and with an unmerciful person about generosity of heart, with an idle person about any work and with an annual laborer about finishing, with an idle domestic about a large task.

12 But rather persevere with a pious man whom you know to be one who keeps commandments, who in his soul is like your soul, and if you stumble, he will suffer with you.

13 And stand by your heart’s counsel, for there is nothing more faithful to you than it.

14 For a man’s soul is accustomed to inform at times more than seven sentinels sitting high up on a lookout.

15 And above all these, beseech the Most High so that he may make straight your way in truth.

16 The beginning of every deed is discourse, and before every action is counsel.

17 The track of change is the heart.

18 Four destinies appear, good and evil, life and death, and that which continually is lord over them is the tongue.

19 There exists a clever man who is an instructor of many, and to his own soul he is useless.

20 There exists a person skilled in words who is hated; this one will be lacking any luxury.

21 For charm has not been granted to him by the Lord, because he is deprived of any wisdom.

22 There exists a person wise in his own soul, and the fruits of his good sense are evident to all to see.

23 A wise man will instruct his own people, and the fruits of his understanding are reliable.

24 A wise man will be full of blessing, and all who see him will deem him happy.

25 A man’s life is in a number of days, and the days of Israel are without number.

26 The wise person among his people will inherit honor, and his name will live forever.

27 Child, during your life test your soul, and see what is bad for it, and do not give to it.

28 For not everything confers benefit to everyone,
and every soul is not pleased by everything.

29 Do not be greedy for every delicacy, and do not give yourself up to foods.

30 For in much food there is illness, and gluttony will bring one near to cholera.

31 Because of gluttony, many have died, but he who pays attention will add to life.

38 Honor a physician for his services, for indeed the Lord created him.

2 For healing is from the Most High, and he will receive a gift from a king.

3 A physician's skill will put up his head, and in the presence of nobles he will be admired.

4 The Lord created remedies out of the earth, and a prudent man will not ignore them.

5 Was not water made sweet from wood in order that his strength might be known?

6 And it was he that gave skill to human beings in order to be glorified in his marvelous deeds.

7 By them he cured and took away his pain.

8 He who prepares unguents will make a compound with them, and his works will never be finished, and peace from him is upon the surface of the earth.

9 Child, in your illness do not look elsewhere, but pray to the Lord, and he will heal you.

10 Withdraw from error, and direct your hands, and from all sin cleanse your heart.

11 Give a sweet-smell and a memorial of fine flour, and enrich an offering d... d.

12 And give a physician a place, for indeed the Lord created him, and do not let him withdraw from you, for indeed there is need of him.

13 There is a time when success is in their hands as well.

14 For they will also petition the Lord, that he might grant them success with rest and healing for the maintenance of life.

15 He who sins before him who made him, may he fall into a physician's hands.

16 Child, let your tears fall over a corpse, and as one suffering terribly begin a lament, but in accordance with his decision lay out his body, and do not neglect his burial.

17 Make the weeping bitter and the beating fervent, and make mourning according to his dignity, for one day and two for the purpose of slander, and be comforted for the sake of grief.

18 For from grief issues death, and grief of the heart will cripple strength.

19 In misery grief too endures, and a poor person's life is a curse of the heart.

20 Do not give your heart over to grief; withdraw from it, when you remember the end.

21 Do not forget, for there is no return, and him you will not benefit, and yourself you will harm.

22 Remember his judgment, because so is yours also.

For me yesterday; for you today!

23 In the resting of the corpse, put to rest his memorial, and be comforted by it in the departure of his spirit.

24 A scribe's wisdom is in the opportunity for leisure, and he who does less business, it is he who will become wise.

25 How shall he who takes hold of a plow and boasts in the shaft of a goad become wise, when he drives cattle and is engaged in their tasks and his talk is about the offspring of bulls?

26 He will give his heart to producing furrows, and his sleeplessness is regarding fodder for heifers.

27 So every artisan and master-artisan, who keeps going by night as by day, those who cut signets of seals, and his patience is to diversify ornamentation; he will give his heart to making a painting lifelike, and his sleeplessness is to complete the work.

28 So a smith sitting near an anvil and examining closely works of iron; the vapor of the fire will melt his flesh, and with the heat of a furnace he will struggle; a hammer's sound will renew his ear, and his eyes are against right on
29 So a potter sitting at his work
and turning a wheel with his feet,
who always lies down in anxiety about his
work,
and every work of his is taken into
account.
30 With his arm he will mold clay
and in front of his feet he will bend its
strengtha;
he will give over his heart to completing the
glazingb,
and his sleeplessness is about cleaning
the kiln.
31 All of these relied on their hands,
and each is skilled in his work.
32 Without them a city will not be inhabited,
and they will neither sojourn nor walk
about,
but they will not be sought for a council of
the people.
And they will not leap upc in the
assembly.
On the judge’s seat they will not sit,
and disposition of a legal decision they
will not understand,
and in illustrationsd they will not be
found,
but they will support the foundation of an
age,
and their need is in the execution of a
craft.

Save for him who devotes his soul
and who thinks about the law of the
Most High!

39 He will seek out the wisdom of all the
ancestors,
and he will be occupied with prophecies.
2 He will preserve the narrative of famous
men,
and he will penetrate into the twists of
illustrations.
3 He will seek out the obscurities of proverbs,
and he will be engaged with the riddles
of illustrations.
4 He will serve among nobles,
and he will appear in front of rulers.
He will travel in the land of foreign nations,
for he has tested the good and bad things
in people.
5 He will devote his heart to rise early
towards the Lord who made him,
and he will petition in front of the Most
High,
and he will open his mouth in prayer,
and concerning his sins he will petition.
6 If the great Lord wants,
he will be filled with a spirit of
understanding.
He will pour forth words of his wisdom,
and in prayer he will acknowledge the
Lord.
7 He will direct counsel and knowledge,
and on his hidden things he will think.
8 He will illuminate the instruction of his
teaching,
and in the law of the Lord’s covenant he
will boast.
9 Many will praise his understanding,
and it will never be blotted out;
his memorial will not depart,
and his name will live for generations of
generations.
10 Nations will narrate his wisdom,
and an assembly will proclaim his praise.
11 If he abides, he will leave behind a name
greater than a thousand,
and if he rests, it will be favorable for him.
12 Yet being so disposed, I will tell in detail,
and I was filled like the full moon.
13 Listen to me, O devout sons, and blossom
like a rose growing by a watery stream.
Like incense send out a sweet fragrance,
and send forth a blossom like a lily.
Spread abroad a voice, and praise together,
and bless the Lord for all his works.
15 Give majesty to his name,
and acknowledge with praise of him,
with songs on the lips and with kinnor,e
and in this manner you will speak with
acknowledgement.
16 “All the works of the Lord, that they are very
good,
and every ordinance will occur in its
time.
17 It is not possible to say, ‘What is this? To
what end is this?’
For everything will be sought out in its
time.
By his word water stood as a heap,
and by an utterance of his mouth,
reservoirs of water.
18 By his ordinance is all good pleasure,
and there is no one who will diminish
his salvation.
19 The works of all flesh are before him,
and it is not possible to hide from his
eyes.
20 From age to age he watched,
and nothing is a wonder before him.
21 It is not possible to say, ‘What is this? To
what end is this?’
For all things have been created for their
uses.
22 “His blessing has covered over like a river,
and like a flood it has drenched dry land.

aPossibly make it pliable  bOr color wash  cI.e. gain prominence  dPossibly legal precedents  e = Heb kinnor = lyre
23 Thus his anger will inherit nations as when he changed waters into salt water.
24 His ways are straight for the devout; so for the lawless there are pitfalls.
25 Good things have been created from the beginning for the good; so for sinners, evil things.
26 The beginning of every necessity for a human being's life is water and fire and iron and salt and fine wheat flour and milk and honey, blood of a grape and oil and clothing.
27 All these things belong to the pious for good; so for sinners they will be turned into evil.

“Thus there exist winds\textsuperscript{a} that have been created for vengeance, and in their wrath they made firm their scourges; at a time of consummation they will pour out strength, and the wrath of him who made them they will abate.

29 Fire and hail and famine and death, all these have been created for vengeance.
30 Teeth of wild beasts and scorpions and vipers and a sword taking vengeance on impious people for destruction.
31 In his commandment they will be gladdened, and they will be prepared for service on the earth, and at their times they will not transgress a word.\textsuperscript{b}

32 Therefore from the beginning I was determined, and I thought, and I left it in writing. The works of the Lord, all are good, and every need he will supply in its hour. And it is not possible to say, “This is worse than this,” for all things will be highly esteemed at a right time.

35 And now with a whole heart and mouth sing hymns, and bless the name of the Lord.

40 A great engagement was created for every person, and a heavy yoke is on Adam's sons from the day of their exit from their mother's womb until the day of return to the mother of all:

\textsuperscript{a} Or spirits  
\textsuperscript{b} Lacking in Gk
and above both is a wife with a husband.

Brothers and aid are for a time of distress,
and more than both an act of charity will rescue.

Gold and silver make a foot firm,
and above both counsel is highly esteemed.

Money and strength will lift up a heart,
and above both is fear of the Lord;
there is no want in the fear of the Lord,
and with it there is no reason to seek aid.

Fear of the Lord is like an orchard of blessing,
and more than any glory it covers him.

Child, a life of begging do not live;
it is better to die than to beg.

When a man looks to a table belonging to another,
his manner of living is not by reckoning a life;
his will pollute his soul with food belonging to others,
but a man who is intelligent and who has been instructed will be on guard.

In the mouth of a shameless person begging will be sweet,
and in his belly a fire will burn.

O death, how bitter is the remembrance of you
to a person at peace with his possessions,
to a man undistracted and prospering in everything
and still having strength to welcome a luxury.

O death, your judgment is good to a person who is needy and lacking strength,
who is in extreme old age and is anxious about everything
and who is disobedient and has lost hope.

Do not be wary of death’s judgment;
remember those before you and the last ones.

This is the judgment from the Lord for all flesh—and why should you reject the good pleasure of the Most High?
Whether ten or a hundred or a thousand years,
in Hades there is no reproving of life.

Abominable children are children of sinners,
and living together in the enclaves of impious persons.

The inheritance of the children of sinners will perish,
and disgrace will continually be with their seed.

Children will blame an impious father,
because on his account they will be reproached.

Woe to you, impious men,
who have forsaken the law of the Most High.

[For if you multiply, it is for destruction,]
and if you are born, you will be born for a curse,
and if you die, you will be apportioned a curse.

Everything that is from the earth will go back into the earth;
so impious persons are from a curse to destruction.

The grief of human beings is in their bodies,
but a no-good name of sinners will be blotted out.

Have regard for a name, for it will endure for you rather than a thousand great treasures of gold.

Of a good life there is a number of days,
but a good name will endure forever.

Maintain instruction in peace, children,
but hidden wisdom and invisible treasure—what profit is in either?

Better is a person who conceals his foolishness
than a person who conceals his wisdom.

Therefore show respect for my judgment,
for it is not good to guard against every shame,
and not everything will be approved by all with confidence.

Be ashamed before father and mother, of sexual immorality,
and before leader and dynast, of falsehood,
before judge and magistrate, of error,
and before a gathering and people, of lawlessness,
before partner and friend, of injustice,
and before a place where you sojourn, of theft,
before divine truth and covenant
and before planting an elbow for bread,
before damning in receiving and giving
and before people who grieve, of silence,
before a look at a female escort
and before turning away from the face of a relative,
before taking away a portion and a gift
and before ogling a married woman,
before meddling with his servant girl—and do not come upon her bed—before friends, of words of reproach—and after giving, do not reproach,
42 before repeating a word of hearsay
and before disclosing secret words,
and you will be truly modest
and finding favor before every human.

Do not be ashamed of these things,
and do not receive a face in order to
2 of the law of the Most High and covenant
and of judgment so as to justify the
impious,
3 of an account of a partner or travelers
and of giving an inheritance of others,
of accuracy with scale and weights
4 of acquiring much or little,
of profit from business of merchants
5 of much discipline of children
and to draw blood from the side of a
wicked domestic.
6 In the case of a wicked wife, a seal is
excellent,
and where there are many hands, lock up.
7 Whatever you hand over—by number and
weight and giving or receiving—put everything
in writing.
8 Do not be ashamed of discipline for the
stupid and foolish
and for the aged guilty of sexual
immorality,
and you will have truly been trained
and will have been approved before every
living person.

9 A daughter is a hidden sleeplessness to a
father,
and anxiety about her takes away sleep—in
her youth, lest she become past her
prime;
and having married, lest she be hated,
in virginity, lest she be defiled
and she become pregnant in her father’s house,
being with a man, lest she transgress,
and having married, lest she be barren.
10 Over a wanton daughter keep strict guard,
lest she make you a laughingstock to
enemies,
common talk in the city and summoned by
the people,
and she shame you in a multitude of
many.
11 Do not look at any person in terms of
beauty,
and in the midst of women do not
deliberate.
12 For from garments proceeds a moth,
and from a woman, woman’s wickedness.
13 Better the wickedness of a man than a well-
doing woman
and a woman bringing shame to the
point of reproach.

43 Exultation of height, firmament of
elegance,
the form of the sky in a vision of glory!
2 The sun in an appearance proclaiming in
going out,
a wondrous object, a work of the Most
High!
3 At its noontide, it parches land—
and before its burning heat who will
endure?
4 When one blows a furnace in works of
burning heat,
threefold is the sun when it burns up
mountains.
When it breathes out fiery vapors
and when it shines forth rays, it blinds
eyes.
5 Great is the Lord who made it,
and at his words it hastened on its
journey.
6 And the moon stands in its season,
a proclamation of times and an
everlasting sign.

*I.e. show partiality  bLacking in Gk  cOr husband*
From the moon is a sign for a feast, a luminary that wanes upon completion.

A month is according to its name, increasing marvelously in changing, an object on high for armies, shining in the firmament of the sky.

The glory of the stars is the beauty of the sky, an ornament giving light in the heights of the Lord.

By words of the Holy One they will stand according to decree, and they will never fail in their watches.

See the rainbow, and bless him who made it exceedingly beautiful in its brightness.

It ringed the sky in a circle of glory; the hands of the Most High stretched it out.

By his ordinance he urges on snow and speeds the lightnings of his judgment.

Therefore storehouses were opened, and clouds flew out like birds.

In his majesty he made clouds strong, and stones of hail were broken apart.

The voice of his thunder caused the earth to be in travail, and at his appearance mountains will be shaken.

An eye will marvel at the beauty of its whiteness, and a heart will be amazed by its rain.

And frost, like salt, he pours upon the earth, and when it freezes, points of thorns occur.

A cold north wind will blow, and ice will freeze on water; upon every gathering of water it will settle, and like a breastplate the water will put it on.

He will consume mountains and will burn up wilderness, and he will extinguish grass like fire.

A mist hastens healing for all things; a dew that comes out will refresh from the heat.

By his reasoning he abated the abyss, and he planted islands in it.

Those who sail the sea describe its danger, and we marvel at the reports of our ears.

The incredible and amazing works are there, a variety of every living thing, a creation of sea monsters.

Because of him, his messenger succeeds, and by his word all things hold together.

Many things we might say, and we would never arrive, and the consummation of words is “He is the all.”

Where shall we find the strength to glorify? For he is the great one, beyond all of his works.

Awesome is the Lord and very great, and marvelous is his dominance.

Glorify the Lord, and exalt him as much as you can, for he will surpass even still, and exalt him, and increase in strength; do not grow weary, for you will never arrive.

Many things hidden are greater than these, for few of his works we have seen.

For the Lord made all things, and to the pious he gave wisdom.

A HYMN TO THE FATHERS

44

Let us now praise famous men and our fathers by descent.

The Lord created much glory, his majesty from eternity.

When they ruled in their kingdoms, men also became noteworthy through power; when they counseled with their intelligence, when they announced through prophecies,

when they led people by deliberations and with understanding of a people’s scribal art— wise words there are in their instruction—

when they searched out musical tunes and set out verses in writing— rich men well endowed with strength, being at peace in their dwelling-places—

all of these were glorified in generations and in their days were a boast.

There were some of them who left behind a name so that their praises might be told in detail.

And of others there is no memorial, and they perished as though they had not existed, and they became as those who had not been born, and their children after them.

These, on the other hand, were men of compassion, whose righteous deeds were not forgotten.

With their seed it will remain; a good inheritance is their offspring.

In the covenants their seed stood, and their children for their sake.

Forever will their seed remain,
Their bodies were buried in peace, and their name lives for generations. Peoples will recount their wisdom, and an assembly will proclaim their praise.

Henoch pleased God, and he was changed, an example of repentance for generations. Noe was found perfect, righteous; in a time of anger he became an exchange; because of him, there was a remnant for the earth, when a flood occurred.

Covenants of eternity were added to him lest all flesh be blotted out by a flood. Abraam was a great father of a multitude of nations, and no blemish was found on his glory, who kept the law of the Most High, and he entered in a covenant with him; in his flesh he established a covenant, and in a trial he was found faithful.

Therefore he established by means of an oath with him that nations would be blessed by his seed, that he would multiply him as the dust of the earth and like the stars to exalt his seed and to give them an inheritance from sea to sea and from the river to the end of the earth. And with Isaak he likewise established, on account of Abraam his father. A blessing for all humankind and a covenant he put down upon the head of Iakob; he acknowledged him with his blessings and he gave to him an inheritance, and he divided his portions, and he allotted among twelve tribes.

And he brought out of him a man of mercy, who found favor in the eyes of all flesh, who was loved by God and human beings, Moyses, whose memorial is accompanied by blessings.

He made him equal to the glory of holy ones, and he made him great by terror for enemies. By his words he hastened signs; he glorified him in front of kings; he gave him commands for his people, and he showed him his glory. In faithfulness and meekness he consecrated him; he chose him out of all flesh.

He caused him to hear his voice, and he led him into the deep darkness, and he gave him commandments face-to-face, a law of life and knowledge, to teach Iakob a covenant and Israel his judgments.

He exalted Aaron, a holy person like him, his brother from the tribe of Leui. He established him as an everlasting covenant and gave him a priesthood of the people; he pronounced him happy with decorum, and he girded him with a cloak of glory.

He clothed him with perfection of boasting, and he crowned him with the implements of strength, drawers and a full-length robe and shoulder-strap. And he encircled him with pomegranates, with very many golden bells all around, to send forth a sound at his steps, to make an audible sound in the shrine for a memorial for the sons of his people, with the sacred vestment, with gold and blue and purple, a work of an embroiderer, with the oracle of judgment, for manifestations of truth, with twisted scarlet, a work of an artisan, with costly stones of an engraved seal in a setting of gold, a work of a jeweler, for a memorial in inscribed writing according to the number of the tribes of Israel, a crown of gold upon a turban, a carving of a seal of holiness, a boast of honor, a work of strength, objects of desire for the eyes, adorned.

Before him such beautiful things did not exist. Until eternity, no alien put them on except his sons alone and his descendants in perpetuity. His sacrifices shall be wholly burned, twice each day continually.

Moyses filled his hands and anointed him with holy oil; it became for him an everlasting covenant and in his seed for the days of the sky, to minister to him and at the same time to be a priest and to bless his people in the name. He chose him out of everyone alive to offer a fruit sacrifice to the Lord, incense and a pleasing odor for a memorial, to make atonement for the people. By his commandments he gave him authority in covenants of judgments, to teach Iakob the testimonies and with his law to enlighten Israel.

a I.e. God b I.e. Moyses c Possibly established with him an everlasting covenant d Gk is plural
Strangers conspired against him, and they envied him in the wilderness, the men with Dathan and Abiron and the gathering of Kore in wrath and anger.

The Lord saw and was not well pleased, and they were destroyed by wrath of anger; he performed wonders among them, to consume them in the fire of his flame.

And he added glory to Aaron, and he gave him an inheritance; the first fruits of first products he allotted to him; bread with the first things he prepared in abundance.

For also they shall eat sacrifices of the Lord, which he gave both to him and to his seed.

But in the land of the people he will have no inheritance, and he has no portion for him among the people, for he is your portion and inheritance.

And Phinees son of Eleazar is third in glory, since he was zealous in the fear of the Lord and since he stood firm in the turning of the people, in the goodness of the eagerness of his soul; he also made atonement for Israel.

Therefore there was established with him a covenant of peace to be in charge of holy things and of his people so that he and his seed might have the magnificence of the priesthood forever.

Also a covenant with Dauid son of Iessai from the tribe of Iouda, an inheritance of the king for son from son only; Aaron’s inheritance is also for his seed.

May he grant to you wisdom in your heart, to judge his people in righteousness so that their good things might not vanish and their glory be to their generations.

Mighty in war was Iesous son of Naue and a successor of Moyses in prophecies, who was, like his name, great for the salvation of his elect, to take vengeance on enemies when stirred up, so that he might give Israel an inheritance.

How he was glorified when he lifted up his hands and when he extended a sword against cities!

Who before him stood so? For it was he who led the wars of the Lord.

Was it not by his hand that the sun was shackled, and one day became as two?

He called upon the Most High, mighty one, when enemies pressed him all around, and the great Lord heard him with stones of hail of mighty power.

He rushed down upon a nation in battle, and on a slope he destroyed those who resisted so that nations might know his armament, because their battle was against the Lord, for indeed he followed after a mighty one.

And in the days of Moyses he did mercy, he and Chaleb son of Iephonne, to oppose an assembly, to restrain people from sin and to still grumbling of wickedness.

And these were the two that escaped out of the six hundred thousand infantry to lead them into an inheritance, into a land flowing with milk and honey.

And the Lord gave Chaleb strength, and until old age it remained with him so that he went up to the height of the land and his seed obtained an inheritance in order that all the sons of Israel might see that it is good to walk behind the Lord.

And the judges, each with his own name, whose heart did not commit fornication and who did not turn away from the Lord, may their memorial be for blessings.

May their bones sprout anew out of their plot and their name be traded; may it be renowned among the sons of humankind.

Having received glory of human beings, beloved by his Lord was Samouel; a prophet of the Lord, he established a kingdom and anointed rulers over his people.

By the law of the Lord he judged a gathering, and the Lord watched over Iakob.

By his faithfulness he was made accurate as a prophet, and the trustworthiness of his vision was known in his words.

And he called upon the Lord, a mighty one, when his enemies pressed all around,
with an offering of a suckling lamb.

And the Lord thundered from the sky, and with a great sound he made his voice heard.

And he wiped out leaders of the Tyrians and all rulers of the Phylistiim.

And before the time of eternal sleep he bore witness before the Lord and his anointed one, "No property, not even a pair shoes, have I taken from any flesh." And no person accused him.

And after he fell asleep, he prophesied, and he showed the king his end, and he raised up his voice out of the ground in prophecy to blot out the lawlessness of the people.

47 And after this one Nathan rose up to prophecy in the days of Dauid.

Just as fat set apart from deliverance, so was Dauid from Israel's sons.

He played with lions as with young goats and with bears as with lambs of the flocks.

In his youth, did he not kill a giant and take away reproach from the people by raising his hand with a sling's stone and by striking down the arrogance of Goliath?

For he called upon the Lord, the Most High, and he gave strength by his right arm, to remove a person able in war, to exalt his people's horn.

So among the tens of thousands they glorified him, and they praised him with blessings of the Lord by bringing to him a diadem of glory.

In every deed of his he gave acknowledgement to the Holy One, the Most High, with a word of glory, with his whole heart he sang hymns, and he loved him who made him.

He established harp-singers before the altar also to make sweet melodies with their ringing sounds, [and every day they will praise with their songs.]

He gave dignity at the feasts, and he arranged seasons until completion, when they were praising his holy name, and from early morning the holy precinct was resounding.

The Lord took away his sins, and he exalted his horn forever, and he gave him a covenant of kings and a throne of glory in Israel.

After this one arose a knowledgeable son, and because of him, he lodged in spaciousness.

Salomon reigned in days of peace, to whom God gave rest all around so that he might establish a house to his name and prepare a holy precinct forever.

How wise were you in your youth, and you were filled like a river with understanding.

Your soul covered the earth, and you were full with illustrations of riddles.

To far-off islands did your name reach, and you were beloved in your peace.

For songs and proverbs and illustrations and for explanations countries marveled at you.

In the name of the Lord God, who is called God of Israel, you gathered gold like tin and amassed silver like lead.

You bent your flanks for women, and you were brought into subjection by your body.

You gave disgrace on your glory, and you defiled your seed, to bring wrath upon your children and to cause bewilderment by your folly so that sovereignty became divided, and a disobedient kingdom originates from Ephraim.

But the Lord will never abandon his mercy and never caused any of his words to perish, and he will never blot out the descendants of his chosen one, and he will never take away the seed of the one who loved him, and he gave a remnant to Jakob, and to Dauid a root out of him.

And Salomon rested with his fathers, and he left behind himself some of his seed, folly of the people and one lacking understanding, Roboam, who caused the people to revolt because of his plan, and Ieroboam son of Nabat, who made Israel sin, also gave Ephraim a path of sin.

And their sins multiplied greatly to remove them from their land.

And they sought out every wickedness until vengeance came upon them.

aI.e. an offering of deliverance bI.e. Dauid cI.e. God's
And Elias rose up, a prophet like fire, and his word was burning like a torch, who brought a famine upon them and by his zeal made them few.

By a word of the Lord he shut up the sky; he thus brought down fire three times. How you were glorified, Elias, in your wondrous deeds! And who will boast as you can?

He who raised a corpse from death and out of Hades by a word of the Most High.

He who brought down kings to destruction and those who had been glorified from their bed.

He who heard a rebuke at Sina and at Choreb judgments of vengeance.

He who anointed kings for the purpose of retribution and prophets as successors after him.

He who was taken up in a whirlwind of fire and in a chariot of fiery horses.

In his days the sun stepped back, and he added to life for the king.

Hezekias did what was pleasing to the Lord, and he prevailed in the ways of Dauid, his father, which Esaias the prophet commanded; he was great and reliable in his vision.

In his days the sun stepped back, and he added to life for the king.

By his great spirit he showed what would be, forever, and he comforted those who mourned in Sion.

And to eternity he showed the things that will be, and the hidden things before they even happened.

Josias’s memorial becomes a compounding of incense, prepared by the work of a perfumer; like honey in every mouth it will be sweet, and like music at a banquet of wine.

He prospered in turning around the people, and he removed abominations of lawlessness.

He directed his heart toward the Lord; in days of lawless people he strengthened piety.

Except for Dauid and Hezekias and Josias, all committed error, for they abandoned the law of the Most High; the kings of Iouda failed, for they gave their horn to others and their glory to a foreign nation.

They set fire to the chosen city of the holy sanctuary and made desolate its streets by the hand of Jeremias.

For they mistreated him, and he was hallowed a prophet in the womb, to uproot and to ruin and to destroy, likewise to build and to plant.

There was Ezechiel who saw a vision of glory that he showed to him upon the chariot of Cheroubin.
9 Indeed he remembered his enemies in a thunderstorm,
and to do good to those who make straight their ways.

10 And may the bones of the twelve prophets
sprout anew out of their place,
for they comforted Jakob
and they redeemed them in confidence of hope.

11 How are we to magnify Zorobabel?
He too was like a signet on the right hand,
so Jesus son of Iosedek,
who, in their days, built a house
and raised a holy shrine to the Lord,
prepared for everlasting glory.

13 And the memorial of Neemias is lasting,
he who raised our walls, which had fallen,
and set up gates and bars
and raised up our buildings.

14 No one was created on the earth such as Henoch,
for he too was taken up from the earth.

15 Nor has there been born a man like Joseph,
a leader of brothers, a support of the people,
and they watched over his bones.

16 Sem and Seth were glorified among human beings,
and above every living thing in creation was Adam.

50 Simon son of Onias was the great priest,
he who in his life repaired a house
and in his days fortified a shrine.

2 And by him the height of the courtyard was founded,
a high retaining structure of the temple enclosure.

3 In his days a cistern for water was quarried,
a reservoir like the circumference of a sea.

4 He who gave heed to his people out of calamity
and strengthened the city in a siege,
how he was glorified as he spun around the shrine,
as he exiled from the house of the veil.

6 Like a morning star in the midst of a cloud,
like the full moon in the days of a feast,
like the sun shining on the shrine of the Most High,
like the rainbow gleaming in clouds of glory,
like a blossom of roses in days of spring,
like a new shoot of Lebanon in days of summer,
like fire and incense in a fire-pan,
like a gold vessel of beaten metal,
adorned with every precious stone,
like an olive tree sprouting forth fruit,
and like a cypress towering in the clouds.

11 When he put on a robe of glory
and when he put on himself with the perfection of a boast,
in ascending the holy altar,
he glorified the enclosure of the holy precinct.

12 But as he received portions from priests’ hands
and when he stood by the altar’s hearth,
all around him was a garland of brothers
like a growth of cedars on Lebanon,
and they surrounded him like trunks of palm trees.

13 And all Aaron’s sons were in their glory;
and the Lord’s offering was in their hands
before the entire assembly of Israel,
and as he was ministering a conclusion
upon the altar, to arrange an offering for the Most High, the Almighty,
he stretched out his hand to a libation bowl
and made a libation of grape blood;
he poured at the foundations of the altar
an odor of fragrance to the Most High, the King of All.

16 Then the sons of Aaron cheered;
they sounded on trumpets of beaten metal;
they made heard a great sound
as a memorial before the Most High.

17 Then all the people hurried with one accord,
and they fell face down on the ground,
to do obeisance to their Lord, the Almighty, God Most High.

18 And the harp-singers sang praises with their voices;
a melody was made sweet with a full tone.

19 And the people petitioned the Lord Most High
with prayer before the Merciful One
until the Lord’s arrangement was completed
and they finished his ministrations.

20 Then as he descended, he raised up his
hands over the entire assembly of Israel’s sons,
to give a blessing of the Lord from his lips
and to boast in his name.

21 And they repeated an act of obeisance,
to receive the blessing from the Most High.

⁴I.e. God  ⁵I.e. spring  ⁶Gk = bômos  ⁷Possibly of the Lord Most High petitioned
22 And now bless the God of all things, him who does great things everywhere, him who exalts our days from the womb and does with us according to his mercy.
23 May he give us gladness of heart, that there also be peace in our days in Israel according to the days of the age.
24 May he entrust with us his mercy, and in our days let him redeem us.
25 My soul was offended at two nations, and the third is not a nation:
26 those who settled on Mount Samaria and Phylistim and the foolish people who live in Sikima.
27 Instruction of understanding and knowledge I have inscribed in this book, Iesous son of Sirach, Eleazar the Hierosolymite, who poured forth wisdom from his heart.
28 Happy is he who is engaged in these things, and when he has placed them on his heart, he will be wise.
29 For if he does them, he will have strength for anything, because his route is the fear of the Lord, [and to the pious he gave wisdom.]

[Blessed be the Lord forever. May it be; may it be.]

A PRAYER OF IESOUS SON OF SIRACH

51 I will acknowledge you, O Lord and King, and I will praise you as God my Savior.
1 I acknowledge your name, because you have been my protector and helper, and you have redeemed my body from destruction and from a trap of a slanderous tongue, from lips that fabricate a lie, and against those who stand by you have been a help, and you have redeemed me, according to an abundance of mercy and your name, from nooses prepared for food, from the hand of persons seeking my soul, from rather many troubles, which I had, from a choking of a pyre all around and from the midst of fire, which I did not kindle, from the deep of Hades’ belly and from an unclean tongue and a lying word and a missile of a tongue of an unrighteous person.
2 My soul drew near to death, and my life was on the brink of Hades below.
3 They surrounded me on every side, and there was no one who helped; I looked for assistance from human beings, and there was none.
8 And I remembered your mercy, O Lord, and your beneficence from of old, because you raise up those who wait for you and you save them from the hand of wicked persons.
9 And I raised up my supplication from the earth, and I begged for deliverance from death.
10 I called upon the Lord, Father of my lord, not to forsake me in days of affliction, in a time of helplessness from acts of arrogance.
11 “I will praise your name continually, and I will sing hymns with acknowledgement.”
12 And my petition was heard, for you saved me from destruction and delivered me from an evil time.
For this reason I will acknowledge and praise you, and I will bless the name of the Lord.
13 When I was still young, before I wandered, I sought wisdom plainly in my prayer.
14 Before the shrine I asked for her, and until the final things I will seek her.
15 When the grape was putting out flowers to the point of ripening, my heart was glad in her; my foot stepped in rectitude; from my youth I would track her.
16 I inclined my ear a little, and I received, and I found for myself much instruction.
17 I made progress in her; to him who gives me wisdom I will give glory.
18 For I intended to practice her, and I sought the good, and I will never be ashamed.
19 My soul has grappled with her, and in the performance of the law I was exacting.

I spread out my hands on high, and I thought about ignorance of her.
20 I directed my soul to her, and in purification I found her.
21 I acquired a heart with her from the beginning. For this reason I will never be forsaken, and my belly was stirred to seek her out; for this reason I gained a good possession.
22 The Lord gave a tongue to me as my wage, and with it I will praise him.
Draw near to me, you who are uneducated, and lodge in a house of instruction.

Why are you still lacking in these things, and your souls thirst greatly?

I opened my mouth, and I said, "Acquire for yourselves without money."

Place your neck under a yoke, and let your soul receive instruction. It is near to find it."

See with your eyes that I labored little, and I found for myself much rest.

Partake of instruction with a great sum of silver, and you will acquire much gold by it.

May your soul be glad in his mercy, and may you never be ashamed in his praise.

Accomplish your work in good time, and he will give your wage in his time.
PSALMS OF SALOMON
TO THE READER

EDITION OF THE GREEK TEXT
Since no critical edition of the Psalms of Salomon’s (PsSal) Greek text is available at the present time, the NETS translation is based on the edition of Alfred Rahlfs (Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes, 2 vols. [Stuttgart: Württembergische Bibelanstalt, 1935]). Rahlfs’s text is, for the most part, a reprint of the edition of Oscar von Gebhardt (Die Psalmen Salomo’s zum ersten Male mit Benutzung der Athoshandschriften und des Codex Casanatensis [Leipzig: J. C. Hinrichs, 1895]). Rahlfs frequently incorporated many of von Gebhardt’s conjectural emendations, which are referred to in Rahlfs’ text by the siglum “Gebh.” The remaining conjectural emendations included in Rahlfs’ Greek text are largely derived from the edition of Henry B. Swete (The Psalms of Solomon with the Greek Fragments of the Book of Enoch [Cambridge: Cambridge University Press, 1899]) and are indicated in Rahlfs’ notes by the siglum “Sw.” This book is basically a reprint of Swete’s earlier edition of the Greek text of PsSal (The Old Testament in Greek According to the Septuagint [vol. 3; Cambridge: Cambridge University Press, 1894] 765–787), but it incorporates readings from three new manuscripts that were included in von Gebhardt’s text. In one instance (17.32), Rahlfs adopted the suggestion first proposed in 1870 by A. Carrière (De Psalterio Salomonis disquisitionem historico-criticam scripsit [Strasbourg]) that χριστος κυριου, which is preserved in all of PsSal’s manuscripts, should be emended to χριστος κυριου. All departures from Rahlfs’ text are indicated in the notes to the present translation.

Since the publication of Rahlfs’ edition of the LXX, three new Greek manuscripts of PsSal have been discovered (MSS 655, 659, and 3004). These manuscripts contain no major textual variants. Robert Hann has prepared a full listing of all readings from PsSal’s eleven Greek manuscripts (The Manuscript History of the Psalms of Solomon [SBLSCS 13; Chico: Scholars Press, 1982]). Robert Wright has recently completed the first critical edition of PsSal that includes these newly discovered manuscripts along with all the Syriac witnesses (The Psalms of Solomon: A Critical Edition of the Greek Text [New York: T & T Clark/Continuum, forthcoming]). Wright’s eclectic text, despite his incorporation of readings from all eleven Greek manuscripts, is for the most part similar to Rahlfs’ text. Rahlfs’ edition, despite the discovery of additional manuscripts, is still the best edition of the Greek text currently available to use as the basis for the NETS of PsSal.

Unfortunately, PsSal lacks a Hebrew text. This makes it difficult to determine precisely how the translator adhered to the Hebrew Vorlage. PsSal is also extant in five Syriac manuscripts, none of which preserves the entire composition. The Syriac version contains several Greek loanwords and differs from the Greek in only sixty-two, approximately 10%, of PsSal’s verses. Because it is largely a literal reproduction of the Greek, most scholars believe that the Syriac version was made from the Greek translation and not from the Hebrew Vorlage. The Syriac is, therefore, of minimal value for understanding the relationship between the Greek and PsSal’s lost Hebrew Vorlage. In several places where the Greek text is difficult to understand, the Syriac translation gravitates toward Greek MS 253, which preserves the earliest form of PsSal’s Greek text. The Syriac version and this particular Greek manuscript appear to stem from a common textual ancestor. In passages where the Greek is difficult, however, the Syriac translator frequently sought to smooth them. While it may contain some passages that likely reflect the Old Greek more accurately than our surviving Greek textual witnesses, the Syriac is nevertheless problematic for understanding the Greek text, since it frequently represents what its translator thought the Greek text meant.


TITLE OF THE BOOK
The title ascribes the collection to King Salomon, who was famous as a writer of poems and proverbs (3 Rgns 5.12 [MT 5.12; NRSV 4.32]). The attribution likely derives from the phrase ”son of Dauid” in
17.21, apparently thought by some scribe to mean Salomon. Superscripts of individual psalms too are generally thought to be secondary. Whether they were already in the translator’s Hebrew source text is not at all clear.

Some manuscripts title the collection “Psalms of Salomon,” whereas others give the name as “Solomon.” In manuscript 253 (XI/XII CE), which contains the best and earliest text, has “Solomon” in the title, but “Salomon” in all but three of the superscripts. Other Greek manuscripts vary widely. The earliest attestation to a title is in Codex Alexandrinus (V CE), which reads (ΣΟΛΟΜΩΝΤΟΣ). Since this listing is nearly five centuries later than PsSal’s presumed first century BCE date of composition, it does not resolve the debate over the correct spelling of the name. The spelling of Codex Alexandrinus appears in many later Christian canon lists, such as those of Pseudo-Athanasius (early VI CE) and Nicephorus (IX CE), suggesting that “Solomon” was the preferred spelling during the Christian period. Although Rahlf’s text consistently uses the spelling “Salomon” for the superscripts, he titled the collection “Psalms of Salomon.”

The spelling during the Christian period. Although Rahlf’s text consistently uses the spelling “Solomon” for the superscripts, he titled the collection “Psalms of Salomon.” Because the LXX of Reigns uses the spelling “Salomon,” this was likely the spelling used in the Old Greek—if indeed it had any title at all—and is used throughout NETS of PsSal.

**Translation Profile of the Greek**

Because we do not possess PsSal’s Hebrew Vorlage, it is difficult to attempt to reconstruct its original text. It is, moreover, impossible to determine with any certainty whether the Greek translator remained faithful to the original text or sometimes expanded or paraphrased the Hebrew. In some instances the Greek translator may have improperly vocalized his Hebrew text or closely adhered to Hebrew syntax, which sometimes resulted in an awkward style.

In keeping with the philosophy of NETS, the present English translation of PsSal has attempted to focus on the Greek translator’s intent rather than on the perception of the original audience. In other words, the English has tried to adhere to the NRSV’s maxim to be “as literal as possible, as free as necessary.” Where the Greek translator likely did not understand the original Hebrew, or possibly mistranslated what was likely the Vorlage, the English translation seeks to convey the ambiguity of the Greek.

**The NETS Translation of the Psalms of Salomon**

Because there is no Hebrew text of PsSal to compare with the Greek, it is difficult to comment in detail on the Greek translator’s methods. PsSal’s relatively limited Greek vocabulary suggests that the translator rarely departed from a fixed list of Hebrew-Greek equivalents. It appears that the translator frequently used the same word, such as ὄσιος and ἔσως, to represent a given Hebrew word even in instances when another Greek word would have been more appropriate. This lexical stereotyping often resulted in a rather stilted translation, which in many cases likely reflects the appearance of the Hebrew Vorlage. PsSal’s Greek text also contains renderings in which the translator apparently attempted to express the meaning of the Hebrew at the expense of achieving a clear Greek reading. In some instances, such as ἄναιάς (18.5) and ἰδωλήμψις (4.18), the exact Hebrew to Greek equivalent is uncertain. There is some evidence that later Christian scribes introduced errors into the text. In 17.32, for example, the original genitive κυρίου was likely erroneously rendered as a nominative by a later Christian scribe resulting in two anarthrous nominatives (χριστοῦ κυρίου). This same reading is also found in the LXX of Lam 4.20. These examples likely reflect messianizing changes that were later made to the LXX in the Christian era. In the absence of PsSal’s Hebrew Vorlage, it is impossible to know for certain how extensively later scribes altered its original text.

In several places it appears that PsSal’s translator has either confused the Hebrew consonants or misunderstood Hebrew grammar. In 2.25, for example, the translator apparently misread an original רָמַלֶּה (“to change, turn”) as רָמָּה (“to say”). Likewise, in 2.26 the text reads τὴν ὑπὲρν σὺντο (“his insolence”). The Greek translator may have misread “his body.” τὴν (possibly written τῆν), as τῆς. In other instances, the text apparently reflects the translator’s mistaken understanding of the Hebrew syntax. In 4.12, for example, the Greek εἰ τῷ πατρὶ is feminine and likely presupposes a specific antecedent. The Hebrew Vorlage was likely הבנה, which was intended as a marker of general reference and meant “in this manner.” The translator, however, did not render this by a corresponding Greek neuter pronoun but slavishly rendered it as a feminine, thereby creating a problematic Greek text with no clear antecedent, although it perhaps refers to ἐπιθεματικ. The Greek text of PsSal frequently changes tenses without any clear change implied in the action of the verbs (3.7–8a; 17.6b–9). These examples suggest that the translator did not fully understand the Hebrew Vorlage. In such cases where the translator like-
ly misunderstood the Hebrew, the present translation seeks to reproduce the ambiguity of the Greek text.

The superscripts in PsSal are of unknown date and provenance. They are frequently difficult to translate because their words and expressions are often used without any context and frequently do not relate to the accompanying text. The punctuation, content, and orthography of these titles vary in the manuscript tradition. I have simply followed Rahlfs' text, but have at times deviated from his punctuation.

The present translation has attempted to follow the gender-inclusive language of the NRSV. Inclusive third-person plurals have been introduced only when allowed by the Greek. In some passages gender specific language has been introduced when it is clear that the Greek translator understood the Hebrew to be gender specific. When, for example, the Greek word ὁ ἄνδρας appears to be gender specific, it is so translated. If the translator's pronouns seem to refer to a specific man (4.1–5, 13.5), the English is also rendered in gender specific language.

EDITORIAL POLICY
There is no standard versification of the Psalms of Solomon. The present translation follows Rahlfs' numbering. Because Rahlfs' punctuation reflects his personal decision, I have on occasion departed from it. I have consulted photographs of all eleven of PsSal's surviving Greek manuscripts in preparing the NETS translation. These have at times assisted in determining the punctuation of the text.

BIBLIOGRAPHICAL NOTE

ACKNOWLEDGEMENTS
Albert Pietersma generously devoted much time to reviewing earlier drafts of this translation. His probing questions and suggestions greatly improved my work. Any errors in this translation are entirely my own. I am also thankful to Robert B. Wright, who kindly provided me with an advance copy of his forthcoming critical Greek text and color photographs of all the Psalms of Solomon’s Greek and Syriac manuscripts.

KENNETH ATKINSON
Psalm 1

1 I cried to the Lord when I was completely distressed,
to God when sinners attacked.
2 Suddenly the cry of war was heard before me:
he will listen to me, for I was full of righteousness.
3 I thought in my heart that I was full of righteousness,
when I prospered and had become rich in children.
4 Their wealth was spread over the whole earth,
and their glory to the end of the earth.
5 They were exalted to the stars;
they said they would not fall.
6 But they became insolent in their prosperity,
and they did not bring.
7 Their sins were in secret,
and I had no knowledge of them.
8 Their acts lawlessness surpassed those of the nations before them;
they profaned with profanity the sanctuary of the Lord.

Psalm 2


1 When the sinner became proud, he struck down fortified walls
with a battering-ram,
and you did not prevent him.
2 Foreign nations went up to your altar;
in pride they trampled it with their sandals,
because the sons of Jerusalem had defiled the sanctuary of the Lord,
had profaned the gifts of God with acts of lawlessness.
4 Because of these things he said, "Cast them far from me;
I take no pleasure in them."
5 The beauty of her glory was despised before God;
it was completely dishonored.
6 The sons and daughters were in harsh captivity,
their neck in a seal, with a mark among the nations.
7 According to their sins he dealt with them,
for he abandoned them into the hands of those who prevail.
8 Her turned away his face from pitying them,
young and old and their children once again,
for they did evil once again in not listening.
9 And heaven was weighed down, and the earth detested them,
because no person upon it had done what they did.
10 And the earth shall know all your righteous judgments, O God.
11 They set the sons of Jerusalem to be mocked because of the prostitutes in her;
everyone passing by would enter before the sun.
12 They used to mock with their acts of lawlessness, as they themselves used to do;
before the sun they paraded their injustices.
13 And the daughters of Jerusalem were profane according to your judgment,
because they had defiled themselves with a confusion of mingling.
14 I am troubled in my entrails and my inward parts over these things.
15 I will justify you, O God, in uprightness of heart,
for in your judgments is your righteousness, O God.
16 For you have repaid the sinners according to their works,
and according to their sins, which were very wicked.
17 You have exposed their sins, that your judgment might be evident;
you have wiped out their memorial from the earth.
18 God is a righteous judge, and he will not marvel at a person.
19 For the nations reviled Jerusalem,
trampling her down;
he dragged down her beauty from the throne of glory.
20 She put on sackcloth instead of beautiful clothing,
a rope around her head instead of a crown,
21 She removed the headdress of glory, which God had set upon her;
in dishonor her beauty was cast upon the ground.
22 And I saw and entreated the face of the Lord
and said: Long enough, Lord, has your hand been heavy on Jerusalem
in bringing the nations upon her.
23 For they mocked and spared not, in wrath and fierce anger,
and they will be brought to an end, unless you, Lord,
rebuke them in your wrath.  
For it was not out of zeal that they acted,  
but out of the desire of the soul,  
so as to pour out their wrath upon us in plunder.  

24 Do not delay, O God, to repay them on their heads,  
to declare in dishonor the arrogance of the dragon.  

26 And I did not wait long until God showed me his insolence,  
pierced, on the mountains of Egypt,  
more than the least despised on land and sea.  

27 His body, carried about on the waves in great insolence,  
and there was no one to bury,  
for he had rejected him in dishonor.  

28 He did not consider that he was a human,  
nor did he consider the hereafter.  

29 He said, "I will be lord of earth and sea,"  
and he did not recognize that God is great,  
mighty in his great strength.  

30 He is king over the heavens,  
also judging kings and authorities.  

31 It is he who raises me up to glory  
and puts the arrogant to sleep for everlasting destruction in dishonor,  
because they did not know him.  

32 And now see, the nobles of the earth, the judgment of the Lord;  
for he is a great and righteous king;  
judging what is under heaven.  

33 Bless God, you who fear the Lord with understanding,  
for the pity of the Lord is upon those who fear him with judgment,  
to separate between righteous and sinner,  
to repay the sinners forever according to their works  
and to have pity on the righteous, b from the humiliation of the sinnerb,  
and to repay the sinner for what he has done to the righteous.  

36 For the Lord is kind to those who call on him with endurance,  
treating his devout according to his pity,  
setting them continuously before him in strength.  

37 Blessed is the Lord forever before his slaves.

Psalm 3

A Psalm. Pertaining to Salomon. Concerning the righteous.

1 Why do you sleep, soul, and do not bless the Lord?  
Play a new hymn to God, who is worthy to be praised.

2 Play, and be fully awake in wakefulnessc for him,  
for a good melody to God is from a good heart.

3 The righteous remember the Lord at all times,  
with confession and justification, the Lord's judgments.  

4 The righteous does not despise being disciplined by the Lord;  
his good will is always before the Lord.  

5 The righteous stumbled and justified the Lord;  
he fell and watches what God will do for him;  
eagerly watches whence his salvation will come.  

6 The truth of the righteous is from their divine savior;  
in the house of the righteous sin upon sin does not lodge.c  

7 The righteous always searches his house,  
to remove his injustice in transgression,  
and the Lord cleanses every devout man and his house.  

8 He made atonement for sins of ignorance by fasting and humiliation of his soul,  
and the Lord cleanses every devout man and his house.  

9 The sinner stumbled, and he curses his life,  
the day of his birth and his mother's birth pangs.  

10 He has added sin upon sin in his lifetime;  
he fell, because his fall is evil, and he shall not rise up.  

11 The destruction of the sinner is forever,  
and he will not be remembered, when he visits the righteous.  

12 This is the portion of sinners forever,  
but those who fear the Lord shall rise to everlasting life,  
and their life is in the light of the Lord and shall never end.

Psalm 4

Discourse of Salomon. Pertaining to the men-pleasers.

1 Why do you sit, profaner, in the council of the devout,  
and your heart is far removed from the Lord,  
provoking with transgressions of the law the God of Israel?  

2 Extravagant in speech, extravagant in appearance above everyone,  
the person harsh in speech in condemning sinners in judgment.
And his hand is the first upon him as if in zeal,
and he himself is guilty of various sins and self-indulgence.

His eyes are upon every woman without distinction;
his tongue is false when he makes a contract with an oath.

At night and in secret he sins as though unseen;
with his eyes he speaks to every woman in evil assignations;
he is quick to enter every house cheerfully as though innocent.

May God remove those who live in hypocrisy with the devout,
with corruption of his flesh and his life with poverty.

May God reveal the works of men, of men-pleasers,
his works with derision and contempt.

And may the devout justify the judgment of their God,
when sinners are removed from the presence of the righteous,
the man-pleaser who speaks the law with deceit.

And their eyes are upon a stable house of a man,
as a serpent to destroy each other's wisdom
with words of those who transgress the law.

His words are deceptions to accomplish his desire for injustice;
he did not cease until he had succeeded in scattering them as orphans.

He devastated a house on account of his desire for transgressing the law;
he deceived with words, because there is no one who sees and judges.

At this he was filled with transgressing the law,
and his eyes are upon another house,
to destroy it with clamorous words.

His soul, like Hades, is not satisfied with all these things.

May his portion, O Lord, be dishonored before you;
may his going out be with groaning, and his coming in with a curse.

May his life be in anguish and poverty and anxiety, O Lord;
may his sleep be with grief, and his waking with anxiety.

May sleep be taken from his temples at night;
may he fail dishonorably in all the work of his hands.

May he enter his house empty-handed,
and may his house lack everything with which he might satisfy his soul.

May his old age be spent in loneliness without children
right up to his being taken up.

May the flesh of the men-pleasers be scattered by wild beasts,
and may the bones of the transgressors of the law lie before the sun in dishonor.

May ravens peck out the eyes of hypocrites,
for they have devastated many houses of men in dishonor,
and they scattered them in desire.

And they have not remembered God,
and they did not fear God in all these things,
and they provoked and angered God.

May he remove them from the earth,
because with pretense they have deceived the souls of the innocent.

Happy are those who fear the Lord in their innocence;
the Lord will save them from deceitful men and sinners,
and he will save us from every stumbling block
of the transgressor of the law.

May God remove those who arrogantly do all injustice;
for the Lord our God is a great and mighty judge in righteousness.

May your pity, O Lord, be upon all those who love you.

Psalm 5

A Psalm. Pertaining to Salomon.

O Lord God, I will praise your name with joy
in the midst of those who have knowledge of your righteous judgments.

For you are kind and merciful, the refuge of the poor;
when I cry out to you, do not pass me by in silence.

For no one will take booty from a strong man,
and who shall take of all that you have made, unless you give it?

For man and his portion are before you in the balance;
he cannot increase it beyond what you have prescribed.

When we are distressed we will call upon you for help.

Possibly about illicit affairs  b Or a peaceful man’s house  c Antecedent unclear; possibly desire  d Perhaps what you have prescribed
and you will not turn back our petition, because you are our God.

6 Make not your hand heavy upon us, lest, from distress, we sin.

7 And if you do not return us, we will not stay away, but we will come to you.

8 For if I hunger, I will cry to you, O God, and you will give to me.

9 You feed the birds and the fish, when you give rain to wildnesses that green grass may spring up.

10 You have provided fodder in the wilderness for every living thing, and if they hunger, they will lift their face to you.

11 You feed kings and rulers and peoples, O God, and who is the hope of the poor and needy, unless it be you, O Lord?

12 And you will listen—for who is kind and forgiving but you?—making glad the soul of the humble by opening your hand in pity.

13 Man’s kindness is grudgingly, and tomorrow, and if he repeat it without complaining, you would even marvel at this.

14 But your gift is great in kindness, and rich, and he whose hope is in you will not be sparing with a gift.

15 Your pity, O Lord, is upon the whole earth in kindness.

16 Happy is the man whom God remembers in due proportion to sufficiency; if man has too much, he sins.

17 Sufficient is a moderate provision with righteousness, and in this is the blessing of the Lord for abundance with righteousness.

18 May those who fear the Lord rejoice in good things, and your kindness be upon Israel in your kingdom.

19 Blessed is the glory of the Lord, for he is our king.

Psalm 6

In hope. Pertaining to Salomon.

1 Happy is the man whose heart is prepared to call on the name of the Lord; when he remembers the name of the Lord, he will be saved.

2 His ways are directed by the Lord, and the works of his hands are protected by the Lord, his God.

3 His soul will not be disturbed with the sight of evil dreams;

4 He arose from his sleep and blessed the name of the Lord.

5 And he entreated the face of the Lord for his entire household, and the Lord listened to the prayer of everyone in fear of God.

6 And the Lord fulfills every request of the soul that hopes in him. Blessed is the Lord who works pity for those who love him in truth.

Psalm 7

Pertaining to Salomon. Of returning.

1 Remove not your dwelling from us, O God, lest they attack us, those who hated us without cause.

2 For you have rejected them, O God; let their foot not trample upon the inheritance of your holy precinct.

3 Discipline us by your will, and do not give us to the nations.

4 For if you send death, you will command it concerning us.

5 For you are full of pity, and you will not be angry enough to destroy us completely.

6 While your name dwells in our midst, we shall find pity, and no nation will prevail against us.

7 For you are our protector, and we shall call upon you, and you will hearken to us;

8 For you will have compassion upon the race of Israel forever, and you will not reject it, and we are under your yoke forever, and the whip of your discipline.

9 And you will direct us in the time of your help, showing pity to the house of Iakob on the day you promised them.

Psalm 8

Pertaining to Salomon. Regarding victory.

1 My ear heard distress and the sound of war, the sound of a trumpet announcing slaughter and destruction.

2 The sound of many people is like that of an exceedingly great wind, like a hurricane with mighty fire sweeping through the wilderness.

3 And I said in my heart, "Where, then, will God judge him?"
4 I heard a sound in Jerusalem, city of a holy precinct.
5 My lower back was crushed from the report;
my knees weakened; my heart was afraid;
your bones were shaken like flax.
6 I said, "They will direct their ways in righteousness."
7 I considered the judgments of God since the creation of heaven and earth;
I justified God in his judgments from eternity.
8 God exposed their sins before the sun;
all the earth knew the righteous judgments of God.
9 In secret places under the earth were their transgressions of the law
in provocation; they committed incest, son with mother and father with daughter.
10 They committed adultery, every man with his neighbor’s wife.
They concluded compacts by oath with one another concerning these things.
11 They would plunder the sanctuary of God, as though there was no heir who redeems.
12 They would trample the altar of the Lord because of all kinds of uncleanness,
and with menstrual blood they defiled the sacrifices as if they were profane meat.
13 They left no sin, which they did not do more than the nations.
14 Therefore God mixed for them a spirit of confusion;
he gave them a cup of undiluted wine to drink,
that they might become drunk.
15 He brought him from the end of the earth, who strikes mightily;
he declared war against Jerusalem and her land.
16 The rulers of the land met him with joy;
they said to him, "Welcome is your way; come, enter in peace."
17 They leveled the rough roads before his entry;
they opened the gates to Jerusalem; they crowned her walls.
18 He entered, as a father the house of his sons, with peace;
he set down his feet with great security.
19 He captured her towered strongholds and the wall of Jerusalem,
for God led him with security while they went astray.
20 He killed their rulers and everyone wise in counsel;
he poured out the blood of the inhabitants of Jerusalem like the water of uncleanness.
21 He led away their sons and daughters whom they had begotten in defilement.
22 They did according to their uncleanness, just as their fathers;
they defiled Jerusalem and the things that had been sanctified to the name of God.
23 God was justified in his judgments among the nations of the earth,
and the devout of God are like lambs innocent in their midst.
24 Worthy to be praised is the Lord who judges all the earth in his righteousness.
25 See, O God, you have shown us your judgment in your righteousness;
our eyes have seen your judgments, O God.
26 We have justified your name that is honored forever,
for you are the God of righteousness, judging Israel with discipline.
27 Turn, O God, your pity upon us,
and have compassion upon us.
28 Gather together the dispersion of Israel with pity and kindness,
for your faithfulness is with us.
29 And we stiffened our neck,
and you are the one who disciplines us.
30 Overlook us not, our God,
lest the nations swallow us up, as though there were no redeemer.
31 And you are our God from the beginning,
and upon you is our hope, O Lord.
32 And we shall not depart from you,
for your judgments upon us are kind.
33 Upon us and our children is your good will forever;
O Lord, our savior, we shall never more be shaken.
34 Worthy to be praised is the Lord for his judgments by the mouth of devout ones,
and blessed is Israel by the Lord forever.

Psalm 9

Pertaining to Salomon. Regarding rebuke.

1 When Israel was led away in exile to a foreign land,
when they fell away from the Lord who redeemed them,
they were expelled from the inheritance,
which the Lord had given them.
2 The dispersion of Israel was among every nation, according to the word of God, that you may be justified, O God, in your righteousness by reason of our acts of lawlessness; for you are a righteous judge over all the peoples of the earth.

3 For none that does injustice shall be hidden from your knowledge; and the righteous acts of your devout are before you, O Lord, and where shall a human being hide himself from your knowledge, O God?

4 Our works are in the choosing and power of our soul, to do righteousness or injustice in the works of our hands, and in your righteousness you visit human beings.

5 The one who practices righteousness stores up life for himself with the Lord, and the one who practices injustice is responsible for the destruction of his own soul, for the judgments of the Lord are in righteousness for each man and household.

6 To whom will you show kindness, O God, if not to them that call upon the Lord? You will cleanse a soul from sins when he will confess, when he acknowledges; for shame is upon us and our faces on account of all these things.

7 And to whom will you forgive sins, except to those who have sinned? You shall bless the righteous and not straighten them for the sins they have committed, and your kindness is upon sinners in repentance.

8 And now, you are our God, and we are the people whom you have loved. Look, and be compassionate, O God of Israel, for we are yours, and remove not your pity from us, lest they attack us.

9 And you chose the offspring of Abraam above all the nations, and you placed your name upon us, O Lord, and you will not reject us forever.

10 You made a covenant with our fathers concerning us, and we shall hope in you when we return our souls toward you.

11 The mercy of the Lord is upon the house of Israel forever and ever.

Psalm 10

Among hymns. Pertaining to Salomon.

1 Happy is the man whom the Lord remembers with reproving and who is fenced from the evil road by a whip, that he may be cleansed from sin, that it may not increase.

2 He who prepares his back for lashes shall be cleansed, for the Lord is kind to those who endure discipline.

3 For he will straighten the ways of the righteous and will not turn them aside by discipline, and the pity of the Lord is upon those who love him in truth.

4 And the Lord will remember his slaves in pity, for the testimony is in the law of the everlasting covenant, the testimony of the Lord for the ways of humankind at his visitation.

5 Our Lord is righteous and devout in his judgments forever, and Israel shall praise the name of the Lord with joy.

6 And the devout shall acknowledge in the assembly of the people, and God will show pity upon the poor to the joy of Israel.

7 For God is kind and full of pity forever, and the congregations of Israel shall glorify the name of the Lord.

8 The salvation of the Lord is upon the house of Israel for everlasting joy.

Psalm 11

Pertaining to Salomon. Regarding expectation.

1 Trumpet in Sion with a signal trumpet to summon the holy ones; proclaim in Jerusalem the voice of one who brings good news; for the God of Israel has shown pity in his visitation of them.

2 Stand upon a high place, O Jerusalem, and behold your children, from the east and the west, gathered together once again by the Lord.

3 From the north they come in the joy of their God; from the islands far away God has gathered them.

Possibly when confession and acknowledgment is made
bPossibly guide them in situations when they have sinned
Possibly restrained

PSALMS OF SALOMON 9–11

771
Psalm 12

Pertaining to Salomon. Against the tongue of the transgressors of the law.

1 O Lord, deliver my soul from the man who is a transgressor of the law and wicked,
from the tongue that transgresses the law and is slanderous
and that speaks lies and deceits.
2 The words of the tongue of the wicked man are twisted in many ways,
like fire among a people which burns up its beauty.
3 His sojourn—to set on fire households with a lying tongue—to cut down trees of joy that sets the transgressors of the law on fire,
to confound households in warfare by means of slanderous lips.
4 May God remove far from the innocent the lips of the transgressors of the law with anxiety,
and may the bones of slanderers be scattered far from those who fear the Lord;
may the slanderous tongue perish in flaming fire far from the devout.
5 May the Lord preserve the quiet soul that hates the unjust,
and may the Lord direct the man who makes peace at home.
6 The salvation of the Lord is upon Israel his servant forever,
and may the sinners perish altogether from the presence of the Lord;
and may the devout of the Lord inherit the promises of the Lord.

Psalm 13

A Psalm. Pertaining to Salomon. Comfort for the righteous.

1 The right hand of the Lord covered me;
the right hand of the Lord spared us.
2 The arm of the Lord saved us from the sword that passes through,
from famine and the death of sinners.
3 Evil wild animals rushed upon them;
with their teeth they tore their flesh,
and with their molars they crushed their bones.
4 But from all these things the Lord delivered us.
5 The pious man was troubled on account of his transgressions,
lest he should be taken away along with the sinners.
6 For the destruction of the sinner is terrible,
but not one of all these things shall touch the righteous.
7 For not the same is the discipline of the righteous in ignorance and the destruction of the sinners.
8 The righteous is disciplined with distinctness so that the sinner may not rejoice over the righteous.
9 For he will admonish the righteous as a beloved son,
and his discipline is as that of a firstborn.
10 For the Lord will spare his devout and will wipe away their transgressions with discipline.
11 For the life of the righteous is forever,
but sinners shall be taken away into destruction,
and their memorial shall never be found.
12 But the pity of the Lord is upon the devout,
and his pity is upon those who fear him.

Psalm 14

A Hymn. Pertaining to Salomon.

1 Faithful is the Lord to those who love him in truth,
to those who endure his discipline,
in the law which he commanded us that we might live.
2 The devout of the Lord shall live by it forever;
the orchard of the Lord, the trees of life, are his devout.
3 Their planting is rooted forever;
they shall not be pulled up all the days of heaven;
4 Possibly holy precinct
5 for the portion and the inheritance of God is Israel.

6 But not so are the sinners and transgressors of the law, who loved a day in the companionship of their sin.

7 Their desire was for the briefness of corruption, and they have not remembered God.

8 For the ways of human beings are known before him at all times, and he knows the storerooms of the heart before they come to pass.

9 Therefore their inheritance is Hades and darkness and destruction, and they shall not be found in the day when the righteous obtain pity.

10 But the devout of the Lord shall inherit life with joy.

Psalm 15

A Psalm. Pertaining to Salomon. With an Ode.

1 When I was in distress, I called upon the name of the Lord; I hoped for the help of the God of Iakob and was saved, for you are the hope and the refuge of the poor, O God.

2 For who, O God, is strong except to confess to you in truth? And wherein is a person mighty except in confessing to your name?

3 A new melody with an ode in gladness of heart, the fruit of the lips with the tuned instrument of the tongue, the first fruit of the lips from a devout and righteous heart—

4 he who does these things shall never be shaken by evil; the flame of fire and the wrath against the unrighteous shall not touch him;

5 when it goes forth from the face of the Lord against sinners, to destroy all the substance of sinners;

6 For the mark of God is upon the righteous for salvation.

7 Famine and sword and death shall be far from the righteous; for they shall flee from the devout as those pursued by war,

8 but they shall pursue sinners and overtake them, and those who do lawlessness shall not escape the judgment of the Lord;

9 they shall be overtaken by those experienced in war, for the mark of destruction is upon their forehead.

10 And the inheritance of sinners is destruction and darkness, and their acts of lawlessness shall pursue them to Hades below.

11 Their inheritance shall not be found for their children, for sins shall lay waste the houses of sinners.

12 And sinners shall perish forever in the day of the Lord’s judgment, when God visits the earth with his judgment.

13 But those who fear the Lord shall find mercy on it, and they shall live by the mercy of their God, but sinners shall perish forever and anon.

Psalm 16


1 When my soul slumbered, away from the Lord, I slipped for a short time, in the lethargy of those that sleep far from God.

2 For a short time my soul was poured out to death, close to the gates of Hades with the sinner,

3 when my soul separated from the Lord, God of Israel, except that the Lord helped me with his pity forever.

4 He pricked me, like a goad for a horse, that I might awaken unto him; my savior and protector at all times saved me.

5 I will acknowledge [to] you, O God, for you helped me to salvation, and you did not count me with sinners for destruction.

6 Remove not your pity from me, O God, nor your remembrance from my heart until death.

7 Rule over me, O God, from wicked sin and from every evil woman who causes the foolish to stumble.

8 And let not the beauty of a woman who transgresses the law deceive me, nor of anything that is subject to useless sin.

9 Direct the works of my hands in your place, and guard my steps in your remembrance.

10 Protect my tongue and my lips with words of truth; anger and unreasoning wrath put far from me.

11 Grumbling and faint-heartedness in affliction keep far from me,
when, if I sin, you discipline me to return me.

12 Support my soul with goodwill and cheerfulness; when you strengthen my soul, what is given will be sufficient for me.

13 For if you do not give strength, who will endure discipline in poverty?

14 When a soul is rebuked in the hand of his corruption, your testing is in his flesh and in the affliction of poverty.

15 If the righteous endures in all these, he shall receive pity from the Lord.

Psalm 17

A Psalm. Pertaining to Salomon. With an Ode. Pertaining to the king.

1 O Lord, you are our king forever and ever, for in you, O God, shall our soul boast.

2 And how long is the time of a person's life upon the earth? According to his time and his hope upon him.

3 But we will hope in God our savior; for the might of our God is forever with pity, and the kingdom of our God is forever over the nations in judgment.

4 You, O Lord, you chose Daudid king over Israel, and you swore to him concerning his offspring forever, that his palace would never fail before you.

5 And, because of our sins, sinners rose up against us; they attacked us and thrust us out, to whom you did not promise; they took possession by force, and they did not glorify your honorable name.

6 They set up in glory a palace corresponding to their loftiness; they laid waste the throne of Daudid in arrogation leading to change.

7 But you, O God, will overthrow them and will remove their offspring from the earth, when there rises up against them a person that is foreign to our race.

8 According to their sins you will repay them, O God, that it may befall them according to their works.

9 God showed them no pity; he has sought out their offspring and let not one of them go free.

10 Faithful is the Lord in all his judgments, which he performs on the earth.

11 The lawless one laid waste our land so that no one inhabited it; they destroyed young and old and their children together.

12 In the wrath of his beauty he expelled them to the west, and the rulers of the land to derision, and did not spare them.

13 Being an alien the enemy acted arrogantly, and his heart was estranged from our God.

14 And all things that he did in Jerusalem were just as the nations do in their strong cities.

15 And the sons of the covenant surpassed them in the midst of motley nations; there was no one among them who practiced pity and truth in Jerusalem.

16 Those who loved the congregations of the devout fled from them, as sparrows were scattered from their nest.

17 They wandered in wildernesses that their souls be saved from evil, and their saved soul was precious in the eyes of those who sojourned abroad.

18 They were scattered over the whole earth by lawless men, for heaven withheld the rain from falling on the earth.

19 Everlasting springs out of abysses were held back from high mountains, for there was none among them who did righteousness and justice.

20 From their ruler and the lowest of the people they were in every sin; the king was in transgression of the law, and the judge in disobedience, and the people in sin.

21 See, O Lord, and raise up for them their king, the son of Daudid, at the time which you chose, O God, to rule over Israel your servant.

22 And gird him with strength to shatter in pieces unrighteous rulers, to purify Jerusalem from nations that trample her down in destruction,

23 in wisdom of righteousness, to drive out sinners from the inheritance, to smash the arrogance of the sinner like a potter's vessel,

24 to shatter all their substance with an iron rod, to destroy the lawless nations by the word of his mouth,

25 that, by his threat, nations flee from his presence, and to reprove sinners with the thought of their hearts.

26 And he shall gather a holy people whom he shall lead in righteousness,
and he shall judge the tribes of the people
that has been sanctified by the Lord, his God.

And he shall not allow injustice to lodge in
their midst any longer,
or shall there dwell with them any person who knows evil;
for he shall know them, that all are their God's sons.

And he shall distribute them according to
their tribes upon the land,
and no resident alien and alien shall sojourn among them any longer.

He shall judge peoples and nations in the
wisdom of his righteousness.

Interlude on strings

And he shall have the peoples of the nations
to be subject to him under his yoke,
and he shall glorify the Lord in the mark
of all the earth,
and he shall purify Jerusalem in holiness,
as it was at the beginning
so that nations may come from the end of the earth to see his glory,
bringing as gifts his sons who are exhausted,
and to see the glory of the Lord with which God has glorified her.

And he shall be a righteous king, taught by God, over them,
and there shall be no injustice in his days in their midst,
for all shall be holy, and their king the anointed of the Lord.

For he shall not put his hope in horse and rider and bow,
or shall he multiply for himself gold and silver for war,
or shall he gather hopes from a multitude of people for the day of war.

The Lord himself is his king, the hope of him who is strong through hope in God,
and he shall have pity on all the nations before him in fear.

For he shall strike the earth with the word of his mouth forever;
he shall bless the people of the Lord in wisdom with joy.

And he himself shall be pure from sin so that he may rule a great people,
that he may rebuke rulers and remove sinners by the strength of his word.

And he shall not weaken in his days,
relying on his God;
for God has made him strong in the holy spirit

and wise in the counsel of understanding
with strength and righteousness.

And the blessing of the Lord shall be with him in strength,
and he shall not weaken.

His hope shall be in the Lord,
and who can prevail against him?

He shall be strong in his works and mighty in fear of God,
shepherding the flock of the Lord faithfully and righteously,
and he shall not let any among them become weak in their pasture.

And he shall lead all of them in equity,
and there shall be no arrogance among them,
that any one of them should be oppressed.

This is the majesty of the king of Israel, which God knew,
to raise him up over the house of Israel to discipline it.

His words will be more refined than costly gold, the finest.
In the congregations he will discerningly judge the tribes of a sanctified people;
his words are as words of the holy in the midst of sanctified peoples.

Happy are those who shall live in those days,
to see the good things of Israel that God shall accomplish in the congregation of the tribes.

May God hasten his pity upon Israel;
may he deliver us from the uncleanness of profane enemies.

The Lord himself is our king forever and ever.

Psalm 18

A Psalm. Pertaining to Salomon. Again of the anointed of the Lord.

O Lord, your pity is over the works of your hands forever;
your goodness is over Israel with a rich gift.

When your eyes gaze upon them, then none of them shall be in want;
your ears listen to the hopeful petition of the poor.

Your judgments are over the whole earth with pity,
and your love is upon the offspring of Abraam, the sons of Israel.

Your discipline is upon us as on a firstborn, an only son,
to turn back the obedient soul from ignorant stupidity.

May God cleanse Israel for the day of pity with blessing.

\[^{a}Perhaps sight\ \ ^{b}Lacking in Greek\]
for the day of election when he brings up
his anointed one.

6 Happy are those who shall live in those
days,
to see the good things of the Lord, which
he will perform for the coming
generation.

7 Under the rod of discipline of the Lord’s
anointed in fear of his God,
in wisdom of spirit and of righteousness
and strength,
to direct a man in works of righteousness in
fear of God,
to establish them all before the Lord—
a good generation in fear of God in the days
of pity.

Interlude on strings

10 Great is our God, and glorious, dwelling in
the highest,
who appointed the lights in their course
for the determining of seasons
from day to day,
and they did not turn aside from the path
you commanded them.

11 Their path each day is in the fear of God,
from the day God created them and
forever.

12 And they have not wandered since the day
he created them;
since the generations of old they have not
turned aside from their paths,
except when God commanded them
through the injunction of his
slaves.
THE TWELVE PROPHETS
TO THE READER

EDITION OF THE GREEK TEXT

For initial aspiration of Greek words (primarily names), I have relied on the edition of H. B. Swete, The Old Testament in Greek according to the Septuagint (vol 3; Cambridge: University Press, 1894).

TRANSLATION PROFILE OF THE GREEK
General Character
The Greek rendition of the Hebrew Minor Prophets is typical translation Greek. For this reason, the English translation is often less than idiomatic English. Difficulties in the translation, both in content and style, are caused by difficulties in the Greek.

As for the faithfulness of the translation to the original, if we use the Masoretic Text (= MT) as a standard, the Greek is sometimes distant from the base text and sometimes close to it. Hosee, for example, is quite different from the MT in many verses. The first three chapters of Michaias are also quite different. Naoum usually corresponds to the MT in sense, but not word for word or clause for clause. Habbakoum deviates considerably from the traditional Hebrew.

Amos, on the other hand, is quite close to the traditional Hebrew, in spite of the translator’s apparent lack of some vocabulary. Ioel is also close to the traditional Hebrew. Ionas is perhaps closest to the traditional Hebrew among the Twelve. Abdias, Sophonias, Haggaios, Zacharias and Malachias are all reasonably close to the MT.

There are reasons why some passages within these twelve Greek books vary from the MT: (1) The Hebrew text used by the translator sometimes appears to have been corrupt and difficult to render. For this reason, the translator sometimes rendered his text according to its general meaning, not according to the exact wording of the Hebrew. (2) The Hebrew parent text read by the translator sometimes actually differed from the MT, or the translator, for some reason, misconstrued the Hebrew in such a way as to view it differently from the MT. Although both these reasons, on occasion, are valid, one should probably not look to a different parent text as the cause for most differences. Emanuel Tov put the situation into correct perspective when he wrote, “Although there are thousands of differences between [MT] and the translations, only a fraction of them was created by a divergence between [MT] and the Vorlage of the translation. Most of the differences were created by other factors that are not related to the Hebrew Vorlage.” (Textual Criticism of the Hebrew Bible [Minneapolis: Fortress Press, 1992] 123).

In order to present a clearer picture of how the Greek Minor Prophets differ from the MT, I give below a partial outline, characterizing the Greek text as it is compared to the MT.

Literalness in Rendering
Sometimes the Greek is a very literal representation of the Hebrew, to the point of being un-Greek. An example is Am 4.7. The MT reads וְלָמָּה וְאַלֹם וְלָמָּה לָמָּה. “and the field on which it did not rain” (NRSV). The Greek renders this, καὶ εἰς ἐκείνον τὸν τόπον ἐκεῖνον ἀνέβη εἰς τὸν θερμόν, “and a part which I will not rain on.” The translator captures the meaning of the Hebrew idiom but bungles his translation by rendering this idiomatic phrase twice, making the Greek correspond quantitatively to the Hebrew at the end of the clause.

Another example is Am 5.5. The MT reads, וְהַגְּבוֹיָה לֹא יָאָס בִּי תָּם, “Do not cross over to Beer-sheba.” The Greek translates, καὶ εἴπει τῷ φρασάρ τοῦ ὀρκοῦ μὴ διαβούσιτε, “And stop crossing over to the well of the oath.” As we will see, the literal rendition of Beer-sheba in this passage is possibly due to a general ignorance of place names on the part of the translator. (The correct rendering of this same place name in 8.14 is perhaps caused by a corrector or correctors who worked, haphazardly at best, on the Greek text after its initial rendition. For more on this, see below.) In some instances, the translator of the Minor
Translational Freedom

One should not assume that literalness is the most characteristic style of the translator. Normally, the translator shows a creative freedom that allows him considerable elasticity in his work. Sometimes he is very free but at other times very literal probably for the same reason—ignorance of what the Hebrew means. Thus the Hebrew of Mich 1.14 reads, "Therefore you shall give parting gifts to Moresheth-gath; the houses of Achzib shall be a deception to the kings of Israel" (NRSV). The translator renders this, "Therefore you shall give worthless houses—ones being dispatched—as far as the inheritance of Geth. It became meaningless to the kings of Israel." Such striking differences between the Greek and the Hebrew may suggest a variant Hebrew parent text behind the Greek. In my judgment, however, this is not necessarily the case. The Greek translator may have employed his creative freedom in this instance to render a difficult passage.

In his quest for a clear text, the translator shows few qualms in making textual adjustments. He often uses what could be called tricks of the trade to make the text understandable, changing plurals to singulars and singulars to plurals, passives to actives and, though less frequently, actives to passives. He feels free to alter the wording in other ways. In Am 1.3 the Hebrew reads, "because they have threshed Gilead with threshing sledges of iron" (NRSV). The Greek renders, "because they were sawing pregnant women of those in Galaad asunder with iron saws." The general statement "threshed Gilead" is made into a more specific crime, perhaps more understandable to the translator and his readers, though the end result was basically the same. There is no way to predict when such variations will occur. The text is altered whenever the translator sees the need.

Interpretational Difference

Some variations between the Hebrew and the Greek are caused by the Hebrew having more than one meaning. In Hos 10.13 the MT reads, "You have plowed (גָּרְקוּ) wickedness, you have reaped injustice" (NRSV). The word גָּרְקוּ can mean either "to plow" or "to be silent." The Greek translator, apparently wishing to employ the sense of "silence," rendered, "Why did you pass over impiety in silence (παρευβοστη) and reap its injustice?"

In Am 1.8 the MT reads, "I will cut off the inhabitants from Ashdod, and the one who holds the scepter (יָדֶל) from Ashkelon" (NRSV). The word יָדֶל can mean either "scepter/rod" or "tribe." The Greek translator, wishing to employ the latter meaning, renders, "I will utterly destroy inhabitants from Azotus, and a tribe (φυλή) shall be removed from Ascalon."

In Soph 1.11 the MT reads, "For all the people of Canaan have perished" (יָרְקוּ). The word יָרְקוּ can mean either "to perish" or "to be like." Wishing to use the latter meaning, the Greek translator renders the passage, "because all the people were made like (ὡς ὤμοιοι) Chanaan."

Differences in Hebrew Vocalization

It is well known that manuscripts of the Hebrew Bible sometimes vary from each other because of differences in vocalization. This is true for manuscripts within the MT tradition as well as for manuscripts among the Dead Sea Scrolls, which differ from the MT sometimes by use of consonantal vowels or ma-tras lectionis. The principle is also to be seen in the second column of Origen’s Hexapla in which the Hebrew text of Scripture is recorded in Greek transliteration. It is not surprising, then, to see that a number of differences between the Greek Minor Prophets and the MT are due to variant vocalizations. Here are some examples:

In Mich 7.18 the MT reads, "He does not retain his anger forever" (NRSV). The Greek renders, "And he did not retain his anger for a witness." The difference is apparently caused by the translator vocalizing יָרְקוּ as 'for a witness' instead of 'forever.' In Hab 3.5 the MT reads, "Before him went pestilence" (NRSV). The Greek translates, "A report shall proceed before him." The variation appears to go back to the translator vocalizing יָרְקוּ as "report/word" rather than as "pestilence." In Hag 1.11 the MT reads, "And I have called for a drought on the land" (NRSV). The Greek translates, "And I will bring a sword on the land." The variation appears to go back to the translator vocalizing יָרְקוּ as "sword" rather than as "drought." In Zach 9.10 the MT reads, "his dominion shall be from sea to sea" (NRSV). The Greek translates, "he shall reign over the waters as far as the sea." The variation suggests a vocalization of יָרְקוּ as "waters as far as the sea" rather than as "from sea to sea."
Differences in Hebrew Consonantal Text

There are some variations between the Greek and the MT that go back to the translator reading different consonants from those that appear in the MT. He either read a Hebrew text variant to the MT or he misread the Hebrew. It is not always easy to determine which of these actually occurred.

Several variations occur involving the interchange of ‘dalet’ (𐤇) and ‘resh’ (𐤉), look-alike letters that notoriously were confused by ancient scribes. In Hos 9.2, for example, the MT reads, “shall feed them” (בָּאֵת). The Greek translates, “know them” (ὕπνοι αὐτῶν), apparently reading בָּאֵת. In Am 4.5 the MT reads, “thank offering” (ἅγιον). The Greek translates, “law” (νόμον), a reflection of the Hebrew word נָשִּׁים. In Soph 3.9 the MT reads, “pure” (ἁγία). The Greek renders, “in its generation” (ἐν γενεσίν αὐτῶν), a reflection of נָשִּׁים.

Sometimes a metathesis of Hebrew letters is involved. An example is Zach 12.10. There the MT reads, “they have pierced” (ἵδιον ἐγκαταστάσεως). The Greek translates, “they have danced” (κατώχγησαντο). The Greek appears to go back to חָצְנוּ. Another example is Am 2.16. The MT reads, “And the stout of heart” (יוֹגֵר). The Greek translates, “And shall find his heart” (και εὑρήσει τὴν καρδίαν αὐτοῦ). The Greek appears to be a reading of ἑαυτὸς rather than ἑαυτὸν.

Other variations between the Greek and the traditional Hebrew are traceable to a different consonantal text. In Zach 5.1 the Hebrew reads, “Again I looked up and saw a flying scroll” (NRSV). The Greek reads, “And I turned and lifted my eyes and saw and behold, a flying sickle.” The Greek reflects the word πετάλος “sickle” rather than πετάλω “scroll.” In Na 1.3 the MT reads, “His way is in whirlwind.” The Greek reads, “His way is in consummation.” The Greek translator possibly read πετάλω rather than πετάλος as found in the MT. In Mich 5.4(3) the MT reads, “and he shall feed” (ἐστήκετε). The Greek renders this, “and he shall see and tend.” The translator appears to have rendered ἐστήκετε, a doublet based on look-alike Hebrew words, one with aleph, the other with ayin.

In none of these instances is there any assurance that the Septuagint translator actually had before him a different parent text from the MT. In haste and carelessness, he may have misread the Hebrew, construing it into the type of text now reflected by the Greek.

Longer or Shorter Text

Sometimes the Greek differs from the MT by reading a longer or shorter text. In Hos 13.4 the MT reads, “I am the Lord your God from the land of Egypt.” The Greek includes these words plus others in the middle: “I am the Lord your God who makes heaven firm and creates earth, whose hands created all the host of the sky. And I did not display them for you to follow after them. And I brought you up from the land of Egypt.” Conceivably, the MT represents an ancient scribal omission caused by a scribe whose eyes jumped from “I am the Lord your God,” to “from the land of Egypt,” leaving out the intervening words.

The converse is true in Hag 2.4b–5. The MT reads, “for I am with you, says the Lord of hosts, according to the promise that I made you when you came out of Egypt.” My spirit abides among you; do not fear” (NRSV). This time the Greek has a shorter text. It reads, “for I am with you, says the Lord Almighty, and my spirit is present among you; have courage.” Conceivably, the short reading of the Greek was caused by the translator’s eyes jumping from the words, “I am with you, says the Lord of host,” to the parallel phrase, “my spirit is present among you,” leaving out the intervening words.

Unfamiliarity with Names

The Greek translator of the Minor Prophets was lacking in his knowledge of place names. In Hos 5.8: 9.9; 10.9, instead of “Gibeah” he renders “hill(s).” In Hos 5.8 “Ramah” becomes “high places.” In Am 2.2 “Kerioth” becomes “its cities.” In Zach 12.11 “as the mourning for Hadad-rimmon in the plain of Megiddo,” becomes “like the mourning for a pomegranate orchard cut down in the plain.” Occasionally, the translator inserts place names where the Hebrew lacks them. In Soph 3.3 the MT reads, “its judges are evening wolves”; the Greek translates, “its judges are like wolves of Arabia.” The translator was also ignorant of personal names. In Zach 6.10 the MT reads, “from Heldai, Tobijah, and Jediah.” The Greek renders this, “from the rulers and from its useful people and from those who are familiar with it.”

The Translator’s Perspective

Occasionally it appears that the Greek differs from the MT because of a changed historical or theological perspective on the part of the translator. In Am 6.1 the MT reads, “Alas for those who are at ease in Zion” (NRSV). When the Minor Prophets were rendered into Greek, the religious and political climate in Jerusalem had changed from that of the eighth century, so the warning becomes, “Alas for those who count Sion as nothing.”
Again, in Zach 13.2 the MT reads, "and also I will remove from the land the prophets (גְּאָלָה) and the unclean spirit." The Septuagint translator, apparently finding the removal of the prophets from the land an unsavory idea, renders the passage, "also I will remove from the land the pseudo-prophets (φάστοροφίτος) and the unclean spirit."

In Hag 2.9 the MT reads, "The latter splendor of this house shall be greater than the former, says the LORD of hosts; and in this place I will give prosperity, says the LORD of hosts" (NRSV). The Septuagint renders these words, then adds, "even peace of mind for a possession to everyone who creates, to raise up this shrine." The addition is perhaps due to the heightened perspective of the translator regarding what sort of prosperity the prophet has in mind and to whom it is to be given.

Unity of the Greek Translation

Based upon style variation, some have questioned the unity of the translation of this part of the Greek Bible. In the Schweich Lectures of 1920, H. St. John Thackeray (The Septuagint and Jewish Worship [London: British Academy, 1921]) asserted the unity of the Greek of the Minor Prophets, suggesting that it was done by one translator who was probably to be identified with the translator of Ezekiel (Iezekiel) chapters 28–39 (Thackeray’s Ez β section). Three years later, Johannes Herrmann and Friedrich Baumgärtel (Beiträge zur Entstehungsgeschichte der Septuaginta [Berlin: W. Kohlhammer, 1923]) took exception to Thackeray’s assertion, arguing that the Greek Minor Prophets had been done by two translators, the first rendering Hosea, Amos, Micah, Joel, Obadiah and Jonah, the second rendering Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. Nahum, positioned between the two sections, appeared to belong to both sections, but could not be assigned exclusively to either.

In 1934, Joseph Ziegler (Die Einheit der Septuaginta zum Zwölfprophetenbuch [Braunsberg, 1934]) challenged the conclusions of Herrmann and Baumgärtel. Ziegler emphasized the similarities between the two sections in the Greek Minor Prophets and argued that the variations in style do not necessarily imply different translators. He explained the variations on the basis of a versatile translator who felt no urgency to use the same correspondent consistently for a given Hebrew word or phrase.

Two years later, Sherman Johnson ("The Septuagint Translators of Amos" [Unpublished Doctoral Dissertation, University of Chicago, 1936]), in an elaborate investigation of the linguistic style of the Greek Amos, concluded that the translation divided itself into three groups, i.e., chapters 1–4, 5–6, and 7–9. For him the differences between these groups were sufficient to demand a hypothesis of a different translator for chapters 5–6 which separated themselves radically from the rest of the work.

In 1970, I suggested that the Greek Amos was rendered by two translators, one who did sections A (1.1–8.11) and C (9.11–15) and another who did section B (8.12–9.10) ("Some Notes on the Septuagint of Amos," VT 20 [1970] 108–112). Among other things, I argued that the variaion in the renditions of the place name בְּרֵסָבִי (b# r)b (b# r)b "the well of the oath" in Am 5.5; בְּרֵסָבִי "Bersabee" in Am 8.14) bore the stamp of different translators.

T. Muraoka ("Is the Septuagint Amos VIII 12–IX 10 a Separate Unit?" VT 20 [1970] 496–500) explained the differences in style in Amos on the basis of context and the versatility of the translator, a position similar to Ziegler’s, whose study Muraoka considered to be of prime importance for the issue.

In 1976, Emanuel Tov argued that the Greek Minor Prophets was so similar to Jeremiah α (chapters 1–28) and Ezekiel that the same translator (or perhaps a group of translators) was responsible for all three (The Septuagint Translation of Jeremiah and Baruch [Harvard Semitic Monographs; Missoula: Scholars Press, 1976] 149). Tov hinted again at this conclusion in 1981 in his text critical work on the Septuagint (The Text-Critical Use of the Septuagint in Biblical Research [Jerusalem: Simor, 1981] 48).

In 1988, C. Robert Harrison, Jr., reviewed the issue and concluded that those who argue for one translator for the Minor Prophets, or for one group of translators, use flawed logic in their methodologies. He concluded, "In light of these facts, the uncritical assumption of translational unity within the collection which comprises the twelve minor prophets must be rejected . . . Some evidence is contradictory; perhaps a quite complicated redactional history may emerge for the Septuagint translations of the Minor Prophets" ("The Unity of the Minor Prophets in the Septuagint: A Reexamination of the Question," BIOSCS 21 [1988] 55–72 [quotation from p. 71]).

The issue is difficult since there are some anomalies in style within the Greek Minor Prophets that appear to go beyond the versatility of one translator. A case in point is the divine epithet "... of hosts." In Hosee and Amos (Hos 12.5; Am 3.13; 4.13; 5.27; 9.5) the phrase is always rendered, "the Almighty" (ὁ παντοκράτωρ), employing the article, while generally elsewhere it is rendered, "Almighty" (παντοκράτωρ). Exceptions are Na 3.5 and Soph 2.10 where "the Almighty" (ὁ παντοκράτωρ / τὸ παντοκράτορα) occurs. In each of these instances, however, variant readings also occur.
In my revised judgment, although the differences in style within the Greek Minor Prophets are sometimes striking, they do not necessarily suggest that more than one translator was at work. An exception is Habbakoum 3, in which the text found in a small number of manuscripts appears to be a different translation (in some respects) from the majority text; see further below. Leaving aside this one exception, I doubt that a complicated redactional history is necessary to understand the nature of the Greek Minor Prophets. The stylistic differences can be explained by the assumption that a corrector went through the original document, perhaps soon after it was finished, and made some revision. In his haste, the corrector did a haphazard job, leaving the text as it now exists with some stylistic inconsistencies.

**Variant Translations of Habbakoum 3**

The Greek translation of the Hebrew Bible occasionally exists in more than one rendition or recension. Examples are the A and B texts of the Book of Judges and the B/A and S texts of Tobit. Similarly Habbakoum 3 exists in two versions, one represented by the majority text, the other by a small group of manuscripts: codd. V ll-86-407 (according to Ziegler’s notation). This minority version is otherwise known as the Barberini text of Habbakoum 3. A number of scholars consider the Barberini text to predate the version of the Old Greek found in the majority manuscripts. A few scholars believe that it dates after the Old Greek. Since Ziegler’s edition includes both texts, NETS has followed suit.

**The NETS Translation of the Twelve**

In the English translation I have attempted to be faithful to the Greek without deviating radically from the NRSV. My success in this endeavor will have to be judged by my readers. When the Greek and the Hebrew diverge, I have always chosen to remain faithful to the Greek. The end result is a mixture of styles, sometimes NRSV-like, but often different from the NRSV.

In order to bring out word echoes from the Greek to the English and to set the appropriate mood for the prophets, I have established a number of default translations for Greek words and Greek roots, especially for those that have a strong moral or ethical tone. Thus δικαίος and cognates are rendered by “just/justice” (not “righteous/righteousness”); ἁδικία is rendered by “injustice,” ἁσέβεια by “impiety,” ἁνομία by “lawlessness.”

I have given special attention to gender, rendering gender-inclusive words gender-inclusive, and gender-specific words gender-specific. Thus ἄνθρωπος is rendered “person/someone”; τίκνος is rendered “child.” On the other hand, ἄνήρ is translated “man/male”; υἱός “son.” In a few instances, words that are usually taken as masculine are designated in Greek as feminine: in Hos 2.8; 13.1; Soph 1.4 “Baal” is preceded by the feminine article, thus: τῇ / τῆς Βασαλ. I have rendered this by, “the goddess Baal.” In Mich 7.8, 10 “my adversary” has a feminine ending and is preceded by a feminine article, thus η ἐχθρί μου. In both instances I have rendered the phrase by “my lady adversary.”

A few special words and phrases need some explanation. The word ἄλλοφυλος has consistently been rendered by “allophyles” in NETS. Though used to gloss “Philistines,” it does not actually mean “Philistines” and has therefore been given a generic sense. The Greek construction of the participle plus the finite verb of the same root, standing for the Hebrew infinitive absolute plus the finite verb of the same root, is rendered here emphatically, not intensively. Thus for Mich 2.12 συναχύσων συναχύσων ιακωβ . . . ἐκδεχόμενος ἐκδεχόμαι τους καταλοίπους τού ἱεροπλ is translated, “When Jakob is being gathered, he will be gathered . . . Receiving I will receive those remaining of Israel.” The important name, Judah, in Am 2.4 passim (Ἰουδα — λουδα) appears always to be inflected and is thus rendered “loudas” throughout.

**Bibliographical Note**

In addition to the standard grammars and lexica, I have benefited much from the lexicon of the Greek Minor Prophets prepared by T. Muraoka, *A Greek-English Lexicon of the Septuagint. Twelve Prophets* (Louvain: Peeters, 1993). I have consulted on occasion the earlier English translations of Thomson and Bren- ton with benefit. My students in Greek and Hebrew throughout the years have indirectly contributed much to my understanding of the Greek Minor Prophets.

George E. Howard
A word of the Lord that came to Hosee the son of Beeri in the days of Kings Ozias and Ioatham and Achaz and Hezekias of Ioudas and in the days of King Ieroboam son of Ioas of Israel.

The beginning of the word of the Lord in Hosee. And the Lord said to Hosee, "Go, take for yourself a wife of whoredom and children of whoredom, for the land in committing whoredom will commit whoredom from behind the Lord."

And he went and took Gomer daughter of Debelaim, and she conceived and bore him a son.

And the Lord said to him, "Call his name Iezrael, for in yet a little while I will also avenge the blood of Iezrael on the house of Ieou, and I will turn away the kingdom of the house of Israel.

And she conceived again and bore a daughter. And he said to him, "Call her name Not Pitied, for you are not my people and I am not your 'I am.'"

And the number of the sons of Israel was like the sand of the sea, which shall not be measured nor numbered, and it shall be, in the place where it was said to them, "You are not my people," they too shall be called, "sons of a living god." And the sons of Ioudas and the sons of Israel shall be gathered together, and they shall go up from the land, for great shall be the day of Iezrael.

Say to your brother, My People, and to your sister, Pitied.

Contend against your mother, contend—for she is not my wife, and I am not her husband—and I will put away her whoring from before me and her adultery from between her breasts, that I might strip her naked and restore her as the day of her birth, and I will make her like a wilderness and render her as a parched land and kill her with thirst.

And upon her children also I will have no pity, because they are children of whoredom.

For their mother played the whore; she who bore them acted shamefully. For she said, "I will go after my lovers, who give me my bread and my water and my clothes and my linen cloth and my oil and all the things proper for me."

Therefore, behold, I am hedging up her way with thorns and will build up her ways, and she will not find her path.

And she shall pursue her lovers and not overtake them, and she shall seek them and shall not find them. And she shall say, "I will go and return to my former husband, for it was well with me then rather than now."

And she did not know that I had given her the grain and the wine and the oil and had multiplied silver to her. But she made the silver and the gold for the goddess Baal.

Therefore I will return and carry off my grain in its time and my wine in its season, and I will take away my garments and my linen cloth, that she may not cover her shame. And now I will uncover her impurity before her lovers, and no one shall rescue her out of my hand. And I will turn away all her mirth, her feasts and her new moons and her sabbaths and all her public assemblies. And I will annihilate her vine and her fig trees of which she said, "These are my pay, which my lovers have given to me."

And I will make them a witness, and the beasts of the field and the birds of the sky and the things that creep upon the earth shall devour them.

And I will avenge the days of the Baalim on her, when she used to sacrifice to them and put on her earrings and her necklaces and go after her lovers but forgot me, says the Lord. Therefore, behold, I will deceive her and bring her down into the wilderness and speak to her heart. And from there I will give her her estates and the valley of Achor, to open up her understanding. And there she will be brought low as in the days of her infancy and as in the days of her coming up out of the land of Egypt.

And it shall be on that day, says the Lord, she will call me "My husband" and no longer call me "Baalim." And I will remove the names of the Baalim from her mouth, and their names will be remem-
And I will make for them a covenant on that day with the animals of the field and with the birds of the sky and with the creeping things of the ground, and I will break bow and sword and war from the land, and I will make you dwell in hope. And I will betroth you to myself forever, and I will betroth you to myself in justice and in judgment and in mercy and in compassion. And I will betroth you to myself in faithfulness, and you shall know the Lord. And it shall be on that day, says the Lord, I will give heed to the sky, and it shall give heed to the earth, and the earth shall hear the grain and the wine and the oil, and they will give heed to Iezrael, and I will have pity on Not Pitied, and I will say to Not My People, “You are my people,” and he shall say, “You are the Lord my God.”

And the Lord said to me, “Go again, and love a woman who loves evil things and is an adulteress, just as God loves the sons of Israel, but they turn their attention to foreign gods, and they like cakes with raisins.” So I hired her to myself for fifteen pieces of silver and a gomorah of barley and a nebelc of wine. And I said to her, “For many days you will sit with me, and you will not play the whore, nor will you be with a man, and I will be with you.” For the sons of Israel shall sit many days without king and without ruler and without sacrifice and without altar and without priestly office and without clear ones. And after these things, the sons of Israel shall return and seek the Lord their God and Dauid their king, and they shall stand in awe at the Lord and his good things in the last days.

Hear a word of the Lord, O sons of Israel, for the Lord has a dispute with the inhabitants of the land. For there is no truthfulness or mercy or knowledge of God in the land. Imprecation and lying and murder and stealing and adultery are poured out upon the land, and they mix blood with blood. Therefore the land shall mourn with all those who inhabit it, with the animals of the field and with the reptiles of the earth and with the birds of the air; even the fish of the sea shall fail, that no one either go to law or accuse. But my people will be like a priest being contradicted. And you shall be weak by day, and the prophet also shall be weak with you.

I have made your mother like night. My people have become like one who lacks knowledge; because you have rejected knowledge, I also will reject you from being a priest to me. And you forgot the law of your God; I also will forget your children. According to their multitude, thus they sinned against me. I will turn their glory into dishonor. They will feed on the sins of my people, and they will receive their souls with their injustices. And it shall be as the people, so also the priest, and I will avenge on him his ways and repay him for his designs. And they shall eat and not be satisfied; they have played the whore and shall not prosper, for they forsook the Lord to cherish whoredom.

And the heart of my people has received wine and intoxicating drink. They would consult counselors, and with his rods they would report to him. They were led astray by a spirit of whoredom, and they played the whore from their God. They were offering sacrifice on the tops of the mountains and were sacrificing upon the hills, under an oak and a white poplar and a thickly shading tree, because shelter is a good thing. Therefore your daughters will play the whore, and your daughters-in-law will commit adultery. And I will not take an interest in your daughters when they play the whore nor in your daughters-in-law when they commit adultery, for the men themselves were associating with whores and were sacrificing with initiates, and the people, not understanding, embraced a whore.

But you, O Israel, stop being ignorant, and you, O Ioudas, stop going to Galgala, and stop going up to the house of On, and stop swearing by the living Lord. For like a frenzied heifer, Israel went into a frenzy.
Now the Lord will feed them like a lamb in a broad place.

17 Ephraim, an associate of idols, placed stumbling blocks against himself.
18 He chose Chananites; fornicating they committed fornication. They loved dishonor because of its insolence.
19 You are a gust of wind in its wings, and they will be ashamed because of their altars.

5 Hear this, O priests! And give heed, O house of Israel! And give ear, O house of the king! For the judgment pertains to you, because you have become a snare to the lookout and like a net stretched over Itabyrion, which the game hunters firmly set. But I am one that disciplines you.

3 I knew Ephraim, and Israel is not far from me; for now Ephraim has gone after whores; Israel has been defiled.
4 Their deliberations did not grant them to turn to their God, because a spirit of whoredom is within them, and they did not know the Lord.
5 And Israel's pride will be brought low against him, and Israel and Ephraim will become weak in their injustices. And Loudas also will become weak with them.
6 With sheep and calves they shall go to seek the Lord, and they will not find him, because he has turned away from them, because they abandoned the Lord, because foreign children were born to them. Now the rust will devour them and their allotments.

8 Trumpet with the trumpet on the hills; make a blast on the high places; announce in the house of On: Benjamin became amazed.
9 Ephraim has become an annihilation in the days of reproof; among the tribes of Israel, I have demonstrated things that are sure.
10 The rulers of Loudas have become like those who remove landmarks; on them I will pour out my onslaught like water.

11 Ephraim has overpowered his opponent; he has trampled judgment, because he began to go after the vain things.
12 And I am like confusion to Ephraim and like a goad to the house of Loudas.
13 And Ephraim saw his sickness, and Loudas his pain. And Ephraim went to the Assyrians and sent ambassadors to King Larith. And he was not able to cure you, and pain will not desist from you.
14 For I am like a panther to Ephraim and like a lion to the house of Loudas. And I will plunder and go and take, and no one will rescue.
15 I will go and return to my place until they are annihilated, and they will seek my face.

(5.15) In their distress they will approach me early, saying, "Let us go and return to the Lord our God, because it is he who has torn, and he will heal us; he will strike down, and he will bind us up.

2 After two days he will make us healthy; on the third day we will rise up and live before him
3 and have knowledge. We will press on to know the Lord; we will find him ready as dawn, and he will come to us like the early and the latter rain to the earth."

4 What shall I do with you, O Ephraim? What shall I do with you, O Loudas? Your mercy is like a morning cloud and like morning dew when it goes away.
5 Therefore I cut off your prophets; I killed them by the words of my mouth, and my judgment will go forth as light.
6 For I want mercy and not sacrifice, and knowledge of God rather than whole burnt offerings.

7 But they are like a person transgressing a covenant; there he despised me.
8 Galaad is a city working vain things, stirring up water.
9 And your strength is that of a man, a brigand; priests have hidden the way; they have murdered Sikima, because they did lawlessness.
10 In the house of Israel I saw a horrible thing: Ephraim's whoredom there; Israel has been defiled,

(11) and Loudas. Begin to reap for yourself when I return the captivity of my people,
7 1 when I heal Israel.
And the injustice of Ephraim will be revealed,
and the wickedness of Samaria,
because they have performed lies.
And a thief will come in to him,
a bandit plundering in his way,
that they might sing together like those who
sing together with their heart.
I have remembered all their wickedness.
Now their deliberations have surrounded
them;
they came before my face.
2 They made kings glad by their wickedness,
and rulers by their lies.
They are all adulterers,
like an oven being heated by a flame
for the baking of rest,
from the kneading of dough until it is
leavened.
As for the days of our kings
—the rulers began to be enraged with wine;
he stretched out his hand with pestilent
persons.
For their hearts were fired up like an oven as
they broke into pieces;
all night long Ephraim was filled with
sleep;
morning came; he was fired up like a
flame of fire.
All were heated like an oven,
and they devoured their judges.
All their kings have fallen;
none among them was calling upon me.
Ephraim was mixing himself with the peoples.
Ephraim has become a loaf not turned.
Foreigners have devoured his strength,
but he did not know it,
and gray hairs have sprouted on him,
but he did not know it.
And Israel’s pride will be humbled against
him;
yet they have not returned to the Lord
their God
and have not sought him in all this.
And Ephraim was like a dove,
silly without heart;
he would call upon Egypt, and they went
to the Assyrians.
As they go, I will cast my net over them;
I will bring them down like the birds of
the air;
I will discipline them by the report of
their affliction.
Woe to them, for they have run away from
me!
Wretched are they, because they have
acted impiously against me.
But I redeemed them,
and they spoke lies against me.

8 Into their bosom like earth,
like an eagle over the house of the Lord,
because they transgressed my covenant
and acted impiously against my law.
They will clamor for me,
“O God we have known you.”
Because Israel has spurned good things,
they have pursued an enemy.
They made a king for themselves, and not
through me;
they ruled and did not inform me.
They made their silver and gold into idols
for themselves,
that they might be destroyed utterly.
Get rid of your bull calf, O Samaria;
my anger was provoked against them.
How long will they be incapable of
purification in Israel?
And an artisan made it,
and it is not a god.
For your bull calf, O Samaria,
was a deceiver.
Because they sowed things blasted by the
wind,
their destruction shall also await them—
a sheaf unable to produce meal,
and even if it should do so,
foreigners will devour it.
Israel was swallowed up;
now they have come to be among the
nations
as a useless vessel,
because they went up to the Assyrians.
Ephraim sprouted anew by himself;
loved gifts.
Therefore they will be delivered up among
the nations.
Now I will take them in,
and they will abate, for a little while,
from anointing king and rulers.

9 dBecause Ephraim multiplied altars,
beloved altars became sins to him.
I shall engrave for him a multitude, even his
precepts;

\[a\text{Heb = sabbath bread} \]
\[b\text{Or sense} \]
\[c\text{Or soil} \]
\[d\text{Perhaps Because Ephraim multiplied altars to expiate sins, they became to him beloved altars} \]
Therefore, if they offer a sacrifice and eat flesh, the Lord will not accept these things. Now he will remember their injustices and punish their sins; they have returned to Egypt and will eat unclean things among the Assyrians.

And Israel has forgotten his Maker and built sacred precincts, and Ioudas has multiplied walled cities, and I will send a fire into his cities, and it shall devour their foundations.

Stop rejoicing, O Israel! And stop exulting as the peoples do, for you have played the whore from your God. You have loved gifts on every threshing floor of grain.

They did not settle in the land of the Lord; Ephraim settled in Egypt, and among the Assyrians they shall eat unclean things.

They made no libation of wine to the Lord, and they did not please him. Their sacrifices are to them like bread of grief; all who eat them shall be defiled, for their loaves for their souls shall not enter the house of the Lord.

What will you do on the day of a public festival and on the day of the feast of the Lord? Therefore, behold, they go from the wretchedness of Egypt, and Memphis will receive them, and Machmas will bury them. Destruction will inherit their silver; thorns shall be in their encampments.

The days of punishment have come; the days of your recompense have come, and Israel will be afflicted as the deranged prophet, as the spirit-crazed person. Your madness has increased by the multitude of your injustices.

Ephraim is a watcher with God, a prophet, a twisted snare upon all his ways. They firmly pitched madness in the house of God.

They were corrupted according to the days of the hill; he will remember their injustice; he will punish their sins.

Like grapes in a wilderness I found Israel. And like an early watchman in a fig tree I saw their fathers. They came to Beel-pherog and were shamefully estranged, and the detestable became like the beloved.

Ephraim flew away like a bird. Their glories are from childbirth and birth pang and conception.

For even if they bring up their children, they will be bereaved of people. For also woe is to them, my flesh from them.

Ephraim, as I saw, presented their children for prey—even Ephraim—to lead out his children for piercing.

Give them, O Lord—what will you give them? Give them a childless womb and dry breasts.

All their evils are at Galgal, because there I came to hate them. Because of the wickedness of their deeds, I will drive them out of my house. I will not add to love them; all their rulers are disobedient.

Ephraim has suffered; he has dried up at his roots; he shall no longer bear fruit. For even if they give birth, I will kill the objects of desire of their womb.

Because they have not listened to him, God will reject them, and they shall become wanderers among the nations.

Israel is a well-growing vine; fruit thrives on it. According to the multitude of its fruits, he increased altars; according to the good things of his land, they built steles.

It divided their hearts. Now they will be annihilated; he will break down their altars; their steles will suffer distress.

For now they will say, “We have no king, for we did not fear the Lord, but the king—what will he do for us?” Uttering words, false excuses, he will make a covenant; judgment will spring up like grass upon a dry clot of a field.

The inhabitants of Samaria will dwell near the bull calf of the house of On,
because his people mourned for him.  
And as they provoked him, they will  
rejoice over his glory,  
for it had been deported from him.  
6 And they carried him wrapped to the  
Assyrians  
as friendly gifts to King Iarim.  
Ephraim will accept with a gift,  
and Israel will be shamed by his counsel.  
7 Samaria threw out her king  
like firewood upon the face of the water.  
8 And altarsa of On, the sins of Israel,  
shall be destroyed.  
Thorns and thistles shall grow up  
on their altars.  
And they shall say to the mountains, Cover  
us,  
and to the hills, Fall on us.  
9 From which time the hills were, Israel has  
sinned;  
there they stood.  
A war will not overtake them in the hill,  
against the children of injustice.  
10 I have come to discipline them,  
and peoples shall be gathered against  
them,  
as they are disciplined for their double  
injustice.  
11 Ephraim is a heifer taught to love  
contention.  
So I shall come against the fairest part of  
her neck;  
I shall mount Ephraim;  
I shall pass over Ioudas in silence  
—Jakov will prevail over him.  
12 Sow for yourselves unto justice;  
reap unto the fruit of life;  
enlighten yourselves with the light of  
knowledge.  
Seek the Lord  
until the produce of justice comes to you.  
13 Why did you pass over impiety in silence  
and reap its injustice,  
ate a false fruit?  
Because you hoped in your chariots,  
in the multitude of your force!  
14 And ruin shall rise up against your people,  
and all your walled places shall  
disappear,  
as the ruler Salaman from the house of  
Ierobaal, in the days of battle,  
dashed a mother to the ground with her  
children.  
15 Thus will I do to you, O house of Israel,  
because of your evil deeds.  
11 At dawn they were cast out;  
Israel’s king was cast out.  

(1) For Israel was an infant, and I loved him,  
and out of Egypt I recalled his children.  
2 As I recalled them,  
so they went from me;  
they kept sacrificing to the Baalim  
and offering incense to carved idols.  
3 And it was I who bound the feet of  
Ephraim,  
took him upon my arm;  
and they did not know that I had healed  
them.  
4 Amidst the ruin of people,  
I stretched them out with the bands of  
my love.  
And I will be to them like a person slapping  
his cheeks.  
And I will watch him attentively;  
I will prevail with him.  
5 Ephraim settled in Egypt,  
and Assour himself was his king,  
because they did not want to return.  
6 And the sword was weak in his cities  
and ceased to work in his hands.  
And they shall eat bfrom their schemesb  
7 And his people are hanging from his  
dwelling place,  
and God will be angered at his precious  
things  
and will not lift him up.  
8 How am I to deal with you, O Ephraim?  
Shall I shield you, O Israel?  
How am I to deal with you?  
Shall I make you like Adama and like  
Seboim?  
My heart was changed together;  
my sense of regret was disturbed.  
9 I will not do according to the anger of my  
wrath;  
I will not abandon Ephraim to be wiped  
out;  
for I am divine and not human, holy in  
your midst,  
and I will not enter into a city.  
10 I will go after the Lord;  
he will roar like a lion.  
Because he will growl,  
even the children of waters shall be  
amazed.  
11 And they shall be amazed like a bird from  
Egypt  
and like a dove from the land of the  
Assyrians,  
and I will restore them to their homes,  
says the Lord.  
12 Ephraim has surrounded me with a lie,  
and the house of Israel and Ioudas with  
impiety;  

aGk = bômos  bOr from the fruit of their schemes
now God has come to know them, and the holy people shall be called God’s.

12 Ephraim is an evil wind; he pursued hot wind all day long. He multiplied empty and vain things, and he made a covenant with the Assyrians and would trade oil to Egypt.

13 According to report, Ephraim himself received statutes in Israel, and he established them for the goddess Baal and died.

2 And they added to sin and made a cast image for themselves from their silver according to the likeness of idols, works of artisans produced for them. “Sacrifice people,” they say, “for calves have perished.”

3 Therefore they shall be like a morning mist and like an early dew that goes away, like dust that swirls from the threshing floor and like a hazy swarm of grasshoppers.

4 But I am the Lord your God who makes heaven firm and creates earth, whose hands created all the host of the sky.

5 And I did not display them for you to follow after them, and I brought you up from the land of Egypt, and you shall know no God but me, and apart from me there is no one that saves.

6 It was I who tended you in the wilderness, in an uninhabitable land, according to their feedings. And they were satisfied to satiety, and their hearts were exalted; therefore, they forgot me.

7 And I will become like a panther to them and like a leopard according to the way of the Assyrians.

8 I will meet them like a famished bear and rend the closing of their heart. And whelps of the thicket will devour them there; wild animals of the field will tear them to pieces.

9 In your destruction, O Israel, who will help you? Where is this king of yours? And let him save you in all your cities. Let him judge you who said, “Give me a king and a ruler.”

10 And I gave you a king in my anger and sustained in my wrath a gathering of injustice.

11 If Galal is nothing, then the rulers offering sacrifices in Galgal were false, and their altars like stone heaps on a parched patch of a field.

12 And Jakob withdrew to the plain of Syria, and Israel was subject because of a wife, and because of a wife he kept watch.

13 And through a prophet the Lord brought Israel up from Egypt, and through a prophet he was guarded.

14 Ephraim became angry and provoked, and his blood shall be poured out upon him, and the Lord shall pay him back for his reproach.

15 As for Ephraim, his sin is hidden. Pains as of one in childbirth will come to him. This son is without sense,
for he will not withstand in the crushing of children.

14 I shall rescue them from the hand of Hades and shall redeem them from Death. O Death, where is your sentence? O Hades, where is your goad? Comfort is hidden from my eyes.

15 For this one will make a division among brothers; the Lord will bring a hot wind from the wilderness against him, and it will dry up his aquifers; it will drain his fountains. It will cause his land to wither, and all his desirable vessels.

14 (13.16) Samaria will be annihilated, because she rose up against her God; they shall fall by the sword, and their nurslings shall be dashed to the ground, and their pregnant ones ripped open.

2(14.1) Return, O Israel, to the Lord your God, for you have been weakened by your injustices.

3(2) Take words with you, and return to the Lord your God; speak to him, that you not receive injustice but that you receive good things, and, “We will return the fruit of our lips.

4(3) Assour shall not save us; we will not mount on horses; let us no longer say, ‘Our gods,’ to the works of our hands. ‘He who is within you will pity the orphan.’ ”

5(4) I will heal their settlements; I will love them openly, for my anger has turned from them.

6(5) I will be like dew to Israel; he shall blossom like a lily and strike his roots like Lebanon.

7(6) His branches shall go forth, and he shall be like a fruitful olive tree, and his fragrance like that of Lebanon.

8(7) They shall return and sit beneath his shelter; they shall live and be intoxicated on grain, and his memory will blossom like the vine, like the wine of Lebanon.

9(8) As for Ephraim—what is there any longer between him and idols? It is I who humbled him, and it is I who will strengthen him. I am like a leafy juniper tree; your fruit has been found from me.

10(9) Who is wise and will understand these things, or prudent and will comprehend them? For the ways of the Lord are upright, and the just will walk in them, but the impious will be weak in them.

AMOS

1 Words of Amos that came in Nakkarim out of Thekoue, which he saw concerning Jerusalem in the days of King Ozias of Judas and in the days of King Ieroboam son of Ioas of Israel, two years before the earthquake. And he said:

The Lord uttered sounds from Sion and gave his voice from Jerusalem, and the pastures of the shepherds mourned, and the top of Carmel dried up.

3 And the Lord said: For three impious acts of Damascus, and for four, I will not turn away from him because they were sawing pregnant women of those in Galaad asunder with iron saws.

4 And I will send forth a fire on the house of Hazael, and it shall devour the foundations of the son of Hader.

5 And I will break the gate bars of Damascus and utterly destroy inhabitants from the plain of On, and I will cut to pieces a tribe from the men of Charran, and the important people of Syria will be taken captive, says the Lord.

6 This is what the Lord says: For three impious acts of Gaza, and for four, I will not turn away from them, because of their capturing a captivity of Salomon, to shut them up in Idumea.

7 And I will send forth a fire against the walls of Gaza, and it shall devour its foundations.

8 And I will utterly destroy inhabitants from Azotus, and a tribe shall be removed from Ascalon, and I will bring my hand against Akkaron, and those remaining of the allophyles shall perish, says the Lord.

9 This is what the Lord says: For three impious acts of Tyre,
and for four, I will not turn away from it,
because they shut up a captivity of Salomon in Idumea and did not remember a covenant of brothers.

And I will send forth a fire against the walls of Tyre, and it shall devour its foundations.

This is what the Lord says:
For three impious acts of Idumea, and for four, I will not turn away from them, because they pursued his brother with a sword and he spoiled a womb upon the ground and seized his shivering fright for a testimony and kept his onslaught bunto victory.

And I will send forth a fire on Thaiman, and it shall devour the foundations of its walls.

This is what the Lord says:
For three impious acts of the sons of Ammon, and for four, I will not turn away from him, because they were ripping up the pregnant women of the Galaadites in order to enlarge their borders.

And I will kindle a fire against the walls of Rabba, and it shall devour its foundations, with a cry on the day of battle, and it will be shaken on the day of its destruction.

And its kings shall go into captivity, their priests and their rulers together, says the Lord.

This is what the Lord says:
For three impious acts of Moab, and for four, I will not turn away from him, because they burned to lime the bones of the king of Idumea.

And I will send forth a fire against Moab, and it shall devour the foundations of its cities, and Moab shall die in debility, with shouting and with the sound of a trumpet.

And I will utterly destroy a judge from it and kill all its rulers with him, says the Lord.

This is what the Lord says:
For three impious acts of the sons of Loudas, and for four, I will not turn away from him, because they rejected the law of the Lord and did not keep his ordinances, and their vain things which they made, which their fathers followed after, led them astray.

And I will send forth a fire against Loudas, and it shall devour the foundations of Ierousalem.

This is what the Lord says:
For three impious acts of Israel, and for four, I will not turn away from him, because they sold the just for silver and the needy for the sake of sandals—things that tread on the dust of the earth, and they were buffeting the heads of the poor, and they turned aside the way of the humble, and a son and his father were going to the same female servant in order to profane the name of their God.

And binding their garments with cords, they were making curtains beside the altar, and in the house of their God they were drinking wine obtained through extortion.

But I removed the Amorrite from before them, whose height was as the height of a cedar, and who was as strong as an oak, and I removed his fruit above and his roots beneath.

Also I brought you up out of the land of Egypt and led you around for forty years in the wilderness, to inherit the land of the Amorrites.

And I took some of your sons to be prophets and some of your youths for consecration. Is this not so, O sons of Israel! says the Lord.

But you were making the consecrated ones drink wine and were commanding the prophets, saying, “You shall not prophesy.”

Therefore, behold, I roll under you like a wagon full of straw is rolled. And flight shall perish from the runner, and the strong shall not retain his strength, and the fighter shall not save his soul.
and the archer shall not stand, 
and he who is swift on his feet shall not 
escape, 
nor shall the horseman save his soul 
and shall find his heart in acts of 
dominance; 
the naked shall pursue on that day, 
says the Lord.

Hear this word that the Lord has spoken 
against you, O house of Israel, and against the 
whole tribe that I brought up out of the land of 
Egypt, saying,

Only you have I known 
of all the tribes of the earth; 
therefore I will avenge upon you 
all your sins.

Will two in any way walk together 
unless they be acquainted with each 
other?

Will a lion roar from its thicket, 
when it has no prey?

Will a whelp utter its voice from his den at 
all, 
if he has caught nothing?

Will a bird fall upon the ground 
without a fowler?

Will a snare on the ground spring 
without catching something?

Will a trumpet sound in a city, 
and the people not be terrified?

For the Lord God will not do a thing 
unless he reveals instruction to his slaves 
the prophets.

A lion will roar, 
and who will not fear? 
The Lord God has spoken, 
and who will not prophesy?

Proclaim to the districts among the 
Assyrians, 
and to the districts of Egypt, and say, 
“Assemble on the mountain of Samaria, 
and see many marvels in its midst 
and oppression within it.”

And it was unaware of what would be 
before it, says the Lord, 
those who store up injustice and 
wretchedness in their districts.

Therefore this is what the Lord God says: 
Tyre and your land round about shall be 
made desolate, 
and he shall bring down your might out of 
you, 
your districts shall be plundered.

This is what the Lord says: As when the 
shepherd pulls from the mouth of the lion two 
legs or a lobe of an ear, so shall the sons of Israel 
be pulled out, those who live in Samaria before a 
tribe and in Damascus as priests.

Hear, and testify to the house of Jakob, 
says the Lord God the Almighty:

For in the day when I take vengeance on the 
impious acts of Israel against him, 
I will also take vengeance against the 
altars of Baithel, 
and the horns of the altar shall be 
demolished 
and fall to the ground.

I will demolish the house encircled by 
columns onto the summer 
house, 
and the houses of ivory shall perish, 
and many other houses shall be added, 
says the Lord.

Hear this word, you heifers of Basanitis, 
who are in the mountain of Samaria, 
who oppress the poor and trample the 
needy, 
who say to their lords, “Give to us that 
we might drink.”

The Lord swears by his holy ones: 
For behold, days are coming upon you, 
and they shall take you with weapons, 
and fiery pests shall cast those with you 
into cauldrons heated from 
underneath.

And you shall be carried out naked before 
each other, 
and you shall be flung out into Mount 
Remman, 
says the Lord.

You came to Baithel and committed 
lawlessness, 
and in Galgala you multiplied to commit 
impiety, 
and you brought your sacrifices in the 
morning, 
your tithes on the third day.

They read the law outside and called for 
confessions. 
Announce that the sons of Israel have 
loved these things, 
says the Lord God.

And I will give you an aching of the teeth in 
all your cities, 
and lack of bread in all your places, 
and you did not return to me, 
says the Lord.

I also withheld the rain from you 
three months before the harvest, 
and I will rain on one city, 
and on one city I will not rain; 
one part will be rained upon, 
and a part which I will not rain on will 
wither;

Possibly Samaria
and two or three cities will come together to one city to drink water and will not be satisfied; even so you did not return to me, says the Lord.

I struck you with fever and jaundice; you multiplied your gardens; the caterpillar devoured your vineyards and fig yards and olive yards; even so you did not return to me, says the Lord.

I sent you death in the way of Egypt, and I killed your young men with the sword, along with the captivity of your horses, and I brought up your camps with fire in your wrath; even so you did not return to me, says the Lord.

I overthrew you as God overthrew Sodoma and Gomorra, and you were like a firebrand snatched from the fire; even so you did not return to me, says the Lord.

Therefore, thus I will do to you, O Israel, but because I will do thus to you, prepare to call upon your God, O Israel.

For behold, I am the one who makes the thunder strong and creates a wind and announces his anointed to humans, makes dawn and mist and treads on the heights of the earth—the Lord God the Almighty is his name!

Hear this word of the Lord that I take up over you in lamentation, O house of Israel:

She has fallen, no more to rise, the maiden Israel; she slipped upon her land; there is no one to raise her up.

For this is what the Lord says: The city out of which a thousand were going forth, there shall be left a hundred, and out of which a hundred were going forth, there shall be left ten to the house of Israel.

For this is what the Lord says to the house of Israel: Seek me, and you shall live, and stop seeking Baithel, and stop entering Galgala, and stop crossing over to the well of the oath, because Galgala, taken captive, will be taken captive, and Baithel shall be as not existing.

Seek the Lord, and live, lest the house of Joseph should flame up like fire, and it will devour him, and there will be no one to quench for the house of Israel.

The Lord is the one who makes judgment on high and has established justice on earth, who makes all things and transforms and turns the shadow of death into the morning and darkens day into night, who calls to the water of the sea and pours it out upon the face of the earth—the Lord God the Almighty is his name—who dispenses destruction against strength and brings misery to the fortress.

They have hated the one who reproves in the gates and have despised holy speech. Therefore, because you were buffeting the poor and have taken from them choice gifts, you have built houses of hewn stone, but you shall not live in them; you have planted desirable vineyards, but you shall not drink the wine from them.

For I have known your many impious acts—your sins are mighty—trampling the just, taking rewards and turning aside the needy in the gates.

Therefore the prudent will keep silent in that time, for it is an evil time.

Seek the good thing and not the evil thing, that you may live, and so the Lord God the Almighty will be with you, just as you have said, “We have hated evil things and loved the good things.” Restore judgment in the gates, that the Lord God the Almighty might have mercy on the remnant of Joseph.

Therefore this is what the Lord God the Almighty says: In all the streets there shall be wailing, and in all the roads it shall be said, Alas! Alas! The farmer shall be called to mourning and lamentation and to those knowing a dirge; in all the roads there shall be wailing.
for I will pass through the midst of you, said the Lord.

18 Woe, you who desire the day of the Lord! Why is this the day of the Lord to you? And it is darkness, not light, as if someone should flee from a lion, and a bear attacks him, or he should leap into his house, place his hands on the wall, and a snake should bite him.

19 Is not the day of the Lord darkness and not light, and gloom with no brightness in it?

20 I have hated, I have despised your feasts, and I will not smell at your festivals. For if you should bring to me your whole burnt offerings and sacrifices, I will not accept them, and your conspicuous acts for deliverance I will not look upon.

21 Take away from me the noise of your songs; I will not listen to a strumming of your instruments. And judgment will roll down like water, and justice like an unfordable wadi.

22 Surely you did not bring me victims and sacrifices forty years, O house of Israel?

23 And I will deport you beyond Damascus, says the Lord—God the Almighty is his name.

6 Alas for those who count Sion as nothing and for those who trust in the mountain of Samaria. They have harvested the rule of the nations and entered for themselves.

2 Cross over, O house of Israel, all of you, and see, and from there pass on to Hemath Rabba, and go down to Geth of allophyles, the most excellent ones of all these kingdoms. See b if their borders are greater than your borders.

3 Those who pray for an evil day, who draw near and hold fast to false sabbaths, who sleep on beds of ivory and live lewdly on their couches and eat kids from the flocks and suckling calves from the midst of the herds, who applaud at the sound of the instruments—since they considered them as permanent and not as fleeting—

6 who drink thoroughly filtered wine and anoint themselves with the finest oils, they were not even suffering anything over the ruin of Joseph.

7 Therefore they shall now be captives of the powerful from the beginning, and the neighing of horses shall be removed from Ephraim.

8 Because the Lord has sworn by himself: For I abhor all the pride of Jakob and have hated his lands. And I will remove a city with all who inhabit it.

9 And it shall be, if ten men are left in one house, they shall also die—and the remaining ones shall be left— 10 and the members of their household shall take them and forcibly bring their bones out of the house, and he c will say to those in charge of the house, “Might there still be one with you?” And he c will say, “No more.” And he will say, “SILENCE, so as not to name the name of the Lord!”

11 For behold, the Lord commands, and he shall strike the great house with bruises and the little house with lacerations.

12 Will horses pursue on rocks?

13 Will they be silent among mares? Because you have turned judgment into wrath and the fruit of justice into bitterness, you who are glad at no word, who say, “Did we not have horns in our strength?”

14 For behold, I am raising up against you a nation, O house of Israel, and they shall oppress you, that you may not enter Hemath and as far as the wadi of the west.

7 Thus the Lord showed me and behold, an early offspring of grasshoppers coming, and behold, one locust larva, Gog the king. And it will be, if they finish to devour the grass of the land—and I said, “O Lord, O Lord, be gracious. Who will raise up Jakob, because he is very small?”

3 Repent, O Lord, at this.” And I said, “Even this shall not be,” says the Lord.

4 Thus the Lord showed me, and behold, the Lord called for a sentence by fire. And it devoured the voluminous deep and devoured the portion.

5 And I said,
"O Lord, O Lord, do cease!  
Who will raise up Iakob,  
because he is very small?"
6 Repent, O Lord, at this."
"Even this shall not come about," says the Lord.
7 Thus the Lord showed me, and behold, one that stood on an adamantine wall, and adamant was in his hand. And the Lord said to me, "Amos, what do you see?" And I said, "Adamant." And the Lord said to me, "Behold, I am inserting adamant in the midst of my people, Israel. I will no longer add to pass them by, and altars of laughter shall be annihilated, and the mystic rites of Israel shall be laid waste, and I will rise against the house of Ieroboam with a sword."
9 And Amasias, the priest of Baithel, sent to King Ieroboam of Israel, saying, "Amos is conducting seditious meetings against you in the midst of the house of Israel. The land shall not be able to bear all his words. 11 For this is what Amos says, "Ieroboam shall die by the sword, and Israel shall be led captive from its land."
10 And Amasias answered and said to Amasias, "I was no prophet nor a prophet's son, but I was a goatherd and a scratcher of sycamore figs, and the Lord took me from the sheep, and the Lord said to me, 'Go, prophesy against my people, Israel.' 13 And now, hear a word of the Lord. You say, 'Do not prophesy against Israel, and you shall not incite a mob against the house of Iakob.'"
12 Therefore this is what the Lord says, 'Your wife shall become a whore in the city, and your sons and your daughters shall fall by the sword, and your land shall be measured by line, and you yourself shall die in an unclean land, and Israel shall be led captive from its land.'"
8 Thus the Lord showed me, and behold, a fowler’s basket. And he said, "What do you see, Amos?" And I said, "A fowler’s basket." And the Lord said to me, "The end has come upon my people Israel; I will no longer add to pass them by, and the compartments of the shrine shall wail in that day," says the Lord;  
"the fallen one shall be numerous in every place. I will inflict silence."
4 Do hear this, you who rub out the needy in the morning and oppress the poor from the land, who say, "When will the month pass and we will do business, and the sabbaths, and we will open storehouses, to make a measure small, to enlarge weights and to make the balance unfair, to acquire the poor with silver and the humble for sandals, and we will trade in every kind of produce?"
5 The Lord swears by the pride of Iakob: If all your deeds shall be forgotten successfully! 8 And due to this shall not the land be troubled and everyone mourn who lives in it and consummation rise up like a river and sink like the river of Egypt?
7 And it will come to pass on that day, says the Lord, and the sun will go down at noon, and the light will become dark upon the earth in the daytime. 10 And I will turn your feasts into mourning and all your songs into lamentation. And I will bring sackcloth on every loin and baldness on every head. And I will make him like the mourning for a loved one and those with him like a day of suffering.
11 Behold, days are coming, says the Lord, and I will send a famine on the land, not a famine of bread or a thirst for water, but a famine of hearing a word of the Lord. 12 And the waters will be shaken as far as the sea, and from north to east they shall run to and fro, seeking the word of the Lord, and they shall not find it. 13 In that day, the beautiful maidens and the young men shall faint for thirst, those who swear by the atonement of Samaria, and say, "Your god lives, O Dan," and, "Your god lives, O Bersabee"— and they shall fall and never rise again.
I saw the Lord standing on the altar, and he said:
Strike the propitiatory, and the gateways shall be shaken,
and cut through the heads of all,
and those who are left I will kill with the sword;
not one of them fleeing shall escape,
and not one of them attempting to return safe will come through safely.

If they be buried in Hades,
from there my hand shall draw them up;
even if they ascend to the sky,
from there I will bring them down.

If they hide on the top of Carmel,
from there I will search out and take them;
even if they sink from my eyes to the depths of the sea,
there I will command the dragon, and it shall bite them.

Even if they go into captivity in front of their enemies,
there I will command the sword, and it shall kill them,
and I will fix my eyes on them for harm and not for good.

And the Lord God the Almighty, who touches the earth and shakes it,
and all who inhabit it will mourn,
and its consummation will rise up like a river
and sink like the river of Egypt;
who builds his ascent to the sky and founds his promise upon the earth,
who calls for the water of the sea and pours it out upon the face of the earth—the Lord God the Almighty is his name.

Are you not like sons of Ethiopians to me, O sons of Israel? says the Lord.
Did I not bring Israel up from the land of Egypt
and the allophyles from Cappadocia and the Syrians from a hole?
Behold, the eyes of the Lord God are upon the kingdom of sinners,
and I will remove it from the face of the earth—except that I will not utterly remove the house of Iakob, says the Lord.

For behold, I am commanding,
and I will winnow the house of Israel among all the nations
as one winnows with a winnowing-fan,
and no crushed grain shall fall to the ground.

All the sinners of my people shall die by the sword,
who say, "Evil shall not draw near or be against us."
On that day I will raise up the tent of David that is fallen and rebuild its ruins
and raise up its destruction, and rebuild it as the days of old
in order that those remaining of humans and all the nations upon whom my name has been called might seek out me, says the Lord who does these things.

Behold days are coming, says the Lord, and the grain harvest shall overtake the vintage,
and the grape shall ripen at seedtime, and the mountains shall drip sweetness,
and all the hills shall be thickly grown.
And I will return the captivity of my people Israel,
and they shall build the annihilated cities and inhabit them,
and they shall plant vineyards and drink their wine,
and they shall plant gardens and eat their fruit.
And I will plant them upon their land, and they shall never again be plucked from their land that I have given them, says the Lord God the Almighty.

And a word of the Lord came to Michaias, the Morasthi, in the days of Kings Ioatham and Achaz and Hezekias of Ioudas, regarding the things that he saw concerning Samaria and concerning Jerousalem.

Hear words, you people, and let the earth pay attention, and all those in it, and the Lord shall be a witness against you, the Lord from his holy house.
For behold, the Lord is coming out of his place and will come down and tread upon the high places of the earth—
the Lord God the Almighty is his name.

And a word of the Lord came to Michaias, the Morasthi, in the days of Kings Ioatham and Achaz and Hezekias of Ioudas, regarding the things that he saw concerning Samaria and concerning Jerousalem.

Hear words, you people, and let the earth pay attention, and all those in it, and the Lord shall be a witness against you, the Lord from his holy house.
For behold, the Lord is coming out of his place and will come down and tread upon the high places of the earth.
And the mountains will quake under him, and the valleys will melt like wax from before the fire and like water being carried in a descent.
All this is for the impiety of Iakob and for the sin of the house of Israel.
What is the impiety of Iakob? Is it not Samaria?
And what is the sin of the house of Ioudas? Surely it is Jerousalem?

Perhaps no crushed grain  bOr even  cLacking in Gk  dOr among
6 And I will make Samaria an orchard-guard’s shed in the field and a planting of a vineyard. And I will pull down her stones into a chasm, and her foundations I will uncover.

7 And all her carved images they shall cut to pieces, and all her wages they shall burn with fire, and all her idols I will make an annihilation. For from the wages of whoredom she gathered them, and from the wages of whoredom she brought them together.

8 For this she shall lament and wail; she shall go unshod and naked; she shall make lamentation like that of dragons and mourning like that of the daughters of Sirens.

9 Because her blow has taken hold, for it has come as far as loudas and has reached as far as the gate of my people, as far as Jerusalem.

10 Do not consider yourselves great, you in Geth; do not rebuild out of a house a laughingstock, you in Akim; besprinkle your laughingstock with soil.

11 Though she inhabits her cities well, inhabiting Sennaan did not come out to mourn a house next to her; she shall receive a painful blow from you.

12 Who made a beginning of good things for her who dwells in pain? Because bad things have come down from the Lord to the gates of Jerusalem:

13 noise of chariots and of horsemen. She who dwells in Lachis, she is the originator of sin for daughter Sion, because in you were found the impious acts of Israel.

14 Therefore you shall give worthless houses—ones being dispatched—as far as the inheritance of Geth. It became meaningless to the kings of Israel.

15 Until I lead the heirs to you, O inheritance inhabiting [Lachis], the glory of daughter Israel will come as far as Odollam.

16 Shave, and cut your hair for your pampered children; broaden your widowhood like an eagle, because they were taken captive from you.

2 They came devising troubles and working out evil deeds on their beds. And as soon as it was day, they would execute them, for they did not lift their hands to God.

2 And they would covet fields and plunder orphans and oppress households, and they would plunder a man and his house, a man and his inheritance.

3 Therefore this is what the Lord says: Behold, I am devising evil against this tribe from which you shall not remove your necks nor walk upright suddenly, because it is an evil time.

4 On that day a parable shall be taken up against you, and a dirge will be wailed with a tune, saying, “We suffered misery in misery; a portion of my people was measured by a line, and there was none to prevent him from turning away: Our fields were parcelled out.” Therefore you will have no one to cast the line by lot in the assembly of the Lord.

6 “Stop weeping with tears, nor let them shed tears over these matters, for he will not repel reproaches.”

7 One says, “The house of Jakob provoked the spirit of the Lord.” If these are his practices, are not his words good with him, and have they not proceeded upright?

8 And previously, my people resisted in hostility; contrary to his peace they stripped off his skin to remove hope in the crushing of war.

9 Therefore, leaders of my people shall be cast out of their homes of luxury. On account of their evil practices, they have been expelled. Draw near to the everlasting mountains. Arise, and go, because this rest is not for you, due to uncleanness. You were corrupted with corruption; you were pursued without anyone pursuing. A spirit established a lie; it dripped on you as wine and intoxicating drink. And it shall be that from the drop of this people, when Jakob is being gathered, he will be gathered together with all. Receiving I will receive those remaining of Israel;
I will establish their return at the same time.
Like sheep in affliction, like a flock in the
midst of their stall, they shall leap
away from people.

They have cut through the breach before
them, and they passed through the gate
and went out through it.
And their king went out before them,
but the Lord shall lead them.

And he will say:
Do hear this, you progenitors of the house
of Jakob
and you that are left of the house of
Israel!
Should you not know judgment—
you who hate the good things and seek
the evil things,
who snatch their skin from them,
and their flesh from their bones?

As they devoured the flesh of my people
and flayed their skin off them
and crushed their bones
and cut them in pieces like meat in a
cauldron,
like flesh in a cauldron.

Thus they will cry to the Lord,
and he will not listen to them,
and he will turn his face from them at that
time,
because they did evil against them in
their practices.

This is what the Lord says
against the prophets who lead my people
astray,
who bite with their teeth
and announce peace to him,
and nothing has been given into their
mouth;
they have raised up war against him.

Therefore, it shall be night to you without
vision
and darkness to you without divination.
The sun shall go down upon the prophets,
and the day shall be dark over them;
those who see dreams shall be disgraced,
and the diviners shall be mocked;
they shall all speak against them,
for no one will listen to them.

Otherwise I will replenish strength in the
spirit of the Lord,
and of judgment and of dominance
to declare to Jakob his impious acts
and to Israel his sins.

Do hear this, you leaders of the house of
Jakob
and you that are left of the house of
Israel,
who abhor judgment
and pervert the upright things,
who build Sion with blood
and Jerusalem with injustice!

Her leaders were judging for gifts,
and her priests were giving answer for a
wage,
and her prophets were divining for
money,
and they were relying on the Lord,
saying, "Is the Lord not with us?
No harm shall come upon us."

Therefore, on your account
Sion shall be plowed as a field,
and Jerusalem shall become like a garden-
watcher's hut,
and the mountain of the house shall
become a grove of a thicket.

And it shall be in the last days,
the mountain of the Lord shall be
manifest,
prepared on the tops of the mountains,
and it shall be elevated beyond the hills.
And peoples shall hasten to it,
and many nations shall come and say:
"Come, let us go up to the mountain of the
Lord
and to the house of the God of Jakob,
and they will show us his way,
and we will walk in his paths."

Because out of Sion shall go forth a law,
and a word of the Lord from
Jerusalem.

And he shall judge between many peoples
and shall reprove strong nations far
away,
and they shall cut their swords into plows
and their spears into sickles,
and nation shall no longer lift up sword
against nation,
and they shall learn war no more,
and each one shall rest under his vine, and
each under his fig tree,
and no one shall make them afraid,
for the mouth of the Lord Almighty has
spoken this.

Because all the peoples will walk,
each in its own way;
but we will walk in the name of the Lord,
our God,
forever and anon.

In that day, says the Lord,
I will assemble her who is shattered,
and I will welcome her who is rejected
and those whom I drove away.

And I will make her who is shattered a
remnant,
and her who is driven away a strong
nation,
and the Lord will reign over them in Mount Sion from now and forever.

8 And you, O dusty tower of the flock, daughter Sion, to you it shall come, and the former dominion, a kingdom out of Babylion, shall enter daughter Ierousalem.

9 And now why did you know harm? You did not have a king, did you? Or did your counsel perish, because pangs subdued you like one in labor?

10 Suffer pain, and be courageous, and draw near, O daughter Sion, like one in labor, for now you shall go forth from the city and tent in the plain, and you shall come as far as Babylon. From there he will rescue you, and from there the Lord your God will redeem you from the hand of your enemies.

11 And now many nations have assembled against you, those who say, “We shall rejoice, and our eyes shall behold Sion.”

12 They too did not know the thought of the Lord, and they did not understand his plan, that he has gathered them as sheaves of a threshing floor.

13 Arise, and thresh them, O daughter Sion, because I will make your horns iron and your hoofs I will make bronze, and you shall dissolve many peoples and shall devote their multitude to the Lord and their strength to the Lord of the whole earth.

14 And now a daughter will be blocked with a blockage; he set up a siege against us; with a rod they shall strike the tribes of Israel upon the cheek.

2 And you, O Bethlehem, house of Ephratha, are very few in number to be among the thousands of Loudas; one from you shall come forth for me to become a ruler in Israel, and his goings forth are from of old, from days of yore.

3 Therefore he shall give them up until the time

when she who is in labor shall bring forth, and the rest of their brothers shall return to the sons of Israel.

4 And he shall stand and see and tend his flock in the strength of the Lord. And they shall exist in the glory of the name of the Lord their God, for now he shall be great to the ends of the earth, and this shall be peace.

5 When Assour comes against our land and when he treads upon our country, seven shepherds shall also be raised up against him, and eight stings of people.

6 And they shall tend Assour with a sword and the land of Nebrod with her ditch; and he shall rescue us from Assour, when he comes against our land and when he treads upon our borders.

7 And the remnant of Iakob among the nations, in the midst of many peoples, shall be like dew falling from the Lord and like lambs in the grass that none among sons of man may assemble or resist.

8 And the remnant of Iakob among the nations, in the midst of many peoples, shall be like a lion among animals in the forest and like a whelp among flocks of sheep, as when it passes through and, having made a selection, snatches away, and there is none to deliver.

9 Your hand shall be exalted over those who oppress you, and all your enemies shall be utterly destroyed.

10 It shall come to pass in that day, says the Lord, I will utterly destroy your horses from among you and will demolish your chariots, and I will utterly destroy the cities of your land and remove all your strongholds, and I will remove your sorceries from your hands, and there will be no speakers of apothegms among you, and I will destroy your carved images and your steles from among you, and you shall do obeisance no more to the works of your hands,

4Lacking in Gk
and I will cut off your groves from among you and annihilate your cities.

And in anger and wrath I will execute vengeance on the nations, due to the fact they did not listen.

Do hear a word of the Lord. The Lord said: Rise, plead your case before the mountains, and let the hills hear your voice.

Hear, you peoples, the judgment of the Lord, and you chasms, foundations of the earth, because the Lord has a case against his people, and he will dispute with Israel.

O my people, what have I done to you? Or how did I sadden or how did I annoy you? Answer me!

For I brought you up from the land of Egypt and redeemed you from a house of slavery, and I sent before you Moyses and Aaron and Mariam.

O my people, do remember what King Balak of Moab planned against you and what Balaam son of Beor answered him from the reeds as far as Galgal, that the justice of the Lord might be known.

With what should I lay hold of the Lord; shall I lay claim to my God Most High? Shall I lay hold of him with whole burnt offerings, with calves a year old?

Will the Lord receive favorably among thousands of rams or among ten thousands of swollen streams? Should I give my firstborns for impious acts, the fruit of my belly for the sin of my soul?

Has it been told to you, O man, what is good or what the Lord seeks from you, but to do judgment and to love mercy and to be ready to walk with the Lord, your God?

The voice of the Lord will be invoked for the city, and he shall save those who fear his name.

Hear, O tribe, and who shall adorn a city?

Will a fire and a lawless person’s house [treasuring up] lawless treasure and a measure of pride—injustice?

Shall the lawless be justified by a pair of scales, or deceitful weights by a bag?

From these they filled their wealth with impiety. And her inhabitants were speaking lies, and their tongue was exalted in their mouth.

And I will begin to strike you down; I will annihilate you because of your sins. You shall eat, and you shall not be satisfied. And it shall grow dark within you, and you shall swim away and shall not escape. And as many as shall escape shall be delivered over to the sword.

You shall sow, and you shall not reap; you shall press the olive and shall not anoint yourself with oil, and even wine you shall not drink, and the precepts of my people shall be annihilated, and all the works of the house of Achaab. And you walked in their counsels, that I might give you over to annihilation and her inhabitants to hissing, and you shall receive reproaches of peoples.

Woe is me, because I have become like one gathering stubble at the harvest and like grape gleanings at the vintage, when there is no cluster to eat the firstlings.

Woe is me, O soul, because the devout has perished from the land, and there is none among people who is upright; all give a judgment for blood; they afflict, each his neighbor, with affliction.

They prepare their hands for evil; the ruler requests, and the judge has spoken peaceful words; it is what pleases his soul. And I will take away their good things like a moth eating and crawling on a rod in the day of your watching. [Woe, woe,] your vengeance has come; now their weeping shall come.

Put no trust in friends, and do not hope in leaders; guard yourself against your bedmate, so as to communicate anything to her; for a son dishonors a father, a daughter shall rise up against her mother, a daughter-in-law against her mother-in-law;
the enemies of a man are the men in his house.

7 But as for me, I will look to the Lord; I will wait for God my savior; my God will hear me.

8 Stop rejoicing over me, O my lady adversary, because I have fallen and I shall rise, for though I shall sit in darkness, the Lord shall give me light.

9 I will endure the wrath of the Lord—because I sinned against him—until he justifies my sentence, and he will accomplish my judgment and will bring me out into the light; I will see his justice.

10 And my lady adversary will see and will be covered with shame, she who says to me, "Where is the Lord your God?"

My eyes shall look upon her; now she shall become an object to be trampled like clay in the streets during a day of daubing of brick.

That day will be your erasure, and that day will rub out your precepts.

12 And your cities shall come to a leveling and a dividing [of the Assyrians], and your strong cities to a dividing from Tyre as far as a river—a day of water and confusion.

13 The earth will become an annihilation with its inhabitants, for the fruits of their doings.

14 Shepherd your people with your rod, the sheep of your possession, tenting alone in a forest in the midst of Carmel; they shall feed in Basanitis and Galaaditis as the days of old.

15 And as in the days of your exit from Egypt, you shall see marvelous things.

16 Nations shall see and be ashamed of all their might; they shall lay their hands on their mouth; their ears shall be deafened; they shall lick dust like a snake, as they trail dirt; they shall be confounded in their enclosure; they shall be amazed at the Lord, your God, and shall be afraid of you.

18 Who is god like you, removing injustices and passing over impieties for the remnant of his possession? And he did not retain his anger for a witness, because he is one that desires mercy.

19 He will turn and have compassion upon us; he will sink our injustices and cast all our sins into the depths of the sea.

20 You will give truth to Iakob, mercy to Abraam, as you swore to our fathers in former days.

IOEL

A word of the Lord that came to Ioel the son of Bathouel.

1 Hear this, O elders; give ear, all you that inhabit the land! Have such things happened in your days or in the days of your fathers?

2 Tell your children of them, and your children their children, and their children to another generation.

3 The leavings of the caterpillar the grasshopper has devoured, and the leavings of the grasshopper the locust larva has devoured, and the leavings of the locust larva the rust has devoured.

5 Sober up, drunkards, from their wine and weep; wail, all you who drink wine unto intoxication, because happiness has been removed from your mouth, and joy.

6 Because a nation has come up against my land, powerful and innumerable; its teeth are lion's teeth, and its molars those of a whelp.

7 It has set my vine for annihilation and my fig trees for breaking; searching it has searched it out and thrown it down; its branches have turned white.

8 Lament for me more than a bride dressed in sackcloth for the husband of her youth.

9 Sacrifice and libation are removed from the house of the Lord. Mourn, O priests, that minister to the altar, because the plains have suffered misery. Let the land mourn, because the grain has suffered misery; the wine has dried up; the oil has been diminished.

10 The farmers have dried up. Wail, O farms, over the wheat and barley, for the harvest of the field is ruined.

11 The vine has dried up, and the fig trees have become few. Pomegranate and palm and apple
—even all the trees of the field have dried up,
because the sons of men have put joy to shame.

13 Gird yourselves, and mourn, you priests;
  lament, you that minister to the altar.
Enter, sleep in sackcloth,
  when you minister to God,
because sacrifice and libation have failed from the house of your God.

14 Sanctify a fast;
  proclaim a service;
gather all the elders
  who inhabit the land
  into the house of your God,
  and cry out earnestly to the Lord.

15 Alas! Alas! Alas for the day,
because the day of the Lord is near,
  and it will come like misery from misery.

16 The food has been utterly destroyed
  before our eyes,
happiness and joy
  from the house of our God.

17 Heifers have jumped up at their mangers;
  storehouses have been annihilated;
  wine presses have been razed to the ground,
because the grain has dried up.

18 How shall we store anything in them?
The herds of cattle have wept,
because there has been no pasture for them;
even the flocks of sheep have been annihilated.

19 To you, O Lord, I will shout,
because fire has destroyed
  the seasonable things of the wilderness
  and a flame has kindled
  all the trees of the field.

20 Even the animals of the plain have looked up to you,
because courses of water have dried up
  and fire has devoured
  the seasonable things of the wilderness.

2 Trumpet with a trumpet in Sion;
  make proclamation on my holy mountain!
And let all the inhabitants of the land be confounded,
  for the day of the Lord has come, because it is near—

  a day of darkness and gloom,
  a day of cloud and mist!
Like dawn, a numerous and mighty people shall pour onto the mountains;
  their like has not been from of old,
  and after him there shall not be added throughout the years for generations of generations.

3 In front of him there is a consuming fire,
  and a kindled flame behind him;
the land before him is like an orchard of delight,
  but a plain of annihilation behind him,
  and no one shall escape him.

4 Their appearance is like the appearance of horses,
  and like horsemen so they shall pursue.

5 Like the noise of chariots
  they shall leap on the tops of the mountains,
  and like the noise of a flame of fire devouring stubble
  and like a numerous and mighty people being drawn up for battle.

6 Before him peoples will be crushed;
ever face will be like the soot of an earthen pot.

7 Like fighters they will run,
  and like men of battle they will scale the walls.
  And each will go by his own way
  and not turn from their paths.

8 And no one will stand aloof from his brother;
  weighed down by their own weapons,
  they shall go,
  and they shall fall by their arrows
  and not come to an end.

9 They shall seize the city
  and run upon the walls;
  they will scale the houses
  and enter through windows like thieves.

10 The earth shall be disturbed before them,
  and the sky shall be shaken.
The sun and the moon shall grow dark,
  and the stars shall shed their brightness.

11 The Lord shall give forth his voice
  before his force,
because exceedingly large is his encampment,
  because strong are the actions of his words.
  For great is the day of the Lord, great and exceedingly remarkable,
  and who shall be sufficient for it?

12 Even now, says the Lord, your God,
  return to me with all your heart,
with fasting and with weeping and with mourning,
  and rend your hearts and not your clothing.
And return to the Lord, your God,
  for he is merciful and compassionate,
  patient and very beneficent
  and repenting concerning evils.

13 Who knows whether he will turn and repent
  and leave a blessing behind him,
a sacrifice and a libation
  for the Lord, your God?
Trumpet with the trumpet in Sion; 
sanctify a fast; 
proclaim a service; 
gather the people. 
Sanctify an assembly; 
welcome the aged; 
gather the infants sucking the breast. 
Let the bridegroom come from his bedroom, 
and the bride from her chamber.

Between the foundation and the altar, 
the priests who minister to the Lord shall 
weep and say, 
"Spare your people, O Lord, 
and do not subject your inheritance to 
the reproach of being ruled over by nations, 
lest they say among the nations: 
'Where is their God?'"

And the Lord became jealous for his land 
and spared his people.

And the Lord answered and said to his 
people: 
Behold I am sending you 
grain and wine and oil, 
and you will be satisfied with them, 
and I will no more give you over 
to reproach among the nations.

And I will chase from you the one from the 
north 
and banish him to a parched land, 
and I will annihilate his front in the first sea 
and his rear in the last sea, 
and his decay will go up, and his foul smell will go up, 
because he magnified his works.

Courage, O land, 
rejoice, and be happy, 
because the Lord has done great things!

Courage, you animals of the plain, 
because the plains of the wilderness have blossomed, 
because a tree has borne its fruit; 
a vine and fig tree have yielded their strength.

And you children of Sion, 
rejoice, and be happy in the Lord, your God, 
for he has given you food for justice, 
and he shall send you the early and later rain as before.

The threshing floors shall be full of grain, 
and the vats shall overflow with wine and oil.

And I will repay you for the years 
that the grasshopper devoured, 
and the locust larva and the rust and the caterpillar, 
my great force, which I sent against you.

And eating you shall eat and be satisfied 
and praise the name of the Lord your God 
in regard to the marvelous things he has done with you. 
And my people shall never again be put to shame.

You shall know that I am in the midst of Israel, 
and I am the Lord your God, and there is none other but me. 
And my people shall never again be put to shame.

And it shall be after these things, 
I will pour out of my spirit on all flesh, 
and your sons and your daughters shall prophesy, 
and your old men shall dream dreams, 
and your young men shall see visions. 
Even on the male and female slaves, 
in those days, I will pour out of my spirit.

I will give portents in the sky and on earth: 
blood and fire and the vapor of smoke. 
The sun shall be turned to darkness, and the moon to blood, 
before the great and notable day of the Lord comes. 
And it shall be, everyone who calls on the name of the Lord shall be saved, because in Mount Sion and in Jerusalem there shall be one who escapes, as the Lord has said, and people who have good news announced to them, whom the Lord has called.

For, behold, in those days and at that time, 
when I return the captivity of Judas and Jerusalem, 
I will also gather all the nations and bring them down to the valley of Josaphat and hold a disputation with them there, on account of my people and my heritage Israel, who were dispersed among the nations. And they have divided my land and have cast lots for my people, and they gave the boys to whores and would sell the girls for wine and would drink.

And what are you to me, O Tyre and Sidon and all Galilee of allephylites? Are you rendering retribution on me? Or are you bearing a sharp grudge against me? And quickly I will return your retribution back upon your own heads, because you took my silver and my gold and you carried my choice and beautiful things into your shrines. And you sold the sons of Loudas and the sons of Jerusalem to the sons of the Greeks to banish them from their borders. Behold, I am rousing them up from the place, there where you sold them, and will turn your retribution back upon your own heads. And I will sell your sons and your daughters into the hands of the sons of Loudas, and they will sell them into captivity to a nation far away, for the Lord has spoken.

Proclaim these things among the nations: 
Sanctify a war; 
stir up the fighters.
Come near, and ascend,
all you warrior men.

10 Beat your plows into swords
and your sickles into barbed lances;
let the weakling say, “I am strong.”

11 Assemble, and come,
all you nations round about;
gather there.
Let the meek become a fighter.

12 Let all the nations rouse themselves
and come up to the valley of Josphat,
for there I will sit to pass judgment
on all the nations round about.

13 Send forth sickles,
because the harvest has come.
Go in, tread,
for the winepress is full.
The vats overflow,
because their wickedness is full.

14 Noises have rung out
in the valley of decision,
because the day of the Lord is near
in the valley of decision.

15 The sun and the moon shall grow dark,
and the stars shall shed their brightness.

16 And the Lord shall cry out from Sion
and give his voice from Jerusalem,
and the sky shall be shaken,
and the earth.
But the Lord will spare his people,
and the Lord will strengthen the sons of Israel.

17 And you shall know that I am the Lord your God,
who tents in Sion, in my holy mountain.
And Jerusalem shall be holy,
and aliens shall never again pass through it.

18 And it shall be in that day,
the mountains shall drip sweetness,
and the hills shall flow with milk,
and all the water courses of Oudea
shall flow with water,
and a fountain shall come forth from the house of the Lord
and give drink to the wadi of rushes.

19 Egypt shall become an annihilation,
and Idumea shall become a plain of annihilation
for the injustice of the sons of Oudea,
because they shed just blood in their land.

20 But Judea shall be inhabited forever,
and Jerusalem to all generations.

21 I will avenge their blood, and I will not hold it guiltless,
and the Lord shall tent in Sion.

OF ABDIAS

1 The Vision of Abdias.

This is what the Lord God says to Idumea:
I heard a report from the Lord,
and he sent enclosing to the nations:
“Rise up, and let us rise up against it for battle!”

2 Behold, I have made you least among the nations;
you are very much dishonored.

3 The arrogance of your heart has raised you up,
though you tent in the holes of the rocks,
exalting his habitation,
saying in his heart, “Who will bring me down to the ground?”

4 If you soar like an eagle,
even if you set your nest among the stars,
from there I will bring you down,
says the Lord.

5 If thieves came to you, or robbers by night,
where would you be cast aside;
would they not steal what is sufficient for themselves?

And if grape gatherers came to you,
would they not leave gleanings?

6 How Esau was searched,
and his hidden things seized.

7 All the men of your covenant have sent you
as far as the borders;
they have risen up against you;
your men of peace have prevailed against you;
they have set an ambush beneath you.
There is no understanding in it.

8 On that day, says the Lord,
I will destroy the wise out of Idumea
and understanding out of Mount Esau.

9 And your fighters from Thaiman shall be terrified
so that a person will be removed from Mount Esau.

10 On account of the slaughter and impiety
against your brother Jacob,
shame shall also cover you,
and you shall be removed forever.

11 Since the day you stood in opposition,
on the day that aliens took captive his force
and foreigners entered his gate
and cast lots for Jerusalem,
you too were like one of them.

12 And do not look upon a day of your brother,
on the day of foreigners,
and do not rejoice over the sons of Oudea
on the day of their ruin,
and do not boast. 
on the day of affliction.

13 Do not even enter the gates of the peoples on the day of their suffering nor look, even you, upon their gathering on the day of their ruin nor join in an attack on their force on the day of their destruction.

14 Do not even stand at their mountain passes, to destroy utterly their escapees nor hem in those among them who are attempting to flee on the day of affliction.

15 For the day of the Lord against all the nations is near. As you have done, so shall it be to you; your recompense shall be returned on your head.

16 For as you have drunk on my holy mountain, all the nations shall drink wine; they shall drink and descend and be as though they are not.

17 But on Mount Sion there shall be salvation, and it shall be holy, and the house of Jacob shall take possession of those who took possession of them.

18 And the house of Jacob shall be a fire, the house of Joseph a flame, the house of Esau stubble, and they shall be enflamed against them and consume them, and there shall be no fire bearer for the house of Esau, for the Lord has spoken.

19 And those in Nageb shall possess Mount Esau, and those in the Sephela the allophyles, and they shall possess Mount Ephraim and the plain of Samaria and Benjamin and Galaaditis.

20 And this is the beginning of the migration: the sons of Israel shall have the land of the Chananites as far as Sarepta and the migration of Jerusalem as far as Sephratha; they shall also possess the cities of the Nageb.

21 The men who are rescued from Mount Sion shall go up to punish Mount Esau, and the kingdom shall be the Lord’s.

IONAS

1 And a word of the Lord came to Ionas the son of Amathi, saying, 2 “Arise, and go to Nineue, the great city, and make a proclamation in it, because the cry of its wickedness has come up to me.”

3 And Ionas arose to flee to Tharsis from the presence of the Lord. And he went down to Joppe and found a ship going to Tharsis, and he paid his fare and went on board to sail with them to Tharsis away from the presence of the Lord.

4 And the Lord aroused a wind in the sea, and a great surge came upon the sea, and the ship was in danger of breaking up. 5 And the mariners were afraid and cried out, each to their god. And they heaved the wares that were in the ship into the sea, to be lightened from them. But Ionas went down into the hold of the ship and was sleeping and snoring. 6 And the captain came to him and said to him, “Why are you snoring? Get up, invoke your god in order that the god that might deliver us and we not perish.”

7 And they said each to his neighbor, “Come, let us cast lots and learn on whose account this calamity is among us. And they cast lots, and the lot fell on Ionas. 8 And they said to him, “Tell us on what account this calamity is among us. What is your occupation? And where do you come from? And from what country are you and of what people?”

9 And he said to them, “I am a slave of the Lord, and I worship the Lord, God of the sky, who made the sea and the dry land.” 10 And the men feared with a great fear and said to him, “What is this that you have done!” For the men knew that he was fleeing from the presence of the Lord, because he had told them.

11 And they said to him, “What should we do to you, and the sea will abate from us?” Because the sea kept coming and stirring up a surge even more. 12 And Ionas said to them, “Pick me up, and throw me into the sea, and the sea will abate from you, for I know it is because of me that this great surge is upon you.” 13 And the men exerted themselves to return to land, and they could not, because the sea kept coming and stirring up against them more. 14 And they cried out to the Lord and said, “No way, O Lord, do not let us perish on account of this person’s life. And do not put upon us just blood, for you, O Lord, have done as you have wished.” 15 And they took Ionas and cast him into the sea, and the sea ceased from its tumult.

2 (1.17) And the Lord ordered a great sea monster to swallow Ionas, and Ionas was in the belly of the sea monster three days and three nights.

2(1) And Ionas prayed to the Lord, his God, from the belly of the sea monster and said, “I cried out to the Lord my God in my affliction, and he heard me; out of the belly of Hades you heard my cry, my voice.

4(3) You cast me into the depths of the heart of the sea, and streams surrounded me; all your surges and your billows passed over me.

5(4) And I said, ‘I have been driven away from your eyes;

*I.e. Mount Sion*
shall I add to look
at your holy shrine?"

6(5) Water poured over me as far as my life;
the deepest abyss surrounded me;
my head sank into the crevices of the mountains.
7(6) I went down to the land,
whose bars are everlasting barriers,
and let the decay of my life ascend,
O Lord my God.
8(7) As my life was failing me,
I remembered the Lord;
so may my prayer come to you
into your holy shrine.
9(8) People who cherish vain and false things
have forsaken their mercy.
10(9) But I with a voice of praise and
acknowledgment
will sacrifice to you;
what I have vowed I will pay
to the Lord for my deliverance."

3 And a word of the Lord came to Ionas a second
time, saying, 2 "Get up, go to Nineue, the great
city, and proclaim in it according to the previous
proclamation that I spoke to you. 3 And Ionas got
up and went to Nineue, as the Lord said. Now
Nineue was a great city to God, of about three days'
journey. 4 And Ionas began to go into the city about
one day's journey. And he proclaimed and said,
"Three days more and Nineue shall be over-
thrown!" 5 And the men of Nineue believed God
and proclaimed a fast and put on sackcloth from
the great among them unto the small among them.
6 And the news reached the king of Nineue, and
he rose from his throne, and removed his robe from
himself and covered himself with sackcloth and sat
on ashes. 7 And proclamation was made, and it was
spoken in Nineue by the king and his nobles, say-
ing, "Let people and animals and cattle and sheep
not taste anything or feed or drink water." 8 And the
people and animals put on sackcloth, and they cried
fervently to God. And they turned, each from his
evil way and from the injustice in his hands, saying,
"Who knows if God will repent and turn from the
anger of his wrath and we will not perish?"
9 And God saw their deeds, that they turned
from their evil ways, and God repented at the
calamity which he said he would do to them, and
he did not do it.

And Ionas was grieved with great grief and
confused. 2 And he prayed to the Lord and
said, "Ah Lord! Were these not my words while I
was still in my country? That is why I had the fore-
sight to flee to Tharsis, for I knew that you are mer-
ciful and compassionate, long-suffering and very
merciful and one who repents at calamities. 3 And
now, O Sovereign, Lord, take my life from me, be-
cause it is better for me to die than to live." 4 And
the Lord said to Ionas, "Are you exceedingly
grieved?" 5 And Ionas went out of the city and sat
down opposite the city and made a tent for him-
self there. And he sat under it in the shade until he
should see what would become of the city.

6 And the Lord God ordered a gourd, and it
came up over Ionas's head to be a shade over his
head to shade him from his miseries. And Ionas
was happy with great happiness about the gourd.
7 And early the next morning, God ordered a
worm, and it smote the gourd, and it withered.
8 And it came to pass, as soon as the sun rose, God
ordered a scorching wind of heat, and the sun beat
down on the head of Ionas, and he became dis-
heartened and renounced his life and said, "It is
better for me to die than to live."

9 And God said to Ionas, "Are you exceedingly
grieved over the gourd?" And he said, "I am ex-
ceedingly grieved, unto death." 10 And the Lord
said, "You had consideration for the gourd, which
you suffered no trouble for, and you did not nur-
ture it, which came into being towards nightfall
and perished towards nightfall. 11 But shall I not
spare Nineue, the great city, in which dwell more
than a hundred and twenty thousand persons who
did not know their right hand from their left, and
many animals?

NAOUM

1 An issue for Nineue. A book of vision of
Naoum the Elkesite.

2 A jealous and avenging god is the Lord,
the Lord avenging with wrath,
the Lord taking vengeance on his adversaries
and removing his enemies.

3 The Lord is slow to anger, and his strength is
great,
and holding guiltless, the Lord will not
hold guiltless.

His way is in consummation and bseismic
upheavalb,
and clouds are dust for his feet,
threateningc the sea and making it dry
and making all the rivers desolate;
Basanitis and Carmel were diminished,
and the vegetation of Lebanon has died
out.

The mountains quaked because of him,
and the hills were shaken,
and the earth was removed from his presence,
the whole of it and all who live in it.

6 Who shall endure before his wrath?
And who shall withstand the heat of his
anger?
His anger causes domains to melt,
and by him the rocks were broken in
pieces.

aOr I shall . . . .  bPossibly earthquake and hurricane  cI.e. the Lord
7 The Lord is kind to those who await him in a day of trouble and familiar with those who reverence him. And by the flooding of a passage, he will make an end to those who arise, and darkness will pursue his enemies.

8 Why do you calculate against the Lord? It is he that will make an end. He will not avenge twice added together with affliction!

9 Because he shall be left dry down to their foundation, and he shall be consumed like a twisted yew tree and like straw fully dried.

10 From you a calculation shall go forth against the Lord, counseling evil things, contrary things.

11 This is what the Lord says, who rules over many waters, "And thus they shall be dispersed, and your fame shall no longer be heard."

12 Behold, on the mountains are the feet of one who brings good tidings and who announces peace. Celebrate your feasts, O Ioudas; pay your vows, for they shall not add any longer to pass on to becoming old.

13 For the Lord has turned aside the pride of Iakob, as he did the pride of Israel, for shaking they shook them off and their branches.

14 They destroyed their weapons of dominance from men, mighty men sporting with fire. The reins of their chariots, in the day of his preparation, and the horsemen will be thrown into confusion in the roads.

15 Behold, the chariots will be in confusion and jammed together in the streets. Their appearance will be like torches of fire and like flashing lightnings.

16 And their nobles shall remember and flee by day, and they shall become weak in their journey and hasten to the walls and prepare their outposts.

17 The river gates have been opened, and the royal palace has collapsed, and the substructure has been uncovered, and this kept coming up, and its slave women were being led away, moaning in their hearts like doves.

18 And as for Nineue, her water is like a swimming pool of water, and they, when they were fleeing, did not stop, and there was no one who looked on.

19 They were plundering the silver; they were plundering the gold, and there was no end of her adornment. They have been laden with all her desirable vessels.

20 Shaking and quaking and trembling and shattering of heart and loosening of knees and pains in every loin, and the face of all like burnt earthenware!

21 Where is the abode of the lions and the feeding ground that exists for whelps, where the lion went to enter there, a lion’s whelp, and there was none to scare it away?

22 A lion has snatched enough for its whelps and has strangled for its lions, and it has filled its lair with game and its abode with prey.

23 Behold, I am against you, says the Lord Almighty, and I will burn your abundance in smoke, and a sword shall devour your lions, and I will utterly destroy your prey from the earth, and your works shall be heard of no more.

24 Ah city of bloodshed, utterly deceitful, full of injustice, prey shall not be groped for!

25 A noise of whips and a noise of the rumble of wheels, of pursuing horse and bounding chariot and of mounting horsemen and glittering sword and of flashing arms and a multitude of wounded and of heavy falling. And there was no end to her nations,
and they shall become weak in their bodies, because of a multitude of whoredom.

4 Beautiful and gratifying prostitute, manipulator of potions, she who barters nations through her whoredom and tribes through her potions.

5 Behold, I am against you, says the Lord God the Almighty, and I will uncover your behind to your face, and I will show your shame to nations and your dishonor to kingdoms.

6 And I will throw filth at you, even your own uncleanness, and I will set you as an example.

7 And it shall be, everyone who sees you will go down from you and say, "Wretched Nineue, who will bemoan her? From where shall I seek comfort for her?"

8 Tune a chord; prepare a portion, O Amon who dwells in rivers; water is around her, whose dominion is the sea, and her walls are water,

9 and her strength is Ethiopia and Egypt—and there is no end to flight! Even the Libyans have become her helpers.

10 She too shall go into migration a captive, and they shall dash her infants to the ground at the heads of all her streets. And they shall cast lots for all her glorious things, and all her nobles shall be bound in handcuffs.

11 You too will be drunken, and you will be despised; as well you will seek a position for yourself from your enemies.

12 All your fortresses are fig trees with guards; if shaken, they will then fall into the mouth of the eater.

13 Behold, your people are like women in your midst. The gates of your land, when opened, shall be opened to your foes; fire shall devour your bars.

14 Draw yourself water for a siege; strengthen your forts; trample the clay, and let it be trodden in the chaff; make it stronger than brick.

15 There a fire will devour you; a sword will utterly destroy you. It will devour you like the grasshopper, and you shall be weighed down like the locust larva.

16 You increased your merchandise beyond the stars of the sky. The locust larva rushed in and spread.

17 Your commingled one hopped off like a locust, like a grasshopper having landed on a fence in the days of frost: the sun rose, and it jumped off and knew not its place. Woe to them!

18 Your shepherds dozed; the Assyrian king put your mighty men to sleep. Your people have departed for the mountains, and there has been none to receive them.

19 There is no healing for your ruin; your blow swelled up. All who hear the news about you will clap their hands over you. For against whom has your endless wickedness not come?

HABBAKOUM

1 The issue that the prophet Habbakoum saw.

2 O Lord, how long shall I cry out, and you will not listen? Being wronged shall I cry to you, and you will not save?

3 Why did you show me toils and hardships, to look at wretchedness and impiety? Justice has come before me, and the judge is receiving.

4 Therefore, law has been dispersed, and judgment is not administered at all, because an impious person oppresses the just—on this account, judgment will come forth perverted.

5 Look, you despisers, and watch! And marvel at marvelous things, and be annihilated!

6 For behold I am rousing [the Chaldeans,] the fighters, the bitter and swift nation that goes over the breadths of the earth to possess dwellings not his own.

7 He is frightening and conspicuous; his judgment will be from himself, and his unjust gain will come from himself.

8 And his horses will leap beyond leopards and will be swifter than the wolves of Arabia. His horsemen will ride forth and charge from far away; they will fly like an eagle eager to devour.

9 Consummation will come to the impious, who stand with their faces in opposition,
808 HABBAKOUM 1–2

and he will gather a captivity like the sand.

10 And at kings he will scoff,
and tyrants will be his toys.
He will jest at every fortress
and heap up earth and take it.

11 Then he will have a change of spirit
and pass through and will appease.

This strength belongs to my God.

12 Are you not from the beginning,
O Lord, my holy God?
So we shall not die.
O Lord, you have appointed him for judgment,
and he has formed me to examine his chastening.

13 A pure eye is not for seeing evil things,
and you cannot look upon sufferings.
Why do you look on those who despise?
Will you keep silence while the impious swallows up the just?

14 And you will make people like the fish of the sea
and like crawling things that have no leader!

15 He drew up consummation with a fish hook
and dragged him with a fishing net
and gathered him in his seines.

16 On this account he will be glad, and his heart will rejoice.
On this account he will sacrifice to his seine
and burn incense to his fishing net,
because by them he made his portion fat
and his food choice.

17 Therefore he will cast his fishing net
and never spare killing the nations.

2 I will stand at my watch post
and station myself on a rock.
And I will keep watch to see what he will say to me
and what I should answer to my reproof.

2 And the Lord answered me and said,
Write a vision,
and clearly on a tablet,
so that the reader might pursue them.

3 For there is still a vision for an appointed time,
and ita will rise up at the end and not in vain.
If ita should tarry, wait for ita,
for when ita comes ita will come and not delay.

4 If ita draws back,
my soul is not pleased in ita.
But the just shall live by my faithb.

5 But he who is drunk with wine and a despiser
—a boastful man—will complete nothing.

6 Shall not all these things take up a parable against him and a riddle as a narrative of him? And they will say,

“Woe to him who increases for himself things not his own—how long?—and who weighs down his collar strongly,”

7 because when they bite him they will suddenly rise.
And those who plot against you will become sober,
and you will be booty for them.

8 For you have despoiled many nations,
all the peoples that survive shall despoil you—
on account of human bloodshed and impieties of the earth,
of the city and of all who live in it.

9 “Ah he who gains an evil gain for his house,
to set his nest on high,
to be pulled out from the reach of evil ones!”

10 You have devised shame for your house;
you have put an end to many peoples,
and your soul has sinned.

11 For a stone shall cry out from a wall,
and a beetle shall utter them from wood.

12 “Woe to him who builds a city by bloodshed
and prepares a city with injustices!”

13 Are these not from the Lord Almighty?
And enough peoples have expired in fire,
and many nations have become faint-hearted.

14 Because the earth will be filled
with knowing the glory of the Lord,
like water it will cover them.

15 “Ah he who by turbid upset gives his neighbor to drink
and intoxicates him
in order to gaze on their cavernsd.”

16 Drink, you too, an abundance of dishonor from glory,
and shake, and quake!
A cup in the Lord’s right hand
has gone around to you,
and dishonor has been gathered to your glory!

17 For the impiety of Lebanon will cover you,
and the misery of wild animals will terrify you—
on account of human bloodshed and impieties of the earth,
of the city and of all who live in it.

4 I.e. appointed time  b Or faithfulness  c Possibly as an ornament  d Perhaps private parts
What use is a carved image, because one carved it?
He shaped it a molten image, a deceptive representation,
because its shaper trusts in his shape,
to make idols dumb!

Woe to him who says to the wood, "Be sober! Wake up!"
and to the stone, "Be exalted!"
And it is a representation, that is, a beaten-out piece of gold and silver,
and there is no breath in it.

But the Lord is in his holy shrine;
let all the earth do reverence before him!

A prayer of the prophet Habbakoum with a song.

O Lord, I have heard of your renown and feared;
I considered your works and was astonished.
You will be known in the midst of two living creatures;
you will be recognized when the years draw near;
you will be displayed when the right time comes;
you will remember mercy when my soul is troubled in wrath.

God will come out of Thaiman,
and the Holy One from a shady, densely wooded mountain.

His virtue has covered heavens,
and the earth is full of his praise.
And his brightness will be like light;
horns are in his hands.
And he has established a strong love of his strength.

A report shall proceed before him,
and he shall go forth, his feet in sandals.
He stopped, and the earth shook;
his looked, and nations dissolved;
the mountains were broken to pieces in violence;
everlasting hills of his eternal passage melted.

I saw the encampments of the Ethiopians instead of troubles;
they shall be terrified, even the tents of the land of Madiam.

Surely, you were not angry with rivers, O Lord?
Or was your wrath against rivers,
or your onslaught against a sea?
Because you will mount your horses,
and your cavalry is deliverance.

Stretching, you will stretch your bow;
seven scepters, says the Lord.

A land of rivers will be torn asunder.
Peoples will see you and write as you scatter the waters of a course.
The deep gave forth its voice,
the height of its representation.
The sun was raised up,
and the moon stood still in its course.
Your missiles will go into the light,
into the brightness of the lightening of your weapons.

With a threat you will diminish the earth,
and with wrath you will bring down nations.
You came forth for the salvation of your people,
to save your anointed ones.
You cast death on the heads of the lawless;
you raised fetters up to the neck.

In a frenzy you cut through the heads of the mighty;
they shall quake at this.
They shall open their bridles like a poor man eating in secret.

And you caused your horses to go up into the sea,
as they were stirring up much water.
I watched, and my belly was terrified by the sound of the prayer of my lips.
And trembling entered into my bones,
and my posture was stirred beneath me.
I will rest on a day of affliction to go up to a people of my sojourning.

For a fig tree shall bear no fruit,
and no produce shall be on the vines;
the work of the olive will deceive,
and the plains will yield no food;
sheep have run out of food,
and cows are not at the mangers.

But I will exult in the Lord;
I will rejoice in God my savior.
The Lord God is my power,
and he shall establish my feet unto the end.
He causes me to mount the heights,
to be victorious in his song.
you will remember mercy when my soul is troubled in wrath.

3 God will come from the southwest, and the Holy One from Mount Pharan.

bChange of an interlude on strings

The sky has covered the comeliness of his glory, and the world has been filled with his praise.

4 The splendor of light shall be his; horns from his hand belong to him. There the power of his glory has been fixed.

5 A fall shall go forward before him, and the greatest of winged creatures will follow at his feet.

6 Having taken his stand, he measured out the earth; having observed, he portrayed the nations. They were broken to pieces, and the mountains shall be shattered; the woodland vales of long ago shall be brought low; the ways which are from yore shall be changed; on account of him the world shall be shaken.

7 I have observed the tents of the Ethiopians; those who inhabit the leather coverings of Madiam shall be troubled.

8 Do not be angry with rivers, O Lord. Or is your wrath against rivers, or your anger against a sea? You mounted on your chariots; your cavalry, before which you advanced, is deliverance.

9 Your bow was awakened; you fattened the missiles of its quiver.

Interlude on strings

You will disperse rivers, and you will shake the earth.

10 When you look them in the face, the mountains will be stirred, when your violent rain storm passed through it. The abyss gave forth a great voice.

11 A light held back the brilliance of the sun, but the radiance of the moon stayed; according to the radiance of your missiles they shall go forth, according to the radiance of the lightning of your sword.

12 You shall be awakened against the earth with wrath; you shall thresh nations with anger.

13 You appeared for the salvation of your people, to deliver your chosen;

you shot down the heads of arrogant people with arrows; they shall sink unto the depth of the sea.

Interlude on strings

14 You punished the leaders of the sinners with your power, who trusted in their stubbornness for the sake of devouring the poor in secret.

15 You caused your horses to go up on the seas; the violent waters of the deep were stirred up.

16 I was arrayed for battle, and my innards were unsettled by the voice of your mouth. Trembling sank into my bones; I was troubled within myself. You will guard these things in a day of affliction, to march against a nation making war on your people.

17 The fig tree shall not deliver its fruit, and there shall be no crop on the vines; the olive tree shall become extinct, and the earth shall not put forth vegetation; sheep shall fail from the fold, and cows shall not be at the mangers.

18 But I will exult in the Lord; I will rejoice in God my savior.

19 The Lord my God gave me strength, and he caused my feet to be secure. And upon the necks of my enemies he causes me to mount; having been swift, he rested.

SOPHONIAS

1 A word of the Lord that came to Sophonias the son of Chousi son of Godolias son of Amarias son of Hezekias in the days of King Iosias son of Amon of Ioudas.

2 With extinction, let it become extinct from the face of the earth, says the Lord.

3 Let humanity become extinct, and cattle; let the birds of the air become extinct, and the fish of the sea. And I will remove humans from the face of the earth, says the Lord.

4 And I will stretch out my hand against Ioudas and against all the inhabitants of Ierousalem, and I will remove from this place the names of the goddess Baal and the names of the priests and those who do obeisance on the roofs to the host of the sky.
and those who swear by the Lord
and those who swear by their king
and those who turn aside from the Lord
and those who do not seek the Lord
and those who do not cling to the Lord.

Show reverence before the Lord God!
For the day of the Lord is near;
because the Lord has prepared his sacrifice,
he has consecrated his called ones.
And it shall be on the day of the Lord’s
sacrifice
that I will punish the rulers and the king’s
house
and all who dress themselves in foreign
dress.

And on that day I will publicly punish
all in the gateway,
who fill the house of the Lord their God
with impiety and fraud.

And it shall be on that day, says the Lord,
there shall be a sound of clamor from the
gate of men slaying
and a moaning from the second
and a loud crash from the hills.

Lament, you who inhabit the destroyed
part,
because all the people were made like
Chanaan;
all those buoyed by silver were utterly
destroyed.

And it shall be on that day, I will search
Jerusalem with a lamp,
and I will punish the men
who despise their ordinances,
who say in their hearts,
“The Lord will not do good,
nor will he do harm.”

And their power shall become plunder,
and their houses annihilation.
And they will build houses
and shall not inhabit them,
and they will plant vineyards
and shall not drink their wine.

For the great day of the Lord is near,
near and very swift;
the sound of the day of the Lord is bitter
and harsh;
it has been made powerful.

That day will be a day of wrath,
a day of affliction and anguish,
a day of untimely fate and annihilation,
a day of darkness and gloom,
a day of clouds and fog.
a day of trumpet and shouting
against the fortified cities
and against the lofty corners.

And I will afflict people,
and they shall walk like the blind,
because they sinned against the Lord,
and he shall pour out their blood like dust
and their flesh like cow dung.

Neither their silver nor their gold
will be able to deliver them
in the day of the Lord’s wrath,
and in the fire of his zeal
the whole earth shall be consumed,
for he will bring about a swift end
upon all the inhabitants of the earth.

Gather together, and bind yourselves
together,
you uneducated nation,
before you become
like a transient flower,
before there comes upon you
the Lord’s anger,
before there comes upon you
the day of the Lord’s wrath.

Seek the Lord, all you humble of the earth;
work judgment, and seek justice, and
distinguish them,
that you might be sheltered
on the day of the Lord’s wrath.

For Gaza shall be plundered,
and Ascalon shall become an
annihilation,
and Azotus shall be cast out at noon,
and Akkaron shall be uprooted.

Woe, you that inhabit the strip of the sea,
resident aliens of the Cretans!
A word of the Lord is against you,
O Chanaan, land of allophyles,
and I will wipe you out of a dwelling
place.

And Crete shall be a pasture for flocks
and a fold for sheep.

And the strip of the sea shall belong to
the remnant of the house of Ioudas;
they shall pasture upon them
in the houses of Ascalon;
in late afternoon they shall lodge before
the sons of Ioudas,
because the Lord, their God, has looked
upon them
and returned their captivity.

I heard the taunts of Moab
and the revilings of the sons of Ammon
with which they taunted my people
and made boasts against my borders.

Therefore, I live, says the Lord
God of Israel,
Moab shall become like Sodoma,
and the sons of Ammon like Gomorra,
and Damascus shall be abandoned like a
mound of salt,
and it shall be annihilated forever.
And the remnant of my people shall
plunder them,
and the remnant of my nation shall possess them.

10 She shall be theirs in return for their pride, for they scoffed and boasted against the Lord the Almighty.

11 The Lord will appear against them, and he will utterly destroy all the gods of the nations of the earth, and all the islands of the nations shall do obeisance to him, each in its place.

12 You also, O Ethiopians, are victims of my sword.

13 And he will stretch out his hand against the north and destroy the Assyrian, and he will make Nineue an annihilation, dry like a wilderness.

14 And flocks shall pasture in its midst, and all the wild animals of the earth. And chameleons and hedgehogs shall sleep in its compartments, and wild beasts shall cry in its burrows, ravens in its gates, for its rise is that of a cedar.

3 (2.15) This is the city, the one that despises, that dwells in hope, that says in its heart: “I am, and there is no one else after me.” How it has become an annihilation, a pasture for wild animals. Everyone who passes through it will hiss and wave his hands.

2(3.1) Ah, distinguished and ransomed, the city, the dove!
(2) It listened to no voice. It accepted no correction. It trusted not in the Lord and did not draw near to its God.

3 Its rulers within it are like roaring lions, its judges like wolves of Arabia; they left nothing until the morning.

4 Its prophets are b puffs of wind, c scornful men; its priests profane the sacred things and desecrate law.

5 But the Lord within it is just and will do no injustice. Morning by morning, he will render his judgment and of no injustice unto victory.

6 I pulled down the haughty with ruin; their corners were annihilated; I altogether laid waste their roads so that no one travels through;

their cities failed, because no one existed or lived there.

7 I said, “But fear me, and accept correction, and you will not be destroyed before its eyes, in regard to all the things for which I punished it. Prepare yourself eagerly.”
All their gleaning is corrupt.

8 Therefore, wait for me, says the Lord, for the day of my arising as a witness. For my judgment is for gatherings of nations, to welcome kings, to pour out upon them all the wrath of my anger; for in the fire of my zeal all the earth shall be consumed.

9 Because then I will change the tongue for peoples in its generation, that all might call upon the name of the Lord to be subject to him under one yoke.

10 From the ends of the rivers of Ethiopia they shall bring my offerings.

11 On that day you shall not be put to shame as a result of all your deeds by which you have acted impiously against me, because then I will remove from you the contempt of your pride, and you shall no longer add to boast against my holy mountain.

12 And I will leave in you a people meek and humble. And the remnant of Israel will beware of the name of the Lord.

13 And they will do no injustice nor speak vanity, nor shall a deceitful tongue be found in their mouth; for they will pasture and lie down, and no one shall make them afraid.

14 Rejoice, O daughter Sion! Proclaim, O daughter Jerusalem! Be glad, and be delighted with your whole heart, O daughter Jerusalem!

15 The Lord has taken away your injustices; he has redeemed you from the hand of your enemies. The king of Israel, the Lord, is in your midst; you shall see disaster no more.

16 At that time the Lord will say to Jerusalem: Courage, O Sion; do not let your hands grow weak.

17 The Lord your God is in you; a mighty one will save you;

3 Perhaps Damascus  b Perhaps moved by spirits  c Perhaps never injustice
he will bring gladness to you and renew you in his affection, and he will be glad over you with delight as on a day of a feast.

18 And I will gather those who are shaitered. Alas, who took up a reproach against her?

19 Behold, I will act in you for your sake in that time, says the Lord, and I will save her who has been thrust out and her who has been rejected; I will welcome and make them objects of boasting and renowned in all the earth. And they will be ashamed in that time, when I do well with you and in the time when I accept you; for I will make you renowned and objects of boasting among all the peoples of the earth, when I return your captivity before you, says the Lord.

HAGGAIOS

1 In the second year of King Darius, in the sixth month, on the first of the month, a word of the Lord came by the hand of the prophet Haggaios, saying, Speak to Zorobabel the son of Salathiel, from the tribe of Lousadas, and to Iesous the son of Iosedek, the great priest, saying. 2This is what the Lord Almighty says, saying, These people say, The time has not come to build the Lord’s house. 3And a word of the Lord came by the hand of the prophet Haggaios, saying, Is it time for you to live in your paneled houses, but this house is in ruins? 4And now, this is what the Lord Almighty says, Focus now your hearts on your ways. 5And how do you see it now? As though it does not exist before you? 4And now, be strong, O Zorobabel, says the Lord, and be strong, O Iesous the son of Iosedek, the great priest, and to lesous the son of Iosedek, the great priest, and to all the remnant of the people, saying, 3Who is left among you that saw this house in its former glory? And how do you see it now? As though it does not exist before you? 4And now, be strong, O Zorobabel, says the Lord, and be strong, O Iesous the son of Iosedek, the great priest, and to all the people of the land be strong, says the Lord, and act, for I am with you, says the Lord Almighty. 3And my spirit is present among you; have courage. 4For this is what the Lord Almighty says, Once again I will shake the sky and the earth and the sea and the dry land, 7and I will shake all the nations, and the Lord Almighty says, Because my house is ruins, and I will shake all the nations, and the choice things of all the nations shall come, and I will fill this house with splendor, says the Lord Almighty. 8The silver is mine, and the gold is mine, says the Lord Almighty. 9For the last splendor of this house shall be great beyond the first, says the Lord Almighty, and in this place I will give peace, says the Lord Almighty, even peace of mind for an acquisition to everyone who creates, to raise up this shrine.

10 On the twenty-fourth of the ninth month of the second year of Darius, a word of the Lord came to the prophet Haggaios, saying: 11This is what the Lord Almighty says: Ask the priests for a ruling, saying: 12If a person should take consecrated meat in the skirt of his garment and the skirt of his garments should touch bread or stew or wine or oil or any kind of food—whether it will become holy? And the priests answered and said, “No.” 13And Haggaios said, “If one who is defiled by a soulb should touch any of these, will it become defiled?” And the priests answered and said, “It will become defiled.” 14And Haggaios answered and said, So is this people, and so is this nation before me, says the Lord, and so are all the works of their hands, and whoever comes near there will be defiled on account of their cearly gains; they will suffer because of their toils. And you used to hate those who reproved in the gates. 15And now, do place it in your hearts from this day and beyond, before laying one stone upon another in the Lord’s shrine, 16who you were; when you threw twenty satad of barley into the grain bin and it became ten satad of barley, and you entered the wine vat to draw fifty

\[\text{a} \textit{Or you.} \quad \text{b} \textit{I.e. departed soul} \quad \text{c} \textit{tantamount to corpse} \quad \text{d} \textit{I.e. earlier income} \quad \text{e} \textit{Heb 1 seah = ca. 7 liters} \]
measures and they became twenty. 17 I struck you with dearth and wind-damage, and all the works of your hands with hail, and you did not return to me, says the Lord. 18 Subject now your hearts from this day forward; from the twenty-fourth of the ninth month, even from the day when the Lord’s shrine was founded, place it in your hearts, whether still there will be anything recognized on the threshing floor and whether still the vine and the fig and the pomegranate and the trees of the olive that fail to bear fruit will be recognized; from this day on I will bless you.

20 And a word of the Lord came a second time to the prophet Haggai on the twenty-fourth of the month, saying: 21 Say to Zorobabel the son of Salathiel, from the tribe of Louts, saying, I am shaking the sky and the earth and the sea and the dry land, and I will overthrow thrones of kings and destroy power of kings of the nations and overthrow chariots and riders, and the horses and their riders will descend each one with a sword against his brother. 22 On that day, says the Lord Almighty, I will take you, O Zorobabel the son of Salathiel, my slave, says the Lord, and I will make you like a signet, for I have chosen you, says the Lord Almighty.

ZACHARIAS 1

In the eighth month of the second year of Darius, a word of the Lord came to the prophet Zacharias the son of Barachias son of Addo, saying: 2 The Lord was angry with great anger with your fathers. 3 And you will say to them, This is what the Lord Almighty says: Return to me, and I will return to you, says the Lord. 4 And do not be like your fathers, against whom the former prophets brought a charge, saying, “This is what the Lord Almighty says, Turn away from your evil ways and from your evil practices.” And they gave no heed to listen to me, says the Lord. 5 Your fathers, where are they? And the prophets, will they live forever? But receive my words and my precepts, which I command my slaves the prophets through my spirit; did they not overtake your fathers? And they answered and said, “As the Lord Almighty arranged to do according to our ways and according to our practices, so he did to us.”

7 On the twenty-fourth of the eleventh month—this is the month Sabat—in the second year of Darius, a word of the Lord came to the prophet Zacharias the son of Barachias the son of Addo, saying, 8 In the night I have seen, and behold, a man riding on a red horse! And this one stood among the shaded mountains, and behind him were red and gray and spotted and white horses. 9 And I said, “What are these things, lord?” And the angel who talked with me to said me, “I will show you what these are.” 10 And the man who stood among the mountains answered and said to me, “These are those whom the Lord has sent to patrol the earth.” 11 And they answered the angel of the Lord who stood among the mountains and said, “We have patrolled all the earth, and lo, the whole earth is settled and at rest.” 12 And the angel of the Lord answered and said, “O Lord Almighty, how long will you show no mercy toward Jerusalem and the cities of Louts, which you have neglected this seventieth year?” 13 And the Lord Almighty replied to the angel who talked with me with good words and comforting tidings. 14 And the angel who talked with me said to me, Cry out, saying: This is what the Lord Almighty says: I have been jealous with great jealousy for Jerusalem and for Sion. 15 And I am angry with great anger against the nations who joined together in an attack. Because I was angry in regard to a few things, but they joined together in attacking for evil.

Therefore, this is what the Lord says, I will return to Jerusalem with compassion, and my house shall be rebuilt in it, says the Lord Almighty, and a measure shall again be stretched out over Jerusalem. 17 And the angel who talked with me said to me, Cry out saying; This is what the Lord Almighty says: Cities shall again be flooded with good things, and the Lord will again show mercy to Sion and again choose Jerusalem.

18 And I lifted up my eyes and saw and behold four horns. 19 And I said to the angel who talked with me, “What are these, lord?” And he said to me, “These are the horns that have scattered Louts and they broke Israel in pieces, and none of them raised a head. And these came to sharpen them, the four horns into their hands, even the nations who raised their horns against the land of the Lord to scatter it.”

2 And I raised my eyes and saw, and behold, a man and a measuring line in his hand. 2 And I said to him, “Where are you going?” And he said to me, “To measure Jerusalem, to see how great is its width and how great is its length.” And behold, the angel who talked with me stood still, and another angel came forward to meet him 4 and said to him, saying, “Run, and speak to that young man, saying, Jerusalem shall be abundantly settled, because of a multitude of people and animals in it. 5 And I will be to it, says the Lord, a wall of fire round about, and I will become glory in its midst.”

6 Oh, oh, flee from the land of the north, says the Lord, for I will gather you from the four winds of the sky, says the Lord. 7 Return safe to Sion, you who inhabit daughter Babylon. 8 For this is what the Lord Almighty says: Behind glory he has sent me to the nations who despoiled you. For he who touches you is as one who touches the pupil of his eye. 9 For behold, I am bringing my hand against them, and they shall be booty to their own slaves. And you will know that the Lord Almighty has sent me. 10 Rejoice, and be glad, O daughter Sion. For

aGk 1 metretes = ca. 22 liters  bLacking in Gk
And he showed me the great priest Jesous standing before an angel of the Lord, and the slanderer stood at his right to oppose him. 2 And the Lord said to the slanderer, “The Lord rebuke you, O slanderer! And the Lord who has chosen Jerusalecm rebuke you! Behold, is not this like a brand plucked from the fire?” 3 And Jesous was dressed with filthy clothes, and he stood before the angel. 4 And he answered and said to those standing before him, saying, “Remove the filthy clothes from him.” And to him he said, “Behold, I have removed your lawlessness. And clothe him with a full-length robe, 5 and put a clean turban on his head. 6 And he answered and said to me, saying, “This is the curse that goes out over the face of the whole earth, for every thief will be punished until death from this and everyone who swears falsely will be punished until death from this.” 7 And he said to me, “This is the curse that goes out over the face of the whole earth, for every thief will be punished until death from this and everyone who swears falsely will be punished until death from this.” 8 And I queried a son of fattiness stand before the Lord of the whole earth.”

And I turned and lifted my eyes and saw and beheld, a flying sickle. 2 And he said to me, “What do you see?” And I said, “I see a flying sickle twenty cubits long and ten cubits wide.” 3 And he said to me, “This is the curse that goes out over the face of the whole earth, for every thief will be punished until death from this and everyone who swears falsely will be punished until death from this. 4 And I will bring it out, says the Lord Almighty, and it shall enter into the house of the thief and into the house of anyone who swears falsely by my name, and it shall lodge in the midst of his house and consume it, both its timbers and its stones.”

And I turned and lifted my eyes and saw and beheld, two women coming forth. And wind was in their wings, and they had wings like the wings of a hoopoe, and they took up the measure between the earth and between the sky. 8 And I said to the angel who talked with me, “Where are these taking the measure?” 9 And he said, “This is their injustice in all the land of Babylon and to make preparations, and they shall rejoice and see the tin stone in the hand of Zorobabel. 10 And he answered and said to me, saying, “What are these, lord?” 5 And the angel who talked with me answered and said to me, “Do you not know what these are?” And I said, “No, lord.” 6 And he answered and said to me, saying, “This is the word of the Lord to Zorobabel, saying. Not by great power nor by strength, but by my spirit, says the Lord Almighty. 7 Who are you, You great mountain, to prosper before Zorobabel? And you will bring forth the stone of inheritance, equality of grace, grace for it.”

8 And a word of the Lord came to me, saying, “The hands of Zorobabel laid the foundation of this house; his hands shall also complete it. And you will know that the Lord Almighty has sent me to you. 10 For who has despised the small days? And they shall rejoice and see the tin stone in the hand of Zorobabel. 11 And I answered and said to him, “What are these two olive trees on the right of the lampstand and on the left?” 12 And I queried a second time and said to him, “What are the two branches of olive trees in the hands of the two gold nostrils that pour to and flow to the golden pouring vessels?” 13 And he said to me, “Do you not know what these are?” And I said, “No, lord.” And he said, “These two sons of fattiness stand before the Lord of the whole earth.”

And I turned and lifted my eyes and saw and beheld, a flying sickle. 2 And he said to me, “What do you see?” And I said, “I see a flying sickle twenty cubits long and ten cubits wide.” 3 And he said to me, “This is the curse that goes out over the face of the whole earth, for every thief will be punished until death from this and everyone who swears falsely will be punished until death from this.” 4 And I will bring it out, says the Lord Almighty, and it shall enter into the house of the thief and into the house of anyone who swears falsely by my name, and it shall lodge in the midst of his house and consume it, both its timbers and its stones.”

And I turned and lifted my eyes and saw and beheld, four chariots coming out from between two mountains, and the mountains were bronze mountains. 2 On the first chariot were red horses, and on the second chariot black horses, 3 and on the third chariot white horses, and on the fourth chariot various shades of dapple-gray horses. 4 And I answered and said to the angel who talked with me, “What are these, lord?” 5 And the

---

22-26

ZACHARIAS 2–6

815

---

*Or Dawn  
*bPossibly inheritance  
*Perhaps plummet  
*dPossibly men anointed with oil  
*ePossibly sickle
the voice of the Lord your God. And it will be if, listening, you shall listen to him. And he said, “Go, and patrol the earth.” And they patrolled the earth. And he shouted and spoke to me, saying, “Behold, those who go toward the north country have caused my rage to rest in the north country.”

9 And a word of the Lord came to me saying: Take the things from the captivity—from the rulers and from its useful people and from those who are familiar with it—and you shall enter in that day into the house of Loisias son of Sophonias, who has come from Babylon. And you shall take silver and gold and make crowns and set them on the head of the great priest leson son of Iosedek, and you shall say to him: This is what the Lord Almighty says: Behold, a man, Shoot is his name, and he shall sprout from below him and shall build the house of the Lord. And it is he that shall receive virtue and shall sit and rule on his throne. And the priest shall be on his right, and peaceful counsel shall be between the two of them. And the crown shall be for those who endure and for its useful people and for those who are familiar with it. And it will become a credit for the son of Sophonias and music in the house of the Lord. And in the fourth year of King Darius, a word of the Lord came to Zacharias on the fourth of the ninth month, which is Chaseleu. And Sarasar and Arbeseer the king and his men sent to Baithel to appease the Lord, saying to the priests in the house of the Lord Almighty and to the prophets, saying, “Has the sanctity entered here in the fifth month, as I did already many years?” And a word of the Lord came to me, saying: Say to all the people of the land and the priests, saying: If you fast or lament on the fifth or seventh days—even behold the Lord has said: Will it be possible for my people to be troubled and mourn on the fifth or seventh days?—for it is not the Lord’s will. For if it is possible, says the Lord, I will send them and make them tent in the midst of Jerusalem. And they shall become my people, and I will become a god to them, in truth and in justice.

7 And the angel who talked with me answered and said, “These are the four winds of the sky; they go out to the east and from a land of the west, and I will bring in the remnant of my people to possess all these words from the mouth of the prophets, since the day the house of the Lord Almighty was founded and since the shrine was built. And now I do not deal with the remnant of this people as in the former days, says the Lord Almighty. Rather, I will demonstrate peace; the vine shall yield its fruit, and the ground shall give its produce, and the sky shall give its dew, and I will cause the remnant of my people to possess all these things. And it will be, just as you have been as a curse among the nations, O house of loudas and house of Israel, so I will save you, and you shall be as a blessing. Take courage, and be strong with your hands.

8 This is what the Lord Almighty says: Just

9 This is what the Lord Almighty says: Let your hands be strong, you who hear in these days these words from the mouth of the prophets, since the day the house of the Lord Almighty was founded and since the shrine was built. For before those days the wages of people will not be for enjoyment, and there are no wages for cattle, and there will be peace from distress for the one who went out and the one who came in, and I will send away all people, each against his neighbor. And I, the Lord, will multiply the nations, and their kingdom shall be in the midst of Jerusalem. And they shall become my people, and I will become a god to them, in truth and in justice.

8 This is what the Lord Almighty says: Just

9 This is what the Lord Almighty says: Let your hands be strong, you who hear in these days these words from the mouth of the prophets, since the day the house of the Lord Almighty was founded and since the shrine was built. For before those days the wages of people will not be for enjoyment, and there are no wages for cattle, and there will be peace from distress for the one who went out and the one who came in, and I will send away all people, each against his neighbor. And I, the Lord, will multiply the nations, and their kingdom shall be in the midst of Jerusalem. And they shall become my people, and I will become a god to them, in truth and in justice.

8 This is what the Lord Almighty says: Just

9 This is what the Lord Almighty says: Let your hands be strong, you who hear in these days these words from the mouth of the prophets, since the day the house of the Lord Almighty was founded and since the shrine was built. For before those days the wages of people will not be for enjoyment, and there are no wages for cattle, and there will be peace from distress for the one who went out and the one who came in, and I will send away all people, each against his neighbor. And I, the Lord, will multiply the nations, and their kingdom shall be in the midst of Jerusalem. And they shall become my people, and I will become a god to them, in truth and in justice.

8 This is what the Lord Almighty says: Just

9 This is what the Lord Almighty says: Let your hands be strong, you who hear in these days these words from the mouth of the prophets, since the day the house of the Lord Almighty was founded and since the shrine was built. For before those days the wages of people will not be for enjoyment, and there are no wages for cattle, and there will be peace from distress for the one who went out and the one who came in, and I will send away all people, each against his neighbor. And I, the Lord, will multiply the nations, and their kingdom shall be in the midst of Jerusalem. And they shall become my people, and I will become a god to them, in truth and in justice.

8 This is what the Lord Almighty says: Just
as I purposed to harm you, when your fathers pro-
voked me to wrath, says the Lord Almighty, and I
did not repent, 15so I stand prepared and have
purposed in these days to do good to Jerusalem
and to the house of Judas. Take courage. 16These
are the matters that you shall do: Speak the truth
each to his neighbor; render in your gates judg-
ment that makes for peace, 17and do not devise
evil in your hearts each against his neighbor, and
do not love a false oath; for all these things I have
hated, says the Lord Almighty.
18 And a word of the Lord Almighty came to
me, saying: 19This is what the Lord Almighty says:
The fourth fast and the fifth fast and the seventh
fast and the tenth fast shall become a joy for the
house of Judas, and gladness and good feasts,
and you shall be glad, and love truth and peace.
20 This is what the Lord Almighty says: Many
peoples shall yet come, and inhabitants of many
cities. 21And inhabitants of five cities shall come to-
gether in one city, saying, "Let us go to entreat the
face of the Lord and to seek the face of the Lord
Almighty; I too will go." 22And many peoples and
many nations shall come to seek the face of the
Lord Almighty in Jerusalem and to appease the
face of the Lord. 23This is what the Lord Almighty
says: In those days if ten men from all the languages
of the nations take hold, then let them take hold of
the hem of a Judean man, saying, "We shall go with
you, for we have heard that God is with you.”

9 An issue of the Lord’s word.
His sacrifice is in the land of Sedrach and
Damascus.
For the Lord oversees people,
including all the tribes of Israel
2 and Hamath in its borders,
Tyre and Sidon, for they were very
clever.
3 And Tyre built itself fortresses
and heaped up silver like dust
and gold like the dirt of the streets.
4 Therefore the Lord will possess it
and strike its power into the sea,
and it shall be consumed by fire.
5 Ascalon shall see and be afraid,
Gaza too, and shall feel great agony,
Akkrnon also, because it was put to
shame by its transgression.
And a king shall perish from Gaza,
and Ascalon shall be uninhabited,
and aliens shall settle in Azotus,
and I will destroy the pride of the
allophyles.
6 And I will remove their blood from their
mouth
and their abominations from between
their teeth.
And this one too shall be left for our God,
and they shall be like an officer of a
thousand in Judas,
and Akkrnon shall be like the Lebousite.
And I will set up a structure for my house
so that no one shall pass through or
return,
and no longer will anyone come against
them to drive them out,
for now I have seen with my own eyes.
9 Rejoice greatly, O daughter Sion!
Proclaim, O daughter Jerusalem!
Behold, your king comes to you,
just and salvific is he,
meek and riding on a beast of burden and a
young foal.
And he will utterly destroy chariots from
Ephraim
and cavalry from Jerusalem,
and the battle bow shall be destroyed,
and there shall be abundance and peace
from nations,
and he shall reign over the waters as far as
the sea,
and the rivers at the exits of the earth.
11 You also, by the blood of the covenant,
have sent forth your prisoners from the
pit that has no water.
12 You shall sit in a stronghold, O prisoners of
the gathering,
and in place of one day of your alien
residence I will restore to you
double.
13 For I stretched you tight, O Judas, a bow
for myself;
I filled Ephraim
and will raise up your children, O Sion,
against the children of the Greeks,
and I will stroke you like a warrior’s
sword.
14 And the Lord shall be over them
and shall go forth like a lightning bolt,
and the Lord Almighty will trumpet with the
trumpet
and come with his menacing tempest.
15 The Lord Almighty will protect them,
and they shall consume them and bury
them with sling stones,
and they shall drink them empty like wine,
and fill the altar like saucers.
16 And on that day the Lord will save them,
his people like sheep,
for sacred stones roll on his land.
17 Because if anything of his is good and if
anything of his is fair,
there will be grain for young men
and sweet-smelling wine for maidens.
10 Ask rain from the Lord
in the early and latter season.
The Lord has produced representations
and will give to them winter rain,
to each vegetation in the field.
2 For the speakers uttered troubling things,
and the diviners lying visions,
and they were speaking false dreams
and were consoling with vanities. Therefore they were removed like sheep and were mistreated, for there was no healing.

3 My anger was provoked against the shepherds, and I will have concern for the lambs, and the Lord God the Almighty will have concern for his flock, the house of Judas, and will make them like his comely horse in battle.

4 And from it a he took perspective, and from it a he drew up in battle order, and from it a was a bow with fury; from it a everyone who marches out will come together.

5 And they shall be like warriors trampling clay in the streets during battle, and they shall fight, for the Lord is with them, and riders on horses shall be put to shame.

6 And I will strengthen the house of Judas, and I will save the house of Joseph. And I will settle them, because I have loved them, and they shall be as though I had not turned them away, for I am the Lord their God, and I will listen to them.

7 And they shall be like the warriors of Ephraim, and their heart shall rejoice as with wine. And their children shall see it and be glad; their heart shall rejoice in the Lord.

8 I will signal for them and receive them, for I shall redeem them, and they shall be as numerous as they were.

9 And I will sow them among peoples, and those far away shall remember me; they shall rear their children and return.

10 And I will bring them back from the land of Egypt and receive them from the Assyrians, and I will bring them to Galaditis and to Lebanon, and not even one of them shall be left behind.

11 And they shall pass through a narrow sea, and they shall strike the waves in the sea, and all the depths of the rivers shall dry up. And all the pride of the Assyrians shall be taken away, and the scepter of Egypt shall be removed.

12 And I will make them strong in the Lord, their God, and they shall boast in his name, says the Lord.

11 Open your doors, O Lebanon, and let fire devour your cedars!

2 Let the pine wail, for the cedar has fallen, because nobles have greatly suffered misery.

Wail, oaks of Basanitis, because the thick forest has been torn down!

3 There is a sound of shepherds mourning, because their greatness has suffered misery!

There is a sound of lions roaring, because the pride of the Jordan has suffered misery.

4 This is what the Lord Almighty says: Tend the sheep of slaughter, which those who acquire were slaughtering and were not repenting, and those who sell them were saying, “Blessed be the Lord, and we have become rich,” and their own shepherds were suffering nothing for them. Therefore, I will no longer be sparing toward the inhabitants of the earth, says the Lord. And behold, I deliver people over, each one into the hands of his neighbor and into the hands of his king, and they shall devastate the earth, and I will not deliver from their hand.

7 And I will tend the sheep of slaughter in Chanaanitis. And I will take to myself two rods—the one I have called Beauty, and the other I have called Line—and I will tend the sheep. And in one month I will dispose of the three shepherds, and my soul will be heavy against them, for also their souls were howling against me. And I said, “I will not tend you. Whatever dies, let it die, and whatever fails, let it fail, and as for the things that are left—let them devour each one the flesh of his neighbor!” And I will take my beautiful rod and cast it away in order to scatter my covenant that I made with all the peoples. And it shall be scattered on that day, and the Chananites will know the sheep that are kept, for it is the Lord’s word. And the Lord said to me, “Place them in the smelter, and I will observe whether it is genuine, as I have been proven for them.” And I took the thirty pieces of silver and threw them into the house of the Lord, into the smelter. And I cast away the second rod, Line, to disband the tie between Judas and between Israel.

15 And the Lord said to me: Take to yourself once more shepherd implements of an inexperienced shepherd. For behold, I am raising up over the land a shepherd. He will not care for the abandoned or seek the scattered or heal the crushed or lead the whole, and he will devour the flesh of the chosen and twist their vertebrae.

17 Oh, you who tend to idle things, who desert the sheep! May the dagger be upon his arm and against his right eye!
His arm withering shall wither;
his right eye blinded shall be blinded!

12 An issue of the Lord’s word regarding Isra-
el. The Lord, as he stretches out heaven and
foundeth earth and forms the human spirit with-in,
says: 2Behold, I set Jerousalem as shaking door-
ways for all the peoples round about, and in Judea
there will be a siege against Jerousalem. 3And it
shall be on that day, I will make Jerousalem a
trampled stone for all the nations; everyone who
tramples it when mocking shall mock. And all the
nations of the earth shall be gathered against it.
4On that day, says the Lord Almighty, I will strike
every horse with alarm and its rider with derange-
ment—but on the house of Ioudas I will open my
eyes—and all the horses of the peoples I will strike
with blindness. 5And the officers of thousands in
Ioudas shall say in their hearts, “We shall find for
ourselves the inhabitants of Jerousalem in the Lord
Almighty, their God.”

6 On that day I will make the officers of-
thousands of Ioudas like a firebrand in wood and like
a torch of fire in stubble, and they shall devour all
the peoples round about to the right and to the
left, and Jerousalem shall again dwell by itself.
7 And the Lord will save the tents of Ioudas as
from the beginning, that the boast of the house of
Dauid and the elation of the inhabitants of Jerous-
alem might not be exalted over Ioudas. 8And it
shall be on that day, the Lord will be a shield for
the inhabitants of Jerousalem, and the weak one
among them in that day will be like Dauid, and
the house of Dauid will be like a divine house, like
an angel of the Lord before them. 9And it shall be
on that day, I will seek to destroy all the nations
that come against Jerousalem.

And I will pour out a spirit of grace and
compassion on the house of Dauid and on the in-
habitants of Jerousalem, and they shall look to me
because they have danced triumphantly, and they
shall mourn for him with a mourning as for a
loved one, and they shall be pained with pain as
for a firstborn. 11On that day the mourning in Jer-
ousalem will be great like the mourning for a
pomegranate orchard cut down in the plain. 12And
the land shall mourn, tribes by tribes, the tribe of
the house of Dauid by itself and their wives by them-
selves, the tribe of the house of Leui by itself and their wives by them-
selves, the tribe of Symeon by itself and their wives by themselves. 13All the tribes that are left, a tribe
by itself and their wives by themselves.

13 On that day every place will be opened for
the house of Dauid.

2 And it shall be on that day, says the Lord, I
will utterly destroy the names of the idols from the
land, and there shall be no more remembrance of
them; also I will remove from the land the pseudo-
prophets and the unclean spirit. 3And it shall be, if

aLacking in Gk  bOr arms  cOr earth
half of it into the last sea; even in summer and spring it will be so.

9 And the Lord will become king over all the earth; on that day the Lord will be one and his name one.

10 One shall go around the whole land by way of the wilderness from Gabe unto Remmon south of Ierousalem. But Rama shall remain in place, from the Gate of Beniamin unto the place of the first gate, unto the gate of the corners and unto the tower Hananeel, unto the king’s wine vats. 11They shall inhabit it, and there shall be no more anathema, and Ierousalem shall dwell confidently.

12 And this shall be the calamity with which the Lord will cut off all the peoples who waged war against Ierousalem: their flesh shall melt away as they stand on their feet, and their eyes shall ooze from their sockets, and their tongue shall melt in their mouth. 13And it shall be on that day, a great panic from the Lord shall be upon them, and each will seize the hand of his neighbor, and his hand will be joined to the hand of his neighbor. 14Even loudas will fight at Ierousalem and shall collect the strength of all the peoples round about—gold and silver and apparel in great abundance. 15And this shall be the overthrow of the horses and the mules and the camels and the donkeys and all the animals that are in those camps, according to this calamity.

16 And it will be that all who remain of all the nations that came against Ierousalem shall also go up year after year to do obeisance to the King, the Lord Almighty, and to keep the feast of tent pitching. 17And it shall be that all who do not go up from all the tribes of the earth to Ierousalem to do obeisance to the King, the Lord Almighty, these then shall be added to those. 18And if the tribe of Egypt shall not go up or come, then on these shall be the calamity with which the Lord will strike all the nations, as many as will not go up to keep the feast of tent pitching. 19This shall be the sin of Egypt and the sin of all the nations, as many as shall not go up to keep the feast of tent pitching.

20 On that day, there shall be upon the bridle of the horse, “Holy to the Lord Almighty.” And the cauldrons in the house of the Lord shall be like the saucers in front of the altar, 21and every cauldron in Ierousalem and in loudas shall be holy to the Lord Almighty, and all those who sacrifice will come and take of them and boil in them. And the Chananite shall no longer be in the house of the Lord Almighty on that day.

MALACHIAS

1 An issue of the Lord’s word to Israel by the hand of his messenger. Do place it upon your hearts.

2 I loved you, says the Lord. And you said, “How did you love us?” Was not Esau Jakob’s brother? says the Lord. And I loved Jakob, but I hated Esau, and I made his mountains an annihi-

lation and his heritage gifts of the wilderness. 4For Idumea will say, “It is destroyed. And let us return and rebuild the desolate places.” This is what the Lord Almighty says: They will build, and I will tear down. And they will be called borders of lawless-

ness and a people against whom the Lord is drawn up in battle forever. 5And your eyes shall see, and you shall say, “The Lord has been magnified beyond the borders of Israel.”

6 A son honors the father, and a slave his master. If then I am a father, where is my honor? And if I am a master, where is my respect? says the Lord Almighty to you, O priests, who despise my name. And you said, “How did we despise your name?” 7By bringing defiled loaves to my altar. And you said, “How did we defile them?” When you say, “The Lord’s table is despised, and the food laid on it is despised.” 8For if you bring something blind as a sacrifice, is that not wrong? And if you offer some-

thing lame or sickly, is that not wrong? Do bring it to your governor, if he will accept you or receive your face, says the Lord Almighty. 9And now, appease the face of your God, and entreat him. By your own hands these things have occurred. Will I receive the faces of any of you? says the Lord Almighty. 10For even among you the doors shall be shut, and you shall not kindle my altar in vain. I have no will among you, says the Lord Almighty, and I will not accept an offering from your hands. 11For from the rising of the sun to its setting my name is glorified among the nations, and in every place incense is brought to my name, and a pure offer-

ing, for my name is great among the nations, says the Lord Almighty. 12But you profane it when you say that the Lord’s table is defiled, and its food set forth is despised. 13And you said, “These are too tousle,” and you snorted at them, says the Lord Almighty. And you were carrying in what was taken by violence and what is lame and physically im-

paired. Even if you bring the offering, shall I accept them from your hands? says the Lord Almighty.

14And cursed is he who was able, and there was in his flock a male, and his vow is upon him, and he sacrifices to the Lord what is corrupted, for I am a great king, says the Lord Almighty, and my name is notable among the nations.

2 And now, O priests, this commandment is for you. 2If you will not listen and if you will not place it in your heart to give glory to my name, says the Lord Almighty, then I will send the curse on you, and I will curse your blessing; indeed I will curse it. And I will scatter your blessing, and it shall not be among you, because you do not place it in your heart. 3Behold, I separate the shoulder at you and will spread paunchs on your faces, paunchs for your feasts, and I will take you to the same place.

4 And you will know that I have sent this commandment to you, that my covenant might be with the Leuites, says the Lord Almighty. 5My cov-
enant of life and peace was with him. And I gave it to him that he fear me with fear and that he avoid the presence of my name. 6 A law of truth was in his mouth, and no injustice was found on his lips. He walked uprightly with me in peace and turned many from injustice. 7 Because the lips of a priest shall guard knowledge, and they shall seek law from his mouth, for he is a messenger of the Lord Almighty. 8 But you have turned aside from the way, and you have caused many to fail by law; you have corrupted the covenant of Levi, says the Lord Almighty. 9 And I rendered you despised and disregarded among all the nations, because you did not keep my ways but were accepting persons in law.

10 Did not one god create us? Is there not one father of us all? Why then did each of you forsake his brother, to profane the covenant of our fathers? 11 Loudas was forsaken, and an abomination occurred in Israel and in Jerusalem, for Loudas profaned the sacred things of the Lord with which he loved and busied himself with foreign gods. 12 The Lord will utterly destroy the person who does this until he has even been humiliated from the tents of Jacob and from among those who bring sacrifice to the Lord Almighty.

13 And these things, which I hated, you kept doing: you would cover the altar of the Lord with tears and weeping and laborious groaning. Is it still appropriate to look at sacrifice or to receive as something acceptable from your hands? 14 And you said, "Why?" Because the Lord was a witness between you and between the wife of your youth, whom you abandoned, though she is your companion and the wife of your covenant. 15 And no one else did it and the remnant of his spirit. And you said, "What else does God seek but offspring?" And be vigilant in your spirit, and do not forsake the wife of your youth. 16 But if, since you hate her, you should send her away, says the Lord, the God of Israel, then impiety will cover over his garments, says the Lord Almighty. And be vigilant in your spirit, and do not abandon her.

17 You who provoked God with your words and said, "How did we provoke him?" By saying, "Everyone who does evil does good before the Lord, and he delighted in them," and, "Where is the God of justice?"

Behold, I am sending my messenger, and he will oversee the way before me, and the Lord whom you seek will suddenly come to the shrine. And the messenger of the covenant whom you want—behold, he is coming, says the Lord Almighty. 2 And who will endure the day of his arrival, or who will withstand in his appearance?

For he is coming like the fire of a smelter and like the lye of cleaners, 3 and he will sit, smelting and purifying as it were silver and as it were gold, and he will purify the sons of Levi and pour them like gold and like silver, and they shall be bringing an offering to the Lord in justice. 4 And an offering of Loudas and Jerusalem will be pleasing to the Lord as the days of old, even as the former years.

5 And I will draw near to you in judgment; I will be a swift witness against the sorceresses and against the adulteresses and against those who swear by my name falsely and against those who defraud the hired worker of his wages and those who oppress the widow and those who buffet orphans and those who turn aside justice from the guest and those who do not fear me, says the Lord Almighty.

6 For I am the Lord your God, and I have not changed. 7 And you, O sons of Jacob, are not keeping a distance from the injustices of your fathers. You perverted my precepts and did not keep them. Return to me, and I will return to you, says the Lord Almighty. And you said, "How should we return?"

8 Will a person trip up God? For you are tripping me up! And you will say, "How have we tripped you up?" Because the tithes and the first fruits are still with you. 9 And disregarding you disregard, and you are tripping me up—the nation has been made an end of. 10 And you brought all the produce into the storehouses, and it shall be pillage in my house. Do observe by this, says the Lord Almighty, if I will not open to you the floodgates of the sky and pour out upon you my blessing until you are satisfied. 11 And I will distinguish among you for food, and I will not destroy among you the fruit of the land, and the vines in the field will not fail you, says the Lord Almighty. 12 And all the nations will call you happy, for you will be a wanted land, says the Lord Almighty.

13 You have made your words against me heavy, says the Lord. And you said, "How did we speak against you?" 14 You said, "The one who is subject to God is vain. And what more is there that we kept his ordinances and that we went as suppliants into the presence of the Lord Almighty? 15 And now we call foreigners happy, and they are rebuilding while they do lawless things, and they withstood God and escaped."

16 Those who fear the Lord spoke against these things, each to his neighbor. And the Lord took note and listened and wrote a book of remembrance before him for those who fear the Lord and reverence his name. 17 And they shall be mine, says the Lord Almighty, in the day when I make them my acquisition, and I will choose them as a person chooses his son who is subject to him. 18 And you shall turn and discern between the just and between the lawless and between the one who is subject to God and the one who is not subject.

For behold, a day is coming, burning like an oven, and it will set them ablaze, and all the aliens and all those who do lawless things will be stubble, and the day that comes shall kindle them, says the Lord Almighty, and there shall be left of them neither root nor branch. 2 And for you who fear my name a sun of justice shall rise, and heal-
ing is in its wings. And you shall go out and leap like calves let loose from tethers. 3And you shall tread down the lawless, for they will be ashes under your feet, on the day when I act, says the Lord Almighty.

4(5) And behold I am sending to you Elias the Thesbite before the great and notable day of the Lord comes. 5(6) who will restore the heart of the father to the son and the heart of a person to his neighbor so that I will not come and utterly strike the land.

6(4) Remember the law of Moyses my slave, as I commanded him at Choreb with ordinances and statutes for all Israel.
ESAIAS
TO THE READER

Edition of the Greek Text
It is important to note that the earlier English translations of the LXX by Thomson and Brenton were based on editions of the Greek version that essentially reproduced the text of Codex Vaticanus. While this important manuscript preserves an excellent text for most books of the LXX, it is less trustworthy in the case of Esaias. (R. R. Ottley, for his translation, used Codex Alexandrinus, our best available witness for Esaias.) As a result, the reader will find a large number of textual differences between those earlier English translations and the present one, which is based on the full-fledged critical edition of J. Ziegler (Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum XIV: Isaias [Gottingen: Vandenhoeck & Ruprecht, 1967]).

Ziegler’s reconstructed text is very similar to that found in Rahlfs’ Septuaginta. If we set aside differences that do not show up in an English translation (primarily Greek orthographic variants), we find approximately ninety places where the two editions differ, and many of these variations are relatively minor. I have accepted Ziegler’s judgment in all but sixteen of these (10.7; 13.3; 14.27; 26.18; 28.2–3; 41.29[bis]; 42.4; 49.13; 50.3; 51.16; 54.5; 55.13; 56.5; 61.3; 63.12), some of which involve conjectural emendations that are reasonable, even brilliant, but not totally persuasive. In addition, there are two places where Rahlfs and Ziegler agree but where I have reluctantly gone my own way (9.1[8.23] and 53.11; in the latter passage I have accepted an old conjectural emendation).

Many readers of NETS will not have easy access to Ziegler’s edition. If they use the present translation in conjunction with Rahlfs’ text, it will often be unclear whether departures from the latter are only apparent (the result of a non-literal rendering) or substantial (the result of a textual variation). Since NETS includes textual notes only when it departs from the base text (Ziegler), it may be helpful to the reader to have a list of those verses where the present translation reflects a text different from Rahlfs’ edition. They are as follow: 2.20; 5.9; 5.29; 7.6; 8.18; 9.4(3); 10.1; 10.10[bis]; 10.22; 11.5; 12.2; 12.6[bis]; 13.3; 14.13; 15.2; 15.4; 16.3; 16.5; 16.7; 17.5; 17.6; 18.7; 20.1; 21.13; 22.1; 23.13; 23.16; 25.5; 25.9; 28.15; 29.8; 30.14; 30.33; 33.18; 34.10; 36.19; 37.12; 37.13; 37.32; 37.38; 40.4; 40.25; 40.28; 41.23; 43.17; 44.16; 45.4; 45.9; 45.13; 46.11; 47.10; 48.5[bis]; 48.16; 49.6; 49.7; 49.15; 51.5; 53.2; 54.3; 54.8; 54.10; 54.17[bis]; 56.11; 58.11[bis]; 60.6; 61.4; 61.8; 65.11; 65.23; 66.8[bis]; 66.17[msprint].

Translation Profile of the Greek
Attempts to evaluate the Greek translation of Esaias in the past have typically failed to note the complexity of such a task. One can find numerous passages where the translator has failed to understand the Hebrew text and where his Greek appears to be solecistic and even unintelligible. It is therefore natural to infer that he lacked competence. The problem with this conclusion, however, is that it does not take into account the skill, knowledge and creativity that he displays in many other passages. Moreover, any generalizations about the translator’s technique run afoot of the startling variations in his approach.

Consider, for example, the first half dozen verses in chapter 43. It is apparent that the translator had no trouble whatever understanding the Hebrew text and that he was capable of representing the meaning of the original in simple, clear and faultless Greek. His approach here may be characterized as moderately literal, resulting in a certain quaintness of style that betrays its Semitic background. Admittedly, the Hebrew of this passage is not particularly difficult. Elsewhere, if the translator encounters a rare word, he seems to lose his bearings. In 28.20, the Hebrew appears to mean, “For the bed is [too] short for stretching, and the covering [too] narrow for gathering [i.e., wrapping] oneself.” Here the Hebrew words for “bed” (which appears nowhere else in the Bible) and “stretching” (which is rare) stumped the translator. Exercising his imagination, he came up with this, “We are in straits and unable to fight, and we ourselves are too weak to be mobilized.” We should remember, however, that even modern scholarship is less than confident about the meaning of numerous sentences in the Hebrew text of Isaiah.

In some of his renderings, the translator appears to be slavishly literal, but it is clear that, as a whole,
he felt free to vary his vocabulary and restructure the syntax if it served his purposes. That sense of freedom allowed him at times to go off on tangents that have little connection with the Hebrew. Indeed, on occasions the meaning of his translation is patently contrary to that of the original (cf. the negative he introduces at 8.14, “you will not encounter him as a stumbling caused by a stone”). What may have been going on in his mind at those times is an intriguing question, but we would be wrong to infer that he was unconcerned about being faithful to the text. There can be no doubt that he struggled mightily to make sense of difficult passages, and that even when he seems to go beyond the text, he is sensitive to the thrust of the book as a whole and seeks to come up with teachings that are up-building (note that at the beginning of 8.14 the addition of the clause “if you trust in him” effectively links this verse with a recurring theme in the book).

All of this means that we cannot easily describe lexical and grammatical patterns in the translator’s handling of the Hebrew text. Some can certainly be identified, but the exceptions to those patterns are significant, and they prevent us from making many valid generalizations. As we might expect, he follows some of the lexical equations established by the Greek translators of the Pentateuch, such as διαθήκη in the sense of “covenant.” For Hebrew יָדָע he normally uses ἀιῶν ("Hades"), but in 28.15, 18 we find θανάτος, “death.” There is no need to multiply examples. Beyond these more-or-less standard calques, the translator sometimes comes up with a few equivalences of his own, but not in uniform fashion. With regard to syntax, while his tendency is to follow the simple structure of the Hebrew clauses, he does not hesitate to introduce variety and to exploit some of the resources of the Greek language; still, many of the niceties one routinely finds in original Greek composition are missing. Special note should be made of the translator’s fairly consistent representation of the Hebrew perfect tense (which can have various temporal references) with the Greek aorist (a simple past tense). Although the choice of the aorist is appropriate when the context clearly indicates a past action or a gnomic idea (e.g., 1.3, “The ox knew [=knows] its owner”), his overuse of this tense lends a distinct and odd quality to his translation.

The NETS Translation of Esaias

Given the Greek translator’s inconsistent approach (or so it appears to us), an English translation of his work faces special problems. The challenges are compounded by the need to follow the pattern of the NRSV. Numerous stylistic variations frequently used by the latter (as it renders the Hebrew text) introduce an additional and deeper level of inconsistency to the endeavor.

The user of NETS deserves to know that the present translation has gone through two distinct stages. The initial draft reflected a special effort not only to understand what the Greek translator meant (for which the sense of the Hebrew is an important piece of evidence), but also to communicate that meaning in fairly clear and natural English when possible (often the irregularities of the Greek called for less fluent English). That first draft, in addition, sought to maximize the potential for NETS/NRSV synoptic study; in other words, it preserved NRSV renderings whenever these could be defended as reasonable representations of the Greek.

In the opinion of the editors, however, such an approach was inconsistent with the aim of NETS to represent not only what the Greek says but also how it is being said. For the sake of uniformity with the project as a whole, therefore, hundreds of changes were made that result in unclear or even unnatural English (e.g., “wept with weeping”). Moreover, the reader should be advised not to assume that a difference between NETS and NRSV reflects a difference between the Hebrew and the Greek.

Even in the first draft of this translation, NRSV renderings were changed in cases where the Hebrew is idiomatic but the Greek equivalence appears odd. In particular, note that the Greek translator fairly consistently translates the Hebrew שָׁנָה ("man") with ἄνθρωπος, even in passages where such an equivalence is inappropriate, including instances when the Hebrew has a distributive meaning, "each." The Greek translator has quite capable of rendering these uses idiomatically. For example, in 13.8, the Hebrew שָׁנָה (lit., "a man to his neighbor") is rendered ἐτέρος πρὸς τὸν ἐτέρον ("one to another"). It seems advisable to render the Greek to English literally in cases where the Greek inappropriately renders the Hebrew literally. The reader of NETS will thus notice a large number of instances of the singular "man"; the unusual flavor of the resulting English corresponds to some extent with the peculiar quality of the Greek.

The strophic arrangement of the NRSV has been followed as much as possible to facilitate comparison, but it must not be thought that the Greek always has a corresponding poetic quality.

Bibliographical Note

I have profited greatly from R. R. Ottley, The Book of Isaiah according to the LXX (Codex Alexandrinus) (3 vols; London: Cambridge University Press, 1904–1906). The first volume contains an important intro-
A vision, which Esaias son of Amos saw—
which he saw against Jueea and against Je-rou-salem in the reign of Ozias and Ioatham and Achaz and Hezekias, who reigned over Jueea.

2 Hear, O heaven, and give ear, O earth,
for the Lord has spoken:
I begat sons and exalted them,
but they rejected me.

3 The ox knows its owner,
and the donkey its master's crib,
but Israel has not known me,
and the people have not understood me.

4 Ah, sinful nation,
people full of sins,
evil offspring,
lawless sons,
you have forsaken the Lord
and provoked to anger the Holy One of Israel!

5 Why should you be beaten anymore
as you continue in lawlessness?
Every head has become troubled,
and every heart has become sad.

6 From the feet to the head—
whether a sore or a bruise or a festering wound—
there is no emollient to put on,
nor oil nor bandages.

7 Your country lies desolate;
your cities are burned with fire;
in your very presence
foreigners devour your land,
and it has been made desolate,
overthrown by foreign peoples.

8 Daughter Sion will be forsaken
like a booth in a vineyard
and like a garden-watcher's hut in a
cucumber field,
like a besieged city.

9 And if the Lord Sabaoth
had not left us offspring,
we would have become like Sodoma
and been made similar to Gomorra.

10 Hear the word of the Lord,
you rulers of Sodoma!
Pay attention to the law of God,
you people of Gomorra!

11 What to me is the multitude of your
sacrifices?
says the Lord;
I am full of whole burnt offerings of rams,
and I do not want the fat of lambs
nor the blood of bulls and goats—
not even if you comeb to appear before me.

12 For who asked these things from your
hands?
You shall trample my court no more!

13 If you should offer fine flour, that would be
futile;
incense is an abomination to me.

14 Your new moons and sabbaths and great day
I cannot endure. Fasting and holidaysc,
as well as your new moons and your feasts,

\^{a}Or The whole head is pained, and the whole heart is sad. \^{b}Or neither shall you come \^{c}Or rest; possibly idleness
my soul hates.

You have made me full;
I will no longer forgive your sins.

When you stretch out your hands to me,
I will turn away my eyes from you;
even if you make many petitions,
I will not listen to you,
for your hands are full of blood.

Wash yourselves; become clean;
remove the evil deeds from your souls
before my eyes;

learn to do good;
seek judgment;
rescue the one who is wronged;
defend the orphan,
and do justice to the widow.

So come, and let us argue it out,
says the Lord:
even though your sins are like crimson,
I will make them white like snow,
and though they are like scarlet,
I will make them white like wool.

And if you are willing and listen to me,
you shall eat the good things of the
land,
but if you are not willing nor listen to me,
the dagger will devour you;
for the mouth of the Lord has spoken
these things.

How the faithful city Sion
has become a whore!
She that was full of justice,
wherein righteousness lodged—
but now murderers!

Your silver has no value;
your taverners mix the wine with water.

Your rulers are disobedient:
they are companions of thieves,
loving gifts,
running after a reward,
not defending orphans
and not paying attention to the widows’
cause.

Therefore this is what the Sovereign, the
Lord Sabaoth, says:
Ah, mighty ones of Israel!
For my wrath on my adversaries will not
abate,
and I will exact judgment from my foes!

And I will turn my hand against you
and will burn you to bring about purity.
But the disobedient I will destroy,
and I will remove from you all the
lawless
and humble all who are arrogant.

And I will set up your judges as at the
former time
and your counselors as at the beginning.

And after these things you shall be called
the city of righteousness,
the faithful mother city, Sion.

For her captivity shall be saved
with judgment and with mercy.

But the lawless and the sinners shall be
crushed together,
and those who forsake the Lord shall be
brought to an end.

For they shall be ashamed because of their
idols,
which they themselves wanted,
and they were embarrassed because of their
gardens,
which they desired.

For they shall be like a terebinth
that has shed its leaves
and like an orchard that has no water.

And their strength shall be like a stalk of
flax,
and their works like sparks of fire,
and the lawless and the sinners shall be
burned together,
and there shall be no one to quench
them.

The word that came from the Lord to Esaias
son of Amos concerning Judea and concerning
Jerusalem.

For in the last days
the mountain of the Lord shall be
manifest,
and the house of God shall be on the tops
of the mountains
and shall be raised above the hills,
and all the nations shall come 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 Jakob,
and he will declare to us his way,
and we will walk in it.”

For out of Sion shall go forth a law,
and a word of the Lord from Jerusalem.

And he shall judge between the nations
and shall convict many people,
and they shall beat their daggers into plows
and their spears into pruning hooks,
and no more shall nation take up dagger
against nation,
neither shall they learn to wage war any
more.

And now, O house of Jakob,
come, let us walk
by the light of the Lord!

For he has abandoned his people,
the house of Israel,
because their country, like that of the
allophyles,
was filled with divinations as it had been at the beginning, and many allophyle children were born to them.

7 For their country was filled with silver and gold, and there was no number to their treasures, and the land was filled with horses, and there was no number to their chariots.

8 And the land was filled with abominations, the works of their hands, and they did obeisance to the things their own fingers had made.

9 And so a person bowed down, and a man was humbled—and I will not forgive them!

10 And now enter into the rocks, and hide in the earth from before the fear of the Lord and from the glory of his strength, when he rises to crush the earth.

11 For the eyes of the Lord are lofty, but man is lowly, and the loftiness of men shall be brought low, and the Lord alone will be exalted in that day.

12 For the day of the Lord Sabaoth will be against everyone who is insolent and haughty and against everyone who is lofty and high, and they shall be humbled, both against every cedar of Lebanon, of them that are lofty and high, and against every acorn tree of Basan, both against every mountain and against every lofty hill, both every lofty tower and against every lofty wall, both every ship of the sea and against every spectacle of beautiful ships.

13 And every person shall be humbled, and the loftiness of men shall fall, and the Lord alone will be exalted on that day.

14 They will hide all the works of their hands—

15 carrying them into the caves and into the clefts of the rocks and into the holes of the earth—from before the fear of the Lord and from the glory of his strength, when he rises to crush the earth.

16 On that day a man will throw away his silver and gold abominations, which they made to do obeisance to the vain ones and the bats, to enter the holes of the solid rock and the clefts of the rocks, from before the fear of the Lord and from the glory of his strength, when he rises to crush the earth.

3 Behold now the Sovereign, the Lord Sabaoth, will take away from Judea and from Jerusalem a strong man and a strong woman, strength of bread and strength of water, a mighty one and strong one and soldier, both judge and prophet, and diviner and elder, both officer of fifty and wonderful counselor, both skillful builder and intelligent listener.

4 And I will set up youths as their rulers, and mockers shall be lords of them.

5 And the people will fall together, man against man, and a man against his neighbor; the child will stumble against the elder, the dishonored against the honorable.

6 Because a man will seize his brother or his father's kinsman, saying, “You have a cloak; you be our leader, and let my food be under you.”

7 But he will answer and say on that day, “I will not be your leader, for in my house there is neither bread nor cloak; I will not be the leader of this people.”

8 Because Jerusalem has been abandoned and Judea has fallen and their tongues are joined with lawlessness, being disobedient toward the things of the Lord; now therefore their glory has been brought low.

9 And the shame of their face has risen up against them; they have proclaimed their sin like that of Sodoma, and they have made it plain.

10 And the shame of their face has risen up against them; they have proclaimed their sin like that of Sodoma, and they have made it plain.

Woe to their soul! Because they have given evil counsel against themselves, saying, “Let us bind the just, for he is a nuisance to us.” Therefore they shall eat the fruit of their works.

aI.e. the balanites aegyptiaca bOr their idols cOr will throw away to the vain ones and to the bats his silver and gold abominations, which they made to do obeisance to dOr giant eOr supplied by
11 Woe to the lawless one! Evil things will happen to him according to the works of his hands.
12 O my people, your exactors strip you clean, and your creditors lord it over you. O my people, those who congratulate you mislead you and confuse the path of your feet.
13 But now the Lord will stand up to judge, and he will make his people stand to judge them.
14 The Lord himself will enter into judgment with the elders of the people and with their rulers. But you, why have you burned my vineyard, and why is the spoil of the poor in your houses?
15 Why do you wrong my people and shame the face of the poor?
16 This is what the Lord says: Because the daughters of Sion were lifted up and walked with an uplifted neck and with a wink of the eyes, all the while sweeping their tunics in the gait of their feet, all the while being playful with their feet;
17 God will bring low the ruling daughters of Sion, and the Lord will expose their form in that day.

And the Lord will take away the glory of their attire and their adornments and the braids and the tassels and the crescents and the necklace and the adornment of their face and the armlets and the braiding and the bangles and the rings and the earrings and the garments trimmed with purple and the garments blended with purple and the housecoats and the transparent Laconian fabrics and the garments of fine linen, both the blue ones and the scarlet ones, and the fine linen embroidered with gold and blue thread and the light flowing garments.

20 And instead of a pleasant scent there will be dust, and instead of a girdle you will gird yourself with a rope, and instead of a head adornment of gold you will have baldness because of your works, and instead of the tunic blended with purple you will gird yourself about with sackcloth.

21 And your most beautiful son, whom you love, shall fall by dagger, and your strong men shall fall by dagger.

22 And the cases for your adornment shall mourn, and you shall be left alone and shall be dashed to the ground.

23 Seven women shall take hold of one man, saying, “We will eat our own bread and wear our own clothes; just let your name be called upon us; take away our reproach.”

24 But on that day God will gloriously shine on the earth with counsel, to uplift and glorify what remains of Israel. And what is left behind in Sion and remains in Jerusalem will be called holy, all who have been recorded for life in Jerusalem, because the Lord will wash away the filth of the sons and daughters of Sion and will cleanse the blood from their midst by a spirit of judgment and a spirit of burning. Then he will come, and as for every site of Mount Sion and all that surrounds it, a cloud will overshadow it by day and will be like smoke and like a light of fire burning by night. With all glory will it be covered.

25 And instead of a pleasant scent there will be dust, and instead of a girdle you will gird yourself with a rope, and instead of a head adornment of gold you will have baldness because of your works, and instead of the tunic blended with purple you will gird yourself about with sackcloth.

26 But now I will declare to you what I will do to my vineyard. I will remove its hedge, and it shall be plundered, and I will tear down its wall, and it shall be trampled down. And I will abandon my vineyard, and it shall not be pruned or dug, and a thorn shall come up into it as into a wasteland.
and I will also command the clouds, that they send no rain to it.

7 For the vineyard of the Lord Sabaoth is the house of Israel, and the man of loudas is a beloved young plant; I waited for him to produce justice, but he produced lawlessness—nor did he producea righteousness, but a cry!

8 Ah, those who join house to house and bring field next to field so that they may take something from their neighbor! Will you dwell alone on the earth?

9 For these things were heard in the ears of the Lord Sabaoth; for if houses become many, large and beautiful ones shall be desolate, and there shall be no inhabitants.

10 For where ten yoke of oxen shall work, that landa shall produce one jarful, and he who sows six bushels shall produce three measuresb.

11 Ah, those who rise early and pursue the sikera:, who linger till evening, for wine will inflame them!

12 For with lyre and harp and drums and flutes do they drink the wine but do not regard the works of the Lord or consider the works of his hands!

13 Therefore my people have become captive, because they do not know the Lord; they have become a multitude of corpses, because of famine and thirst for water.

14 And Hades has enlarged its appetite and opened its mouth without ceasing; and herd glorious ones and herd great and herd rich and herd pestilent shall go down.

15 A person shall be brought low, and a man shall be dishonored, and the eyes that are high shall be brought low.

16 But the Lord Sabaoth shall be exalted in judgment, and the Holy God shall be glorified in righteousness.

17 Then those who have been plundered shall graze like bulls, and lambs shall feed on the wastelands of those who have been displaced.

18 Ah, those who draw sins as with a long rope and who draw acts of lawlessness as with a strap from a heifer's yoke, who say, "Let him quickly bring near

19 the things he will do, that we may see them, and let the plan of the Holy One of Israel come, that we may know it!"

20 Ah, those who call evil good and good evil, who make darkness light and light darkness, who make bitter sweet and sweet bitter!

21 Ah, those who are wise in themselves and knowledgeable in their own sight!

22 Ah, your strong ones who drink wine and the powerful ones who mix the sikera:, who acquire the impious one for the sake of bribes and take away the right of the righteous one!

23 Therefore, as stubble will be burned by a coal of fire and burned up by a weakened flame, so their root will be like fine dust and their blossom go up like dust; for they did not want the law of the Lord Sabaoth but have provoked the oracle of the Holy One of Israel.

24 And the Lord Sabaoth was enraged with anger against his people, and he laid his hand on them and struck them; the mountains were provoked, and their carcasses became like dung in the middle of the road. In all these things his wrath has not turned away, but his hand is still high.

25 Therefore, he will raise a signal among the nations that are far away and whistle for them from the end of the earth. And behold, they are coming, quickly, swiftly!

26 They will not hunger nor grow weary nor slumber nor sleep, nor will they loosen their girdles from their waist, nor will the thongs of their sandals be broken;

27 their arrows are sharp, and their bows bent; their horses' hoofs were reckoned as solid rock, the wheels of their chariots as a tempest.

28 They rush like lions but stand by like a lion's whelp, and he will seize and roar like a beast, and he will cast them out, and there will be no one who can rescue.

aLacking in Gk  bGk metron not a specified measure  cAram = strong drink  dPossibly Ierousalem
And it happened in the year that King Oziya died that I saw the Lord sitting on a throne, lofty and raised up, and the house was full of his glory. 2And seraphim stood around him; 2the one had six wings and the one had six wings, and with two they covered their face, and with two they covered their feet, and with two they flew. 3And they cried out one to another and said: “Holy, holy, holy is the Lord Sabaoth; the whole earth is full of his glory.” 4And the lintel was raised at the voice with which they cried out, and the house was filled with smoke. 5And I said: “O wretched that I am! I am stunned; for being a man and having unclean lips, I live among a people having unclean lips, and I have seen the King, the Lord Sabaoth, with my eyes!” 6Then one of the seraphim was sent to me, and he had in his hand a live coal that he had taken from the altar with the tongs. 7And he touched my lips, and it will take away your lawlessness and purify your sins.” 8Then I heard the voice of the Lord saying, “Whom should I send, and who will go to this people?” And I said, “Here am I; send me!” 9And he said, “Go, and say to this people: ‘You will listen by listening, but you will not understand, and looking you will look, but you will not perceive.’ 10For this people’s heart has grown fat, and with their ears they have heard heavily, and they have shut their eyes so that they might not see with their eyes and hear with their ears and understand with their heart and turn—and I would heal them.” 11Then I said, “How long, O Lord?” And he said: “Until cities become desolate, because they are not inhabited, and houses, because there are no people, and the land will be left desolate. 12And after these things, God will send people far away, and those who have been left will be multiplied on the land. 13And still a tenth part is on it, and it will be plundered again, like a terebinth or an acorn tree when it falls from its station.”

And it happened in the days of Acha’z son of Ioatham the son of Oziya, king of Ioudas, that King Raasson of Aram and King Phakee son of Romelia of Israel went up against Ierusalem to wage war against it but could not besiege it. 2And it was reported to the house of Dauid, saying, “Aram has made an agreement with siege.” And his soul and the soul of his people were agitated as when a tree in the forest is shaken by the wind. 3Then the Lord said to Esaias, Go out to meet Acha’z, you and the one who is left, your son Ia-soub, at the pool on the upper road to the Fuller’s Field. 4And you will say to him, Take care to be quiet, and do not fear, nor let your soul be feeble because of these two logs of smoking firebrands, for when my fierce anger comes, I will heal again. 5And as for the son of Aram and the son of Romelia: Because they have plotted an evil counsel concerning you, saying, 6We will go up to Judea, and after talking with them, let us turn them toward us, and we will make the son of Ta-beel king over it; 7this is what the Lord Sabaoth says: This counsel shall not remain, nor shall it come to pass. 8But the head of Aram is Damascus, but yet within sixty-five years the kingdom of Ephraim will cease from being peoples. 9And the head of Ephraim is Somoron, and the head of Somoron is the son of Romelia. And if you do not believe, neither shall you understand.

10And the Lord spoke further to Acha’z, saying, 11Ask for yourself a sign of the Lord your God, in depth or in height. 12But Acha’z said, I will not ask, nor will I put the Lord to the test. 13And he said: “Hear now, O house of Dauid! Is it a small thing for you to provoke a fight with mortals? How then do you provoke a fight with the Lord? 14Therefore the Lord himself will give you a sign. Look, the virgin shall be with child and bear a son, and you shall name him Emmanuel. 15He shall eat butter and honey; before he knows or prefers evil things, he shall choose what is good. 16For before the child knows good or bad, he defies evil to choose what is good, and the land that you fear from before the two kings will be abandoned. 17But God will bring on you and on your people and on your ancestral house such days as have not yet come since the day that he took Ephraim away from Ioudas—the king of the Assyrians.” 18And it shall be on that day that the Lord will whistle for the flies that rule part of the river of Egypt and for the bee that is in the country of the Assyrians. 19And they will all come and rest in the ravines of the country and in the clefts of the rocks and into the caves and into every crevice and on every tree. 20On that day the Lord will shew with the
great and drunken razor—which is beyond the river of the king of the Assyrians—the head and the hair of the feet, and he will cut off the beard.

21 And it shall be on that day that a person will nourish a young cow of the cattle and two sheep, 22 and it shall be, because of the abundance of milk that they give, everyone that is left on the land will eat butter and honey.

23 And it shall be on that day that every place where there used to be a thousand vines, worth a thousand shekels, will become barren ground and thorn. 24 With dart and arrow they will enter there, for all the land will be barren ground and thorn, 25 and every hill being plowed will be plowed, and fear will not come there, for it will be turned 4 from the barren ground and thorn to a place where a sheep can feed and an ox can tread.

Then the Lord said to me, Take for yourself a leaf from a large new scroll  5 and write on it with a man’s pen, “In order to take plunder from the spoils quickly, for it is near,”  2 and make reliable men my witnesses, Ourias and Zacharias son of Barachias. 3 And I went to the prophetess, and she conceived and bore a son. Then the Lord said to me, Name him “Swiftly Spoil, Quickly Plunder”; 4 for before the child knows how to call father or mother, it will receive the power of Damascus and the spoils of Samaria before the king of the Assyrians.

5 The Lord spoke to me yet further: 6 Because this people does not want the water of Siloam that flows gently but want to have Raasson and the son of Romelias as king over you, 7 therefore behold, the Lord is bringing up against you the mighty and abundant water of the River, the king of the Assyrians and his glory, and he will go up on your every ravine and walk on your every wall, 8 and he will take away from Judea any man who can lift his head, 9 if he is capable of accomplishing anything; his camp will be such as to fill the breadth of your country. God is with us.

9 Learn, you nations, and be defeated; listen as far as the end of the earth; be strong, and be defeated; for if you become strong again, again you shall be defeated! 10 And whatever counsel you take, the Lord will scatter it, and whatever word you speak, it will not remain for you, because the Lord God is with us.

11 Thus says the Lord, With a strong hand do they reject the course of the way of this people, saying: 12 Never say “Hard,” for whatever this people says is hard, but do not fear what it fears, neither be troubled. 13 Sanctify the Lord himself, and he himself will be your 1 fear. 14 And if your trust in him, he will become your 2 holy precinct, and you will not encounter him as a stumbling caused by a stone nor as a fall caused by a rock, but the house of Jakob is in a trap, and those who sit in Jerusalem are in a pit. 15 Therefore, many among them shall become powerless, and they shall fall and be crushed, and people who are in safety shall draw near and be taken.

16 Then shall become manifest those who seal up the law so that they might not learn. 17 And one shall say, “I will wait for God, who has turned away his face from the house of Jakob, and I will trust in him.” 18 Here am I and the children whom God has given me, and they shall become signs and portents in Israel from the Lord Sabaoth, who dwells on Mount Sion.” 19 And if people say to you, “Seek those who utter sounds from the earth and the ventriloquists, the babblers who utter sounds out of their bellies,” should not a nation be with its God? Why do they seek out the dead concerning the living? 20 For he has given a law as a help so that they may not speak a word such as this one, concerning which there are no gifts to give. 21 And a harsh famine will come upon you, and it shall be that when you become hungry, you will be distressed, and you will vilify your ruler and your patron 22 and they will look up to heaven above, 23 and they will observe the earth below, but look: affliction and distress and darkness—dire straits and darkness so that they cannot see— 24 and the one who is in distress will not be perplexed for a time.

O you who live in the country and in the shadow of death,
light will shine on you!

Most of the people, whom you have brought back in your joy, will also rejoice before you like those who rejoice at the harvest and in the same way as those who divide plunder,

because the yoke placed on them will be taken away,
and the rod that is on their neck;
for the Lord has scattered the rod of the exactors
as on the day that was upon Madiam,
because with reconciliation 3 they shall repay every garment and cloak acquired by deceit,
and they will be willing 4 to do so even 5 if they have been burned by fire,
because a child was born for us,
a son also given to us,
whose sovereignty was upon his shoulder,

6(5) because a child was born for us,
a son also given to us,
whose sovereignty was upon his shoulder,
and he is named Messenger of Great Counsel,
for I will bring peace upon the rulers,
peace and health to him.

7[6] His sovereignty is great,
and his peace has no boundary
upon the throne of David and his kingdom,
to make it prosper and to uphold it
with righteousness and with judgment
from this time onward and forevermore.
The zeal of the Lord Sabaoth will do these things.

8[7] The Lord sent death against Jacob,
and it came on Israel,
and all the people of Ephraim will know it,
and those who sit in Samaria
with pride and uplifted heart, saying:

9[8] “The bricks have fallen,
but come, let us hew stones
and cut down sycamores and cedars
and build ourselves a tower.”

10[9] And God will strike those who rise up
against them on Mount Sion,
and he will scatter their enemies,
Syria from the rising of the sun
and the Greeks from the setting of the sun—
those who devour Israel with open mouth.
For all this his anger has not turned away,
but his hand is still uplifted.

11[10] And the people did not turn back until they
were smitten,
and they did not seek the Lord.

12[11] So the Lord took away from Israel head and tail,
great and small in one day—
the elder and those who admire persons:
this is the first part,
and the prophet who teaches lawless things:
this one is the tail.

13[12] And those who congratulate this people will
lead them astray,
and they lead them astray in order to
devour them.

14[13] Therefore God will not rejoice over their young people,
nor will he have compassion on their orphans and widows;
for they are all lawless and evil,
and every mouth speaks injustices.
For all this his anger has not turned away,
but his hand is still uplifted.

15[14] And the transgression will burn like a fire,
and like dry grass will it be consumed by fire,
and it will burn in the thickets of the forest
and devour everything around the hills.

16[15] Because of the fierce anger of the Lord,
the whole land has been burned up,
and the people will be completely burned as
by fire.
A man will not have compassion on his brother
but will turn aside to the right, because he
will be hungry,
and he will eat on the left,
but a man will not be satisfied
even if he eats the flesh of his arm.

17[16] For Manasse will eat Ephraim’s, and
Ephraim Manasse’s,
because together they will besiege Jerusalem.
For all this his anger has not turned away,
but his hand is still uplifted.

18[17] Woe to those who write evil!
For when writing they write trouble,
turning aside the cause of the poor,
seizing the judgment of the needy among my people
so that a widow may become their spoil
and an orphan their plunder!

19[18] What will they do on the day of visitation?
For the affliction will come to you from far away.
And to whom will you flee for help,
and where will you leave your glory
so as not to fall into misery?
For all this his anger has not turned away,
but his hand is still uplifted.

20[19] Woe to the Assyrians!
The rod of my wrath and anger is in their hands!
I will send my anger against a lawless nation,
and I will instruct my people
to take spoils and plunder
and to tread down the cities and turn them into dust.

But he himself did not plan thus,
nor has he reasoned thus in his soul,
but his mind will change,
even to destroy utterly nations not a few.
And if they say to him,
“You alone are ruler,”
then he will say,
“Did I not take the country above Babylon and Chalanne,
where the tower was built?
And I took Arabia and Damascus and Samaria.
As I took these, I will also take all the countries.
Wail, you graven images in Jerusalem
and in Samaria!
For as I did to Samaria and to the works of her hands,
thus will I do also to Jerusalem and to her idols.”

a Possibly captivity  b may his mind = Zi  c Or her idols
12 And it shall be that when the Lord has finished doing all the things on Mount Sion and in Jerusalem, he will bring this wrath against the great mind, the ruler of the Assyrians, and against the loftiness of the glory of his eyes. For he said:

"By my strength I will do it, and by the wisdom of my understanding I will remove the boundaries of nations, and I will plunder their strength.

14 And I will shake inhabited cities and take with my hand the whole world like a nest and seize its inhabitants like eggs that have been forsaken, and there is none who will escape from me or contradict me."

15 Shall an ax be glorified without the one who cuts with it or a saw be exalted without the one who pulls it? Just so would it be if someone were to lift a rod or a log. But not so!

16 Rather, the Lord Sabaoth will send dishonor on your honor, and a burning fire will burn on your glory.

17 The light of Israel will become a fire, and it will sanctify him with a burning fire and devour the wood like grass.

18 On that day the mountains and the hills and the woods will vanish, and it will consume them from the soul to the flesh, and the one who flees will be like the one who flees from a burning flame.

19 And those who are left from them will be a cipher, and a child will write them down.

20 And it shall be on that day that what remains of Israel will no more be added, and those of Jakob who have been saved will no more trust in those who have wronged them but will trust in God, the Holy One of Israel, in truth. 21 And what remains of Jakob will be to the mighty God. 22 And if the people of Israel become like the sand of the sea, the remnant will be saved, for he is completing and cutting short a reckoning with righteousness, because God will perform a shortened reckoning in the whole world.

24 Therefore this is what the Lord Sabaoth says: O my people, who live in Sion, do not be afraid of the Assyrians, because he will beat you with a rod, for I bring a stroke upon you so that you may see the way of Egypt. For yet a little while and the anger will cease, but my wrath will be upon their counsel. 26 God will stir up evil against them, like the stroke of Madiam at the place of affliction, and his wrath will be by the way of the sea, on the way toward Egypt. And it shall be on that day that the fear of him will be taken away from you, and his yoke from your shoulder, and the yoke will be destroyed from off your shoulders.

28 For he will come to the city of Aggai and pass on to Magedo, and at Machmas he will lay down his baggage, (29) and he will pass the ravine and come to Aggai; fear will grip Rama, the city of Saul.

30 The daughter of Gallim will flee: Laisa will listen; Anathoth will listen.

31 Madebena has retired—also the inhabitants of Gibbir.

32 Encourage Sion today to remain in the way; O mount, as well as you hills that are in Jerusalem, with your hand encourage daughter Sion.

33 For behold, the Sovereign, the Lord Sabaoth, will mightily confound the glorious ones, and the lofty will be crushed in their insolence, and the lofty will be brought low.

34 And the lofty will fall by dagger, and Lebanon will fall with its lofty ones.

11 And a rod shall come out of the root of Jesse, and a blossom shall come up out of his root.

2 And the spirit of God shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and godliness.

3 The spirit of the fear of God will fill him. He shall not judge on the basis of repute or convict on the basis of report, but he shall administer justice to a humble one and convict the humble ones of the earth, and he shall strike the earth with the word of his mouth, and with breath through his lips he shall do away with the impious.

5 He shall be girded with righteousness around the waist and bound with truth around the sides.

6 And the wolf shall graze with the lamb, and the leopard shall rest with the kid, and the calf and the bull and the lion shall graze together, and a little child shall lead them.

7 And the ox and the bear shall graze together, and their young shall be together, and together shall the lion and the ox eat husks.
8 And the young child shall put its hand over the hole of asps and on the lair of the offspring of asps.
9 And they will not hurt or be able to destroy anyone on my holy mountain, because the whole earth has been filled to know the Lord like much water to cover seas.

10 And there shall be on that day the root of Jesse, even the one who stands up to rule nations; nations shall hope in him, and his rest shall be honor.
11 And it shall be on that day that the Lord will further display his hand to show zeal for the remnant that is left of the people, whatever is left from the Assyrians, and from Egypt and Babylonia and Ethiopia and from the Ailamites and from where the sun rises and out of Arabia.
12 And he will raise a signal for the nations and will gather the lost ones of Israel and gather the dispersed of Judas from the four points of the earth.
13 And the jealousy of Ephraim shall be taken away, and the enemies of Judas shall perish; Ephraim shall not be jealous of Judas, and Judas shall not afflict Ephraim.
14 But they shall fly away in ships of aliens; together they shall plunder the sea and those from the rising of the sun and Idumea.
And they shall first lay their hands on Moab, but the sons of Ammon shall obey first.
15 And the Lord will make the sea of Egypt desolate and will lay his hand upon the River with a violent wind and will strike seven gullies so that he may cross in sandals.
16 And there shall be a passage for what is left of my people in Egypt, and it shall be to Israel as the day when he came out of the land of Egypt.

12 And you will say in that day:
I will bless you, O Lord, be you were angry with me, and you turned away your wrath, and you had compassion on me.
2 Behold, the Lord is my God, my savior;I will trust in him and will not be afraid, because the Lord is my glory and my praise, and he has become my salvation.
3 And with joy you will draw water out of the springs of salvation. And you will say in that day:
Sing hymns to the Lord;
call his name out loud;
declare his glorious deeds among the nations;
and remember them, because his name has been exalted.

5 Sing hymns to the name of the Lord, for he has done exalted things; declare these things in all the earth.
6 Be glad, and rejoice, O you who dwell in Sion, because the Holy One of Israel has been exalted in your midst.

13 A vision, which Esaias son of Amos saw against Babylon.
2 On a mountain in the plain raise a signal; raise up your voice to them; do not fear; encourage them with your hand; open, you rulers.
3 It is I who instruct, and I lead them; they have been consecrated, and it is I who summon them.
4 Mighty ones come to fulfill my wrath, at the same time rejoicing and reviling.
5 A voice of many nations on the mountains like that of many nations! A voice of kings and of nations gathered together! The Lord Sabaoth has commanded a heavily armed nation to come from a distant land, from the utmost foundation of heaven—the Lord and his armed men—to destroy the whole world.
6 Wail, for the day of the Lord is near and a destruction will come from God! Therefore every hand will be weakened, and every human soul will be afraid, and the elders will be troubled, and pangs will seize them, as of a woman in labor.
And they will bewail one to another and be amazed, and they will change their face like a flame.
9 For behold, the incurable day of the Lord comes, a day of wrath and anger, to make the whole world desolate and to destroy the sinners from it.
10 For the stars of heaven and Orion and all the ornament of heaven will not give light, and it will be dark when the sun rises, and the moon will not give its light.
And I will command evils for the whole world, and for the impious, their own sins;

aLacking in Gk bOr make mention that cconsecrate = Zi dOr Giants
I will destroy the pride of the lawless
and bring low the pride of the arrogant.

And those that are left will be more valuable
than unsmelted gold,
and man will be more valuable than the
stone from Souphir.

For heaven will be enraged,
and the earth will be shaken out of its
foundations,
because of the fierce anger of the Lord
Sabaooth
in the day when his wrath comes upon it.

And those that are left will be more valuable
than unsmelted gold,
and man will be more valuable than the
stone from Souphir.

And those that are left will be more valuable
than unsmelted gold,
and man will be more valuable than the
stone from Souphir.

For heaven will be enraged,
and the earth will be shaken out of its
foundations,
because of the fierce anger of the Lord
Sabaooth
in the day when his wrath comes upon it.

And those that are left will be more valuable
than unsmelted gold,
and man will be more valuable than the
stone from Souphir.

I will destroy the pride of the lawless
and bring low the pride of the arrogant.

And those that are left will be more valuable
than unsmelted gold,
and man will be more valuable than the
stone from Souphir.

For heaven will be enraged,
and the earth will be shaken out of its
foundations,
because of the fierce anger of the Lord
Sabaooth
in the day when his wrath comes upon it.
and overthrew the cities
has not released those who are in
misery.  

18 All the kings of the nations have fallen
asleep in honor,
a man in his own house,
but you will be cast out on the mountains,
like an abominable corpse,
with many dead, those pierced with daggers,
who go down into Hades.
As a cloak stained with blood will not be
clean,
so neither will you be clean,
because you have destroyed my land
and killed my people.

You will not remain forever,
you evil seed!

21 Prepare your children to be slaughtered
for the sins of your father
so that they will not rise and inherit the
earth
and fill the earth with wars.

22 And I will rise up against them, says the Lord
Sabaoth, and will destroy their name and remnant
and offspring. This is what the Lord says: 23 And I
will make Babylonia desolate so that hedgehogs
will dwell there, and it will become nothing, and
I will make it a miry pit for destruction.

This is what the Lord Sabaoth says:
As I have said,
so shall it be,
and as I have planned,
so shall it remain:
to destroy the Assyrians from my land and
from my mountains,
and they shall be trampled,
and their yoke shall be removed from
them,
and their renown shall be removed from
their shoulders.

This is the plan that the Lord has planned
against the whole earth,
and this is the hand that is raised up
against all the nations of the world.

For what the holy God has planned,
who will scatter it?
And his hand that is raised up,
who will turn it back?

In the year that King Ahaz died this word came:
May you not rejoice, all you allophyles,
for the yoke of him who struck you is
broken,
for from the seed of snakes will come forth
the offspring of snakes,
and their offspring will come forth as
flying snakes.
And the poor will graze through him,
and poor men will rest in peace,
For you will be as a nestling taken away from a bird that is flying, O daughter of Moab!

And then, O Arnon, take further counsel, and make for her a shelter for mourning for all time. They flee in darkness at noon; they were astonished; do not be taken away.

The fugitives of Moab will sojourn with you; they will be a shelter to you from before a pursuer, because your alliance has been taken away and the ruler who trampled on the land has perished.

Then a throne shall be restored with mercy, and he shall sit on it with truth in the tent of David, judging and seeking judgment and quickly procuring righteousness.

We have heard of the pride of Moab: exceedingly proud he is; you have removed his arrogance. Your divination is not thus;

Moab shall wail, for in Moabitis all shall wail. You will take care of those who dwell in Adeseth, and you will not cbe ashamed.

The plains of Hesebon will mourn, the vine of Sebama. As you swallow up the nations, trample down her vines as far as Iazer. You will not come together; you will not wander in the wilderness; those who were sent have been forsaken, for they crossed the wilderness.

Therefore I will weep as with the weeping of Iazer for the vine of Sebama. He has cut down your trees, O Hesebon and Eleale, because I will trample down your harvest and vintage, and all things will fall.

And joy and gladness will be taken away from your vineyards, and in your vineyards they will not rejoice, and they will not tread out wine in the vats, for the vintage has ceased.

Therefore my belly will resound like a lyre upon Moab, and my inward parts will be like a wall that you have made new.

And it will be for your shame, because Moab has become weary of her hands in order to pray but will not be able to deliver him.

This was the word that the Lord spoke against Moab at the time he also spoke. But now I say, In three years of the years of a hired worker, the glory of Moab will be dishonored with all its great wealth, and it will be left very few in number and without honor.

The word against Damascus.

See, Damascus will be removed from among cities and will become a ruin, abandoned forever, to be a fold and resting place for flocks, and there will be no one to drive them away.

And no longer will it be strong enough for Ephraim to flee to it for refuge, and no longer will there be a kingdom in Damascus, and the rest of the Syrians will perish, for you are not better than the sons of Israel and their glory.

This is what the Lord Sabaoth says:

On that day there will be a failing of the glory of Jakob, and the riches of his glory will be shaken.

And it shall be as if someone were to gather the standing crop and reap the seed of the ears of grain, and it shall be as if someone were to gather an ear of grain in a firm ravine and as if a stalk should be left in it, or like berries of an olive tree—two or three on the topmost height, or four or five left on its branches.

This is what the Lord God of Israel says: On that day a man will trust in the One who made him, and his eyes will look to the Holy One of Israel, and they will not trust in the altars nor in the works of their hands, which their own fingers have made, and they will not look at their trees nor at their abominations.

On that day your cities will be abandoned, just as the Amorrites and the Hivites abandoned them before the sons of Israel, and they will be desolate.

Because you have abandoned God your savior and have not remembered the Lord your helper, therefore you will plant an unfaithful plant and an unfaithful seed.

aGk = pl bOr striving after cOr regard them dLacking in Gk eGk = bômos fOr fat things gPossibly sterile
But on the day that you plant them,
you will be led astray,
and if you sow in the morning,
it will blossom for harvest
in whatever day you take possession of it,
and like a man’s father
you will take possession of it for your sons.

Ah, the multitude of many nations!
Like a swelling sea, so will you be
troubled,
and the backside of many nations
will roar like water.

Many nations are like much water,
as when much water violently rushes
down.
And he will damn him and pursue him far
away,
like the dust of chaff when they winnow
before the wind
and like a squall that drives a circling
dust cloud.

Toward evening there will be lamentation;
before morning, and it will not be.
This is the portion of those who despoiled
you
and an inheritance for those who
inherited you.

Ah, wings of a land of ships
beyond the rivers of Ethiopia—
he who sends hostages by sea
and papyrus letters on the water!
For swift messengers will go
to a high nation,
and a foreign and fierce people:
who is beyond it?
It is a nation
without hope and trampled down.

Now the rivers of the land
will be all like an inhabited country;
their country will be inhabited
as if a signal were raised from a
mountain—
like the sound of a trumpet will it be
heard,
because thus the Lord said to me:
There will be safety in my city
like the light of midday heat,
and it will be like a cloud of dew
in the day of harvest.

Before the harvest, when the blossom has
been completed
and the unripe grape blossoms—
a grape-bearing blossom—
then he will take away the little clusters with
pruning hooks
and take away the small branches and cut
them off
and leave them together
to the birds of heaven
and to the beasts of the earth.
And the birds of heaven will be gathered
over them,
and all the beasts of the earth will come
upon him.

At that time gifts will be brought to the Lord
Sabaoth from a people afflicted and plucked and
from a great people henceforth and forever, a
nation having hope and trodden down, which is in a
part of a river of its land, to Mount Sion, the place
where the name of the Lord Sabaoth is.

A vision concerning Egypt.
See, the Lord is sitting on a swift cloud
and will come to Egypt,
and the handiworksa of Egypt will be
shaken at his presence,
and their heart will be dismayed within
them.

And Egyptians will be stirred up against
Egyptians,
and a man will war against his brother,
and a man against his neighbor,
city against city and province against
province,

and the spirit of the Egyptians will be
troubled within them,
and I will scatter their counsel,
and they will consult their gods and their
images
and those who speak out of the earth and
the ventriloquists,

and I will deliver Egypt
into the hands of men, cruel lords,
and cruel kings will lord it over them.

This is what the Lord Sabaoth says:
And the Egyptians will drink the water that
is by the sea,
but the river will fail and be dried up,

and the rivers and the canals of the river will
fail,
and every gathering of water,
even in every marsh of reed and papyrus,
will be dried up.

And the green marsh grass,
all that is around the river
and all that is sown by the river,
will be dried up, blasted by the wind.

And the fishers will groan,
and all who cast hooks into the river will
groan,
and those who cast seines and those who
are anglers will mourn.

And shame will take hold of those who
work the split flax
and those who work the linen.

And those who weave them will be in pain,
and all who make beer will be grieved,
and they will afflict their souls.

aOr idols
11 And the rulers of Tanis will be fools; as for the wise counselors of the king, their counsel will become foolish. How will you say to the king, “We are sons of sages, sons of kings who were from the beginning”?  
12 Where now are your wise men? And let them also declare to you and say what the Lord Sabaoth has planned against Egypt.  
13 The rulers of Tanis have failed, and the rulers of Memphis have been exalted, and they will lead Egypt astray tribe by tribe.  
14 For the Lord has prepared for them a spirit of error, and they have led Egypt astray in all their works, as the drunkard and the one who vomits are led astray together.  
15 And there will not be a work for the Egyptians that will make head or tail, beginning or end.  
16 But on that day the Egyptians will be like women in fear and in trembling before the hand of the Lord Sabaoth, which he will lay on them.  
17 And the land of the Judeans will become a terror to the Egyptians. As for everyone who should mention it to them—they will fear because of the plan that the Lord has planned against it.  
18 On that day there will be five cities in Egypt speaking the Chananite language and swearing in the name of the Lord. The one city will be called Asedek City.  
19 On that day there will be an altar to the Lord in the land of the Egyptians and a stele to the Lord at its border.  
20 And the Lord will be known to the Egyptians, and the Egyptians will offer sacrifices and make vows to the Lord and repay them.  
21 And the Lord will strike the Egyptians with a great blow and heal them with healing, and they will return to the Lord, and he will listen to them and heal them.  

20 In the year that Tanathan entered Azotos, when he was sent by Sarman, king of the Assyrians, and waged war against Azotos and took it—then the Lord spoke to Esaias, saying, “Go, and take off the sackcloth from your loins, and unlace your sandals off your feet,” and he did so, walking naked and barefoot. And the Lord said, “Just as my servant Esaias has walked naked and barefoot for three years, there will be signs and portents to the Egyptians and Ethiopians, because thus shall the king of the Assyrians lead away the captivity of Egypt and of the Ethiopians, young and old, naked and barefoot, uncovered—the shame of Egypt. And the Egyptians, having been defeated, shall be ashamed because of the Ethiopians, in whom the Egyptians had trusted, for they were their glory. And those who dwell in this island will say, ‘See, we had trusted to flee to them for help, who could not be saved from the king of the Assyrians! And we, how shall we be saved?’ ”

21 The vision of the wilderness.

As a whirlwind might pass through a wilderness—coming from a wilderness, from land—dreadful and harsh is the vision declared to me; the betrayer betrays; the lawless one acts lawlessly. The Ailamites are upon me, and the envoys of the Persians are coming upon me. Now I will groan and comfort myself. Therefore my loins have been filled with weakness, and pangs have seized me like a woman in labor; I did wrong not hearing; I hasted not seeing. My heart wanders, and lawlessness overwhelms me; my soul has turned to fear. Prepare the table; drink; eat! Rise up, rulers; prepare shields! Because thus the Lord said to me: “Go, post a lookout for yourself, and announce whatever you see.” And I saw two riding horsemen, a rider on a donkey and a rider on a camel. Listen with much listening, and call Ourias to the watchtower of the Lord. And he said: “I stood continually by day, and over the camp I stood the whole night.” And look, he himself comes,
Then he answered and said, "Babylon has fallen, and all her images and the works of her hands have been crushed to the ground."

Hear, you who have been left and you who are in pain; hear the things I have heard from the Lord Sabaoth; the God of Israel has announced them to us.

The vision concerning Idumea. He calls to me from Seir, "Guard the battlements!"

I guard them in the morning and at night. If you would inquire, inquire, and dwell by me.

In the evening, you will lie down in the thicket, in the way of Dedan.

Bring water to meet the thirsty, O you who dwell in the land of Thaiman; meet with bread those who flee because of the multitude of those who flee and because of the multitude of those who have fallen in war.

For thus the Lord said to me: Yet a year, like the year of a hired worker—the glory of the sons of Kedar will fail, and the rest of the arrows of Kedar's strong sons will be few, because the Lord, the God of Israel, has spoken.

The vision concerning the ravine of Sion. What has happened to you now that you have all gone up to useless house-tops?

The city was filled with people shouting. Your wounded were not wounded by dagger, nor were your dead men dead in battle.

All your rulers have fled, and those who were caught have been harshly bound, and those who are strong in you have fled far away.

Therefore I said: Leave me alone; I will weep bitterly; do not prevail in comforting me for the ruin of the daughter of my race.

Because it is a day of trouble and destruction and trampling and there is wandering from the Lord Sabaoth in the ravine of Sion, from small to great they wander; they wander on the mountains.

Now the Ailamites took quivers—riding men on horses and a gathering for battle.

And your choicest ravines will be filled with chariots, and the cavalry will block your gates. And they will uncover the gates of Ioudas and look on that day into the choicest houses of the city, and they will uncover the secrets of the houses of the citadel of Dauid.

And they saw that there were rather many and that they had turned the water of the old pool into the city and that they had demolished the houses of Ierousalem to fortify the wall for the city. And you produced water for yourselves between the two walls, further inward than the old pool. But you did not look to him who made it from the beginning, nor did you see him who created it.

And in that day the Lord Sabaoth called for weeping and lamentation and shaving and girding with sackcloth, but they engaged in joy and gladness, killing calves and slaughtering sheep in order to eat meat and drink wine, saying: "Let us eat and drink, for tomorrow we die."

And these things are revealed in the ears of the Lord Sabaoth, because this sin will not be forgiven you until you die.

This is what the Lord Sabaoth says: Go into the priestly chamber, to Somnas the treasurer, and say to him: Why are you here? What do you have here, that you have cut out a tomb here for yourself and made for yourself a tomb on the height and inscribed a tent for yourself in a rock? Look now, the Lord Sabaoth will hurl away and wipe out a man, and he will take away your robe and your glorious crown and throw you into a great and immeasurable land; there you shall die. And he will make your fair chariot a disgrace and your ruler's house something trampled down, and you will be removed from your office and from your position.

And it shall be on that day that I will call my servant Eliakim the son of Cheleki and will clothe him with your robe and give him your crown, and I will give your power and office into his hands, and he shall be as a father to those who dwell in Ierousalem and to those who dwell in Ioudas. And I will give him the glory of Dauid, and he shall rule, and there shall be no one to con-
23 And I will make him ruler in a secure place, and he will become a throne of glory to his father's house. 24 And everyone who is glorious in his father's house, from small to great, will trust in him, and they will hang over him on that day. This is what the Lord Sabaoth says: The man who was fastened in a secure place will be removed and will fall, and the glory that was on him will be taken away, for the Lord has spoken.

23 The vision of Tyre.

Wail, O ships of Carthage, for she has perished, and people no longer come from the land of the Kitieans; she has been led captive.

2 To whom have become similar those who dwell in the island—the merchants of Phoenicia, crossing the sea on much water, an offspring of merchants? The merchants of the nations are as when a harvest is being gathered in.

4 “Be ashamed, O Sidon,” said the sea, and the strength of the sea said: “I have not travailed nor given birth nor reared young men nor raised up virgins.”

5 But when it becomes heard in Egypt, anguish concerning Tyre will take hold of them.

6 Go away to Carthage—wail, O you who dwell in this island!

7 Was this not your pride from the beginning, before she was handed over?

8 Who has planned these things against Tyre? Is she inferior? Or does she have no strength? Her traders are glorious, rulers of the earth!

9 The Lord Sabaoth has planned to undo all the pride of the glorious ones and to dishonor every glorious thing on the earth.

10 Work your land, for indeed ships no longer come from Carthage.

11 But your hand, which irritated kings, is no longer strong by sea; the Lord Sabaoth commanded concerning Chanaan to destroy her strength.

12 And they will say: You will no longer continue to insult and do wrong to the daughter of Sidon; not even if you go away to the Kitieans, even if you have rest.

13 And if you go to the land of the Chaldeans, this too has been made desolate by the Assyrians, because her wall has fallen.

14 Wail, O ships of Carthage, because your fortress has perished.

15 And it shall be on that day that Tyre will be abandoned for seventy years, like the time of a king, like the time of a man. And it shall be that after seventy years Tyre will be like the song about a prostitute:

16 Take a lyre; roam, you city; you forgotten prostitute! Play the lyre well; sing much, that you may be remembered.

17 And it shall be that after seventy years God will pay a visit to Tyre, and she will be restored again to her ancient condition and will be a market center for all the kingdoms of the world. And her merchandise and her wages will be holy to the Lord; it will not be gathered for them, but all her merchandise will be for those who live in the presence of the Lord, to eat and drink and be filled, as a covenant, a memorial in the presence of the Lord.

24 Look, the Lord is ruining the world and will make it desolate, and he will uncover its surface and scatter those who dwell in it.

2 And the people shall be like the priest, and the servant like the master, and the maid like the mistress; the buyer shall be like the seller, and the lender like the borrower, and the creditor like the one to whom he owes.

3 The earth shall be ruined with ruin, and the earth shall be plundered with plundering, for the mouth of the Lord has spoken these things.

4 The earth mourned, and the world was ruined; the exalted ones of the earth mourned.

5 And the earth behaved lawlessly because of those who inhabit it, because they transgressed the law and changed the ordinances—an everlasting covenant.

6 Therefore a curse will devour the earth, because those who inhabit it have sinned: therefore those who dwell in the earth will be poor, and few people will be left.

7 The wine will mourn; the vine will mourn; all who rejoice in their soul will groan.

8 The joy of the drums has ceased; the stubbornness and wealth of the impious have ceased; the sound of the lyre has ceased.

a Possibly depend on b Lacking in Gk c Possibly for a contribution to be kept as remembrance
9 They felt shame, did not drink wine; the sikera became bitter to those who drank it.  
10 Every city was made desolate; he will shut up the house so that no one can enter.  
11 Wail everywhere for the wine; all the joy of the earth has ceased.  
12 And cities will be left desolate; abandoned houses will perish.  
13 All these things shall be on the earth, in the midst of the nations; just as when someone glean an olive tree, so shall people glean them, even when the harvest has ceased.  
14 These will cry aloud with their voice, but those who are left in the land will rejoice together in the glory of the Lord.  
15 Therefore the glory to the Lord will be in the islands of the sea; the name of the Lord will be glorious.  
16 O Lord God of Israel, from the wings of the earth we have heard wonders: Hope for the godly one. But those who reject the law will say, Woe to those who reject!  
17 Fear and pit and snare are upon you who dwell on the earth!  
18 And it shall be that the one who flees from the fear shall fall into the pit, and the one who gets out of the pit shall be caught by the snare; because windows have been opened out of heaven, and the foundations of the earth will be shaken.  
19 The earth will be troubled with trouble, and the earth will be perplexed with perplexity.  
20 The earth has bent over, and it will be shaken like a garden-watcher's hut, like the one who drinks too much and is intoxicated, and it will fall and will not be able to rise, for lawlessness has prevailed upon it.  
21 And God will bring his hand against the ornament of heaven and against the kings of the earth.  
22 And they will gather them together and shut them up in a fortress and in a prison; through many generations will be their visitation.  
23 Then the brick will be dissolved, and the wall will fall, because the Lord will reign in Sion and in Jerousalem, and before the elders he will be glorified.  

25 O Lord, my God, I will glorify you; I will sing hymns to your name, because you have made wonderful things—an ancient, true plan. May it be so, Lord!  
2 Because you have made cities a heap, fortified cities, so their foundations might fall; the city of the impious will not be built forever.  
3 Therefore the poor people will bless you, and cities of ill-treated persons will bless you.  
4 For you have become a helper to every humble city and a shelter to those who are dispirited because of poverty; you will rescue them from evil persons—a shelter for the thirsty and breath for ill-treated persons, like faint-hearted persons thirsting in Sion, because of the impious, to whom you delivered us.  
6 On this mountain the Lord Sabaoth will make a feast for all nations: they will drink joy; they will drink wine; they will anoint themselves with perfume.  
(7) Deliver all these things to the nations on this mountain, for this counsel is against all the nations.  
8 Death, having prevailed, swallowed them up, and God has again taken away every tear from every face; the disgrace of the people he has taken away from all the earth, for the mouth of the Lord has spoken.  
9 And they will say on that day, Lo, our God, in whom we were hoping, and we were glad in our salvation, because God will give us rest on this mountain, and Moabitis shall be trodden down as they tread a threshing floor with wagons.  
10 And he will send forth his hands, as he himself brought him low to destroy him, and he will bring low his pride—things on which he laid his hands.  
12 And he will bring low the height of the refuge of your wall, and it will come down all the way to the ground.

Aram = strong drink  Or they will say, Woe to those who reject—those who reject the law  Lacking in Gk
26 On that day they will sing this song on the land of Ioudas, saying:
Look, a strong city,
and he will make our salvation its wall and outer wall.
Open the gates;
let a people enter that keeps righteousness
and that keeps truth,
that lays hold of truth
and that keeps peace,
because in you
have they hoped, O Lord, forever—
the great, everlasting God,
you who have humbled and brought down those who dwell in lofty places;
you will cast down strong cities and bring them down to the ground,
and the feet of the gentle and humble will trample them.
The way of the godly has become straight;
the way of the godly has also been prepared,
for the way of the Lord is judgment;
we have hoped in your name and in the remembrance
that our soul desires.
In the night my spirit rises early toward you, O God,
because your ordinances are a light upon the earth.
Learn righteousness, you who dwell on the earth;
for the impious one has come to an end;
he will not learn righteousness on the earth;
he will not perform truth.
Let the ungodly one be taken away so that he may not see the glory of the Lord.
O Lord, your arm is lifted up,
and they have not known it, but once they realize it, they will be ashamed.
Jealousy will take hold of an un instructed people,
and fire will now consume the adversaries.
O Lord, our God, give us peace,
for you have granted us all things.
O Lord, we know no other besides you; we name your name.
But the dead will not see life,
nor will physicians raise them up; because of this you have brought them and destroyed them and taken away all their males.
Increase evils on them, O Lord; increase evils on the glorious ones of the earth.

27 On that day God will bring his holy and great and strong dagger against the dragon, a fleeing snake—against the dragon, a crooked snake—and he will kill the dragon.
On that day:
A beautiful vineyard—a desire to begin singing about it.
I am a strong city, a besieged city; in vain will I water it, for it will be taken by night, and by day the wall will fall.
There is not a city that has not taken hold of it; who will set me to watch stubble in a field?
Because of this enmity I have set it aside.
Therefore because of this the Lord God has done all things, whatever he has ordained.
I have been burned up.
Those who are coming are the children of Iakob;
Israel shall bud and blossom, and the world will be filled with his fruit.
Will he be smitten even as he himself has struck?

a Possibly eagerly seeks you  b Or you instructed us  c we did not produce a wind of salvation = Zi  d Lacking in Gk  e Or As for those who are coming: the sons of Iakob shall bud, and Israel shall blossom
8 And will he be killed even as he himself has killed?
Fighting and reviling, he will send them away.
Were you not the one who conspired with your harsh spirit to kill them with a spirit of wrath?
Because of this the lawlessness of Jakob will be removed.
And this is his blessing, when I remove his sin, when they make all the stones of the altars broken pieces like fine dust, and their trees will not remain, and their idols will be cut down like a forest far away.
The inhabited fold will be left deserted, like a forsaken fold, and it will be turned into a feeding place for a long time, and there they will rest.
Then after a time there will be nothing green in it, because it will have dried up.
You women who come from a spectacle, come here!
For it is not a people having understanding; therefore he that made them will not have compassion, nor will he that formed them have mercy.

12 And it shall be on that day that the Lord will fence them in from the canal of the river to Rhinocorura, but as for you, gather the sons of Israel one by one.

13 And it shall be on that day that they will trumpet with the great trumpet, and those who were lost in the country of the Assyrians and those who were lost in Egypt will come and do obeisance to the Lord on the holy mountain at Jerusalem.

28 Ah, the crown of pride, the hired workers of Ephraim, the flower that has fallen from its glory on the top of the stout mountain—those who are drunk without wine!
See, the wrath of the Lord is a strong and harsh thing, like hail rushing down where there is no shelter; violently rushing down like a great flood that sweeps a country, it will give rest to the land. With hands and feet the garland of pride will be trampled— the hired workers of Ephraim.
And the flower that has fallen from its glorious hope on the topmost of the lofty mountain will be like an early fig; the one who sees it will want to eat it up before he takes it into his hand.

5 In that day the Lord Sabaoth will be the garland of hope, which is woven of glory, to what is left of my people.
They will be left for a spirit of judgment—for judgment and strength in forbidding anyone to destroy.
For these have gone astray with wine; they went astray because of sikera; the priest and the prophet lost their senses because of wine; they were shaken up as a result of the drunkenness of sikera; they went astray; this is an omen.
A curse will devour this counsel, for this counsel is for the sake of greed.
To whom did we declare evil things, and to whom did we declare a message?
Those who are weaned from milk, those pulled away from the breast?
Expect affliction upon affliction, hope upon hope, yet a little, yet a little, because of contempt from lips, through a different tongue, because they will speak to this people, saying to them, “This is the rest for the hungry, and this is the destruction”; yet they would not hear.
And the oracle of the Lord God will be to them affliction upon affliction, hope upon hope, yet a little, yet a little, in order that they may go and fall backward, and they will be in danger and crushed and taken.

Therefore hear the word of the Lord, you afflicted men and rulers of this people that is in Jerusalem.
Because you have said, “We have made a covenant with Hades and agreements with death, if a rushing storm passes through, it will not come to us; we have made falsehood our hope, and in falsehood we will be sheltered”; therefore thus says the Lord, See, I will lay for the foundations of Sion a precious, choice stone, a highly valued cornerstone for its foundations, and the one who believes in him will not be put to shame.
And I will turn judgment into hope,
and my mercy will become weight balances,
and as for you who trust vainly in falsehood,
18 lest it also take away your covenant of death.
And your hope regarding Hades will not remain;
if a rushing storm comes, you will be trampled down by it.
19 When it passes by, it will take you;
early, early in the day it will pass by, and at night it will be an evil hope;
learn to hear.
20 We are in straits and unable to fight, and we ourselves are too weak to be mobilized.
21 He will rise up as a mountain of impious ones, and he will be in the ravine of Gabaon; with wrath he will do his deeds—a deed of bitterness!
But his wrath will deal strangely, and his bitterness will be strange.
22 And as for you, may you not rejoice, nor let your bonds become strong, because I have heard from the Lord Sabaoth of deeds finished and cut short, which he will perform upon the whole land.
23 Give ear, and hear my voice; pay attention, and hear my words.
24 Will the plowman plow the whole day? Will he prepare the seed prior to working the land?
25 When he has leveled its surface, does he not then sow small dill and cumin and again sow wheat and barley and spelt in your borders?
26 And you will be instructed by the judgment of your God, and you will rejoice.
27 For the dill is not purified with harshness, nor will a cart wheel roll over the cumin, but the dillb is shaken with a rod, and the cumin will be eaten with bread.
For I will not be angry with you forever, and the voice of my bitterness shall not trample you.
29 And these wonders came forth from the Lord Sabaoth; take counsel; lift up a vain appeal.

29 Ah, city of Ariel, against which David waged war!

Gather crops year by year, for you will eat with Moab.
2 For I will greatly distress Ariel, and her strength and wealth shall be mine.
3 And like David I will surround you; I will lay ramparts around you and set up towers around you.
4 Then your words shall be brought low to the earth, to the earth shall your words sink; your voice shall be like those who utter sounds from the earth, and your voice shall be weak near the ground.
5 But the wealth of the impious shall be like dust from a wheel and like flying chaff.
And it shall be like an instant, suddenly, from the Lord Sabaoth, for there shall be a visitation with thunder and earthquake and a great voice, a rushing storm and a devouring flame of fire.
6 And the wealth of all the nations—as many as marched against Ariel and all that went to war against Jerusalem and all who were gathered against her and were distressing her—shall be like one who dreams in his sleep.
7 And they shall be like those who hunger and eat in their sleep, and after rising, their dream is vain, and just as a thirsty person dreams that he is drinking and after rising is still thirsty and his soul has hoped for something vain, so shall the wealth of all the nations be, as many as have marched against Mount Zion.
8 Be faint and amazed; get a drunken headache—not from strong drink nor from wine!
9 Because the Lord has made you drink with a spirit of deep sleep; he will close their eyes and those of their prophets and of their rulers—the ones who see the hidden things.
10 And all these sayings shall become for you like the words of this sealed book. If they give it to a learned man, saying, “Read these things,” then he will say, “I cannot read it, for it is sealed.”
11 And this book will be given into the hands of an unlearned man, and one will say to him, “Read this, and he will say, “I am not learned.”
The Lord said:
These people draw near me;
they honor me with their lips,
while their heart is far from me,
and in vain do they worship me,
teaching human precepts and teachings.
Therefore look, I will proceed
to remove this people.
I will remove them and destroy the wisdom of the wise,
and the discernment of the discerning I will hide.
Ah, those who make plans deeply
and not through the Lord!
Ah, those who make plans in secret,
and their works will be in darkness!
And they will say, “Who has seen us,
and who will know us or the things we do?”
Shall you not be regarded as the potter’s clay?
Shall the thing formed say to the one who formed it,
“You did not form me,”
or the thing made to the one who made it,
“You made me with no understanding”?
Is it not yet a little while,
and Lebanon shall be changed like Mount Chermel,
and Mount Chermel shall be regarded as a forest?
On that day the deaf shall hear
the words of a scroll,
and as for those who are in the darkness
and those who are in the fog,
the eyes of the blind shall see.
And the poor shall be glad with joy because of the Lord,
and those despairing among people shall be filled with joy.
The lawless has failed,
and the arrogant has perished,
and those who transgress wickedly have been utterly destroyed—
even those who cause people to sin in word.
And they will make all those who reprove in the gates a cause of stumbling,
and they have turned aside the just among the unjust.
Therefore this is what the Lord says concerning the house of Iakob, which he set apart from Abraam:
Iakob shall not be ashamed now,
nor shall Israel now change his face.
But when their children see my works,b
because of me they will sanctify my name;
they will sanctify the Holy One of Iakob
and will fear the God of Israel.
And those who wander in spirit will know understanding.

and those who grumble will learn to obey,
[and the faltering tongues will learn to speak peace].
Oh, rebellious children, this is what the Lord says,
You made a plan not through me
and agreements not through my spirit,
to add sins to sins—
those who walk to go down to Egypt
but did not ask me,
to be helped by Pharao
and to be sheltered by the Egyptians.
For ‘the shelter of Pharao shall become a shame to you,
and to those who trust in Egypt, a reproach.’
Because there are leaders in Tanis,
evil messengers,
in vain shall they become weary
(5) with a people that shall not profit them—
neither for help nor for profit
but for shame and reproach.
The vision of the quadrupeds in the wilderness.
In affliction and distress,
there are a lion and a lion’s whelp,
thence also asps and the offspring of flying asps,
those who brought their wealth on donkeys and camels
to a nation that shall not profit them for help,
but for shame and reproach.
The Egyptians shall benefit you in vain and with emptiness;
announce to them,
“This consolation of yours is vain.”
Now therefore sit, and write these things on a tablet and in a book,
because these things shall be for days of times
and even forever.
For they are a disobedient people,
faithless sons,
who were not willing to hear the law of God,
who say to the prophets, “Do not declare to us,”
and to those who see visions, “Do not speak to us,
but talk to us,
and declare to us another error,
and turn us back from this way; remove from us this path,
and remove from us the Holy One of Israel.”
Therefore thus says the Lord, the Holy One of Israel:

aOr with what is unjust  bOr they see their children, my works  cOr Pharao shall be your shelter to your shame
Because you disobeyed these words and hoped in a lie and because you murmured and trusted in this word, therefore this sin shall be for you like a wall falling suddenly when a strong city is taken, whose fall comes suddenly, and its fall will be like the crushing of an earthen vessel, becoming small fragments of a jar so that you cannot find among them a sherd in which you can take up fire and in which you can skim off a little water.

Thus says the Lord, the Holy One of Israel: When you turn back and groan, then you shall be saved and realize where you were; when you placed your trust in vain things, your strength became vain. And you were not willing to hear but said, “We will flee upon horses”— therefore you shall flee! And you said, “We will be riders upon swift steeds”— therefore those who pursue you shall be swift!

Because of the voice of one, a thousand shall flee, and because of the voice of five, many shall flee, until you are left like a pole on a mountain, like someone bearing a standard on a hill.

And again God will wait to have compassion on you; therefore he will be exalted to show mercy to you, because the Lord our God is a judge, and where will you leave your glory? Happy are those who stay firm in him.

Because a holy people shall dwell in Sion, and Jerusalem wept with weeping. “Have mercy on me,” he will have mercy on you for the voice of your cry, when he saw, he listened to you.

29 Must you continually rejoice and continually enter my holy places as if you were keeping a feast? And as if you were rejoicing must you come in with a flute to the mountain of the Lord, to the God of Israel? And God will make the glory of his voice to be heard, and he will show the wrath of his arm with wrath and anger and a devouring flame; he will thunder violently, even like water and hailstones falling down with violence. The wrath of the Lord is like a ravine burning with brimstone.

Ah, those who go down to Egypt for help, who trust in horses and in chariots, for they are many, and in horses—a great multitude—but did not trust in the Holy One of Israel and did not seek God! And he, being wise, brought evils upon them; his word will not be set to naught. And he will rise against the houses of evil men and against their vain hope—an Egyptian, a man and not God—

\[a\]Gk = sg (previous verbs pl) \[b\]Lacking in Gk \[c\]Gk = pl (others in context sg) \[d\]Or menstruating woman
the flesh of horses, and there is no help. But the Lord will turn his hand against them, and those who help will grow weary, and they will all perish together.

4 Because thus the Lord said to me, As a lion or a whelp might roar over the prey that he has taken and might cry out over it until the mountains are filled with his voice— and they were overcome, and were terrified at the greatness of his wrath— so the Lord Sabaoth will come down, to march against Mount Sion and against its mountains.

5 Like birds flying, so the Lord will shield Jerusalem; he will deliver and preserve and save it.

6 Turn, you who plan a deep and lawless plan, because on that day people shall disown their handiworks of silver and gold, which their hands have made.

7 Then Assour shall fall; not a man's dagger, nor a human dagger, shall devour him, and he shall not flee from before a dagger, but his young men shall be defeated; for they shall be encompassed by a rock, as with a rampart, and they shall be defeated, and the one who flees will be caught. This is what the Lord says: “Happy is the one who has a seed in Sion and kinsmen in Jerusalem.”

32 For see, a just king will reign, and rulers will rule with judgment.

2 The man will be hiding his words and will be hidden as from rushing water, and he will appear in Sion like a rushing river, glorious in a thirsty land.

3 Then no longer will they trust in men, but they will lend their ears to hear.

4 The heart of the weak will apply itself to hear, and the stammering tongues will soon learn to speak peace.

5 And they will no longer tell the fool to rule, and no longer will your servants say, “Be quiet.”

6 For the fool will speak folly, and his heart will devise vain things in order to accomplish lawless things and to speak error against the Lord, in order to scatter hungry souls and to make empty the souls that thirst.

7 For the counsel of the evil ones will plan lawless things, to ruin the humble with unjust words and to scatter the words of the humble in judgment.

8 But the godly have planned intelligent things, and this counsel will remain.

9 Rise up, you wealthy women, and hear my voice; you daughters in hope, hear my words. Mention the days of a year in pain with hope; the vintage has been consumed; the sowing has ceased and will no longer come.

10 Be amazed; be grieved, you confident women; strip; make yourselves bare; gird sackcloth on your loins, and beat your breasts for a desired field and for a fruitful vine.

11 As for the land of my people, thorns and grass will come up, and joy will be removed from every house.

A wealthy city, forsaken houses! They will give up a city's wealth and desirable houses. And the villages will be caverns forever, the joy of wild donkeys, a feeding place of shepherds, until a spirit from on high comes upon you. And Chermel will be a wilderness, and Chermel will be regarded as a forest. Then judgment will rest in the wilderness, and righteousness abide in Carmel.

16 And the works of righteousness will be peace, and righteousness will hold on to rest, and they will be confident forever.

17 His people will abide in a city of peace, dwell in confidence and rest with wealth.

18 If hail descends, it will not come upon you. And those who dwell in the forests will be confident, like those in the plain.

19 Happy are those who sow beside every water, where ox and donkey tread.

20 O Lord, have mercy on us, for we trust in you.
The seed of the disobedient came to destruction, but our salvation came in a time of affliction.

3 Because of the voice of the fear of you, peoples were astonished for fear of you, and the nations scattered.

4 But now your spoils—of small and of great—will be gathered; as someone might gather grasshoppers, so will they mock you.

5 God who dwells in lofty places is holy; Sion is filled with judgment and righteousness.

6 By law they will be handed over. Our salvation is in treasures: wisdom and knowledge and piety toward the Lord are there; these are the treasures of righteousness.

7 See now! They themselves will be afraid with fear of you; those you feared will be afraid because of you, for messengers will be sent requesting peace, weeping bitterly, entreating for peace.

8 For the roads of these people will be made desolate; the fear of the nations has ceased, and their covenant with these is being put away, and you will not reckon them to be men.

9 The land mourned;
   Lebanon was ashamed;
   Saron became marshes;
   Galilee and Carmel will become visible.

10 “Now I will arise,” says the Lord, “now I will be glorified; now I will be exalted.

11 Now you will see;
   now you will perceive;
   the strength of your spirit will be vain;
   fire will consume you.

12 And the nations will be burned like a thorn cast out and burned in a field.”

13 Those who are far away will hear the things I have done;
   those who are near will know my might.

14 The lawless in Sion have gone away; trembling will seize the impious. Who will declare to you that a fire is burning? Who will declare to you the everlasting place?

15 One walking in righteousness, speaking a straight way, hating lawlessness and unrighteousness and shaking off his hands from gifts, making his ears dull, lest he hear a judgment of blood, shutting his eyes, lest he see unrighteousness—this one will live in the high cave of a strong rock; bread will be given to him, and his water will be assured.

16 You will see a king with glory, and your eyes will see a land from far away.

17 Your soul will muse on fear: “Where are the scholars? Where are the counselors? Where is the one who counts those gathering together, a small and a great people?” They took no counsel with him, nor did he know deep speech, so that a despised people could not hear, and there is no understanding to the one who hears.

18 Look, the city of Sion is our salvation! Your eyes will see Jerusalem, a wealthy city: tents that will not be shaken, nor will the stakes of its tent be moved forever, nor will its ropes be broken.

19 Because the name of the Lord is great to you, there will be a place for you—rivers and canals, broad and spacious. You shall not go this way, nor shall a ship go sailing.

20 For my God is great; the Lord will not pass me by. The Lord is our judge; the Lord is our ruler; the Lord is our king; he will save us.

21 Your ropes broke, because they were not strong. Your mast has bent; it will not release the sails; it will not raise a signal until it is given up for plunder; therefore many lame will take plunder.

22 And the people who live in them will not say, “I am weary,” for their sin has been forgiven.

23 Draw near, O nations, and hear, O rulers! Let the earth hear, and those in it, the world, and the people that are in it, because the wrath of the Lord is against all the nations and his anger against the whole number of them,
They have passed by in number, and not one of them has perished; they did not seek each other, because the Lord has commanded them and his spirit has gathered them. He will himself cast lots for them; his hand has distributed food for them to eat. You will inherit the land forever; for generations of generations they shall rest on it.

Rejoice, O thirsty wilderness! Let the wilderness be glad, and let it blossom like a lily! And the deserted places of the Jordan shall blossom and be glad. And the glory of Lebanon has been given to it, as well as the honor of Carmel, and my people shall see the glory of the Lord and the loftiness of God.

Be strong, you weak hands and feeble knees! Give comfort, you who are faint of heart and mind! Be strong; do not fear! Look, our God is repaying judgment; yes, he will repay; he himself will come and save us.

Then the eyes of the blind shall be opened, and the ears of the deaf shall hear; then the lame shall leap like a deer, and the tongue of stammerers shall be clear, because water has broken forth in the wilderness and a gully in a thirsty land; the dry place shall turn into marshlands, and in the thirsty land there shall be a spring of water; the joy of birds shall be there—a bed of reed and marshlands.

A pure way shall be there, and it shall be called a holy way; and the unclean shall not pass by there, nor shall be there an unclean way, but those who have been dispersed shall walk on it, and they shall not go astray. And no lion shall be there, nor shall any of the evil beasts come up on it or be found there, but the redeemed shall walk on it. And those gathered together because of the Lord shall return and come to Sion with joy;

Perhaps a kind of tailless ape bGk shifts to masc (previous pronouns fem) cLacking in Gk
everlasting joy shall be above their head, for upon their head shall be praise and gladness, and joy shall take hold of them—pain and sorrow and sighing have fled away.

And it happened in the fourteenth year of the reign of Hezekias that Sennacherim, king of the Assyrians, came up against the strong cities of Judea and took them. 2The king of the Assyrians sent Rapsakes from Lachis to Jerusalem, to King Hezekias, with a great force. And he stood by the conduit of the upper pool in the way of the Fuller’s Field. 3And there went out to him Eliakim the son of Chelkias, the steward, and Somnas, the secretary, and loach the son of Asaph, the recorder.

4 And Rapsakes said to them, “Say to Hezekias: This is what the great king, the king of the Assyrians, says: Why are you trusting? 5Does marshalling take place through counsel or by words of the lips? And now in whom do you trust, that you are rebelling against me? 6See, you are trusting in Egypt, this broken reed-rod; whoever leans on it, it will go into his hand. Such is Pharaoh, king of Egypt, and all who trust in him. 7But if you say, ‘We trust in the Lord our God,’ 8come in contact now with my lord the king of the Assyrians. I will give you two thousand horses, if you will be able to set riders on them. 9How then are you able to turn back to the face of one district governor? Those who trust in Egypt for horse and rider are domestics. 10And now, is it without the Lord that we have come up against this country to war against it?”

11 Then Eliakim, Somnas and loach said to him, “Speak to your servants in Syrian, for we understand it; do not speak to us in Judean. And why do you speak to the ears of the people who are on the wall?” 12But Rapsakes said to them, “Has my lord sent me to speak these words to your lord or to you? Is it not to the people sitting on the wall so that they may eat dung and drink urine together with you?”

13 Then Rapsakes stood and called out in a loud voice in Judean and said, “Hear the words of the great king, the king of the Assyrians! 14This is what the king says: ‘Do not let Hezekias deceive you with words that will not be able to deliver you. 15Do not let Hezekias say to you, God will deliver you, and this city will not be given up into the hand of the king of the Assyrians.’ 16Do not listen to Hezekias. This is what the king of the Assyrians says: ‘If you wish to be blessed, come out to me; then everyone of you will eat from his own vine and fig trees and drink water from your own cistern, until I come and take you to a land like your land, a land of grain and wine and breads and vineyards. 18Do not let Hezekias deceive you by saying, Your God will deliver you. Have the gods of the nations delivered each one his own country out of the hand of the king of the Assyrians? 19Where is the god of Hemath and Arphad? And where is the god of the city of Seppharith? Have they been able to deliver Samaria out of my hand? 20Which of the gods of all these nations has delivered his land out of my hand, that God should deliver Jerusalem out of my hand?’”

21 But they were silent, and no one answered him a word, because the king had ordered that no one should answer. 22Then Eliakim the son of Chelkias, the steward, and Somnas, the secretary of the army, and loach the son of Asaph, the recorder, came to Hezekias with their tunics torn and reported to him the words of Rapsakes.

And it happened, when King Hezekias heard it, that he tore his clothes, put sackcloth about him and went up into the house of the Lord. 2And he sent Eliakim the steward and Somnas, the secretary, and the senior priests, with sackcloth about them, to the prophet Esaias son of Amos. 3They said to him, “This is what Hezekias says, Today is a day of affliction and of reproach and of rebuke and of anger, because the pangs have come to the woman giving birth, but she has no strength to give birth. 5May the Lord, your God, listen to the words of Rapsakes, which the king of the Assyrians has sent to revile the living God, yes, to revile with the words that the Lord, your God, has heard; therefore you will pray to the Lord your God concerning these that are left.”

5 And the servants of the king came to Esaias, 6and Esaias said to them, “Thus you will say to your lord, ‘This is what the Lord says: Do not be afraid because of the words that you have heard, with which the ambassadors of the king of the Assyrians have reviled me. 7Look, I will put a spirit in him, and when he hears a report, he will return to his country, and he will fall by the dagger in his own land.’”

8 Rapsakes returned and found the king besieging Lomna. 9And the king of the Assyrians heard that (9)Tharaka, king of the Ethiopians, had gone out to besiege him. When he heard it, he turned back and sent messengers to Hezekias, saying, 10“Thus shall you speak to King Hezekias of Judea: Do not let your God in whom you trust deceive you by saying, Jerusalem will not be given over into the hands of the king of the Assyrians. 11Or have you not heard the things that the kings of the Assyrians have done—how they have destroyed the whole earth? 12Have the gods of the nations delivered them whom my fathers destroyed, both Goza and Charran and Raphes, which are in the country of Thelsad? 13Where are the kings of Hemath and Arphad and of the city of Seppharith, of Hanag, of Ougaua?”

14 Hezekias received the letter from the messengers and opened it before the Lord. 15And Hezekias prayed to the Lord, saying: 16“O Lord Sabaoth, God of Israel, who sits upon the cherubin, you alone are God of every kingdom of the world; you have made heaven and earth. 17Listen,
O Lord; look, O Lord, and see the words that Sennacherim has sent to revile the living God. 18 For truly the kings of the Assyrians have made desolate the whole world and their country 19 and have hurled their idols into the fire, for they were no gods, but the works of human hands—wood and stone—and they destroyed them. 20 But you, O Lord, our God, save us from their hand so that every kingdom of the earth may know that you alone are God.”

21 Then Esaias son of Amos was sent to Hezekias and said to him: “This is what the Lord says, the God of Israel: I have heard the things you have prayed to me concerning King Sennacherim of the Assyrians. 22 This is the word that God has spoken concerning him:

Virgin daughter Sion has despised and mocked you; daughter Ierousalem has shaken her head at you.

Whom have you reviled and provoked? Or against whom have you raised your voice? And you did not lift your eyes on high to the Holy One of Israel!

Because by your messengers you have reviled the Lord, for you said, ‘With the multitude of my chariots I have gone up to the height of the mountains and to the utmost limits of Lebanon, and I cut down the height of its cedar and the beauty of its cypress, and I entered into the height of its forest region, and I built a bridge and desolated the waters and every gathering of water.’

Have you not heard long ago of these things that I have done? From ancient days I ordained them, but now I have exhibited them, to make desolate the nations that are in strong places and those who dwell in strong cities.

I weakened their hands, and they have withered, and they have become like dry grass on housetops and like wild grass.

But now I know your resting place, your going out and coming in.

And your wrath with which you have raged and your bitterness have come up to me; so I will put a muzzle on your nose and a bit on your lips; I will turn you back on the way by which you came.

“And this shall be the sign for you: This year eat what you have sown, and in the second year what is left; then in the third year sow, reap, and plant vineyards, and eat their fruit. 31 And those that are left in Judea shall take root downward and bear seed upward, because from Ierousalem shall be those who are left, and from Mount Sion those who are saved. The zeal of the Lord Sabaoth will do these things.

33 Therefore thus says the Lord concerning the king of the Assyrians: He shall not come into this city nor cast a missile against it nor bring a shield against it nor set up a rampart around it. 34 But by the way that he came, by the same he shall return. This is what the Lord says: “I will shield this city to save it, for my own sake and for the sake of my servant David.”

36 Then the angel of the Lord set out and destroyed one hundred eighty-five thousand out of the camp of the Assyrians; when they arose in the early morning, they found all the dead bodies. 37 Then the king of the Assyrians turned back, departed and lived at Nineue. 38 And as he was doing obeisance to his patachron in the house of Nasarach, his sons Adramelech and Sarasar smote him with daggers, but they escaped into Armenia. His son Asoradan reigned in his stead.

38 Now it happened at that time that Hezekias became sick to the point of death. And the prophet Esaias son of Amos came to him and said to him, “This is what the Lord says: Make arrangements concerning your house, for you shall die; you shall not live.” 2 Then Hezekias turned his face to the wall and prayed to the Lord:

I said: At the height of my days, in the gates of Hades, I shall leave behind my remaining years.

I said: No longer shall I see the salvation of God on the earth; no longer shall I see a man
12 from my kindred. 
I have left behind the rest of my life; 
it has gone out and departed from me 
like the one who having pitched a tent 
takes it down; 
my spirit in me became like the web 
of a weaver who approaches to cut it off. 

13 In that day I was given over 
as to a lion until morning; 
thus he broke my bones, 
for I was given over from day to night. 

14 Like a swallow, so will I cry out, 
and like a dove, so will I murreta; 
for my eyes have bfailed from lookingb 
toward the height of heaven, 
toward the Lord, who rescued me 
and took away 15 the pain of my soul. 

16 Lord, you were indeed told concerning it, 
and you revived my breath, 
and I, comforted, came to life! 

17 For you have chosen my soul 
so that it may not perish, 
and you have cast all my sins 
behind me. 

18 For those who are in Hades will not praise 
you, 
nor will the dead bless you, 
nor will those who are in Hades hope 
for your mercy. 

19 The living will praise you, 
as I also do, 
for from today I will produce children 
who will declare your righteousness, 
O Lord of my salvation. 
And I will not cease praising you with a 
harp 
all the days of my life, 
before the house of the Lord. 

20 And Esaias said to Hezekias, “Take a cake of 
figs, and mash it, and apply it as plaster, and you 
will be well.” 

21 And Esaias said to Hezekias, “Take a cake of 
figs, and mash it, and apply it as plaster, and you 
will be well.” 22 And Hezekias said, “This is the sign 
that I shall go up to the house of the Lord God.” 

39 At that time Marodach son of Laadan, the 
king of Babylonia, sent letters and ambassadors 
and presents to Hezekias, for he heard that 
he had been sick to the point of death and had recovered. 2 And Hezekias rejoiced over them with 
great joy, and he showed them the house of the na-
chothac and of the oil of myrrh and of the incense 
and all the houses of the vessels of the trea-
ure and all the things that were in his storehouses. 
And there was nothing that Hezekias did not show 
them in his house. 3 Then the prophet Esaias came 
to King Hezekias and said to him, “What do these 
men say, and from where have they come to you?” 
And Hezekias said, “They have come to me from a 
land far away, from Babylonia.” 4 And Esaias said, 
“What have they seen in your house?” And Hezekias said, “They have seen all the things that 
are in my house—and there is nothing in my 
house that they have not seen—but also the things 
in my storehouses.” 

5 Then Esaias said to him, “Hear the word of the Lord Sabaoth: 
Look, days are coming, says the Lord, when they will take all the things that are in 
your house, and whatever your fathers have col-
lected up until this day shall go to Babylon, and 
they shall leave nothing behind. And God has said 
that they shall take also some of your children 
whom you have begotten and shall make them e-
nuchs in the house of the king of the Babylon-
i ans.” 

8 Then Hezekias said to Esaias, “The word of 
the Lord that he has spoken is good. Let there now 
be peace and righteousness in my days.” 

40 Comfort, O comfort my people, says God. 
2 O priests, speak to the heart of Jerusalem; 
comfort her, 
because her humiliation has been fulfilled, 
hersin has been done away with, 
because she has received from the Lord’s hand 
double that of her sins. 

3 A voice of one crying out in the wilderness: 
“Prepare the way of the Lord; 
make straight the paths of our God. 

4 Every ravine shall be filled up, 
and every mountain and hill be made 
low, 
and all the crooked ways shall become 
straight, 
and the rough place shall become 
plains. 

5 Then the glory of the Lord shall appear, 
and all flesh shall see the salvation of 
God, 
because the Lord has spoken.” 

6 A voice of one saying, “Cry out!” 
And I said, “What shall I cry?” 
All flesh is grass; 
all the glory of man is like the flower of 
grass. 

7 The grass has withered, and the flower has 
fallen, 
8 but the word of our God remains forever. 

9 Go up on a high mountain, 
you who bring good tidings to Sion; 

10 See, the Lord comes with strength, 
and his arm with authority; 
see, his reward is with him, 
and his work before him.

a Possibly mourn or rehearse "b Or ceased to look c Heb = treasury d Gk = pl (other verbs in verse sg)"
854  ESAYAS 40–41

11 He will tend his flock like a shepherd and gather lambs with his arm and comfort those that are with young.

12 Who has measured the water with his hand and heaven with a span and all the earth by handful? Who has weighed the mountains with a scale and the forests with a balance?

13 Who has known the mind of the Lord, and who has been his counselor to instruct him?

14 Or with whom did he consult, and he instructed him? Or who showed him judgment? Or who showed him the way of understanding?

15 If all the nations have been accounted as a drop from a jar and as the sinking of a balance, they will also be accounted as spittle.

16 Lebanon is not enough for burning, nor are all the quadrupeds enough for a whole burnt offering.

17 And all the nations are as nothing, and they have been accounted as nothing.

18 To whom have you likened the Lord, or with what likeness have you likened him?

19 Has an artisan made an image, or has a goldsmith, after casting gold, gilded it—prepared a likeness of it?

20 For an artisan chooses wood that will not rot, then inquires wisely how he should set up his image and what to do so that it will not topple.

21 Will you not know? Will you not hear? Has it not been declared to you from the beginning? Have you not known the foundations of the earth?

22 It is he who holds the circle of the earth, and those who dwell in it are like grasshoppers, who has set up heaven like a vault and stretched it out like a tent to live in, who has appointed rulers to rule for naught and has made the earth as nothing.

23 For they will not sow, nor will they plant, neither will their root take root in the earth; he blew upon them, and they withered, and a tempest will carry them off like brushwood.

25 Now therefore to whom did you liken me and will I be made equal? said the Holy One.

26 Look up on high with your eyes, and see: Who has exhibited all these? He who brings out his ornamentation by number, he will call them all by name; because of abundant glory and by might of strength, nothing has escaped you.

27 For do not say, O Jakob, and why have you spoken, O Israel, “My way was hidden from God, and my God has taken away my judgment and has withdrawn”?

28 And now, have you not known? Have you not heard? God everlasting, God who prepared the ends of the earth, will not hunger or grow weary—nor is there searching of his understanding—giving strength to those who hunger and sorrow to those who are not grieving.

31 For youths will hunger, and the young will be weary, and the chosen will be powerless, but those who wait for God shall change their strength; they shall grow wings like eagles; they shall run and not be weary; they shall walk and not hunger.

41 Be dedicated to me, O islands, for the rulers will change strength; let them approach and speak together; then let them declare judgment.

2 Who has roused righteousness from the east, called it to its feet and it will go? He will place it before nations and astonish kings, and he will place their daggers in the earth, and their bows like brushwood that is driven out.

3 And he will pursue them, and the way of his feet will pass through in peace.

4 Who has wrought and done these things? The one calling her from the beginning of generations has called her. I, God, am first, and for the things that are coming, I am.

5 The nations saw and became afraid; the ends of the earth drew near and came together, each deciding to help his neighbor and his brother.

*Lacking in Gk*
And he will say:
7 The artisan man has become strong,
also the smith as he smites with the hammer
while at the same time striking.
At some time he will say, "The seam is good";
they have strengthened them with nails;
they will set them up, and they will not be moved.
8 But you, Israel, my servant,
Yakob, whom I have chosen,
the offspring of Abraam, whom I have loved,
you whom I took hold of from the ends of the earth,
and I called you from its mountain peaks,
and I said to you, "You are my servant;
I have chosen you and not forsaken you";
do not fear, for I am with you;
do not be at a loss, for I am your God
who has strengthened you,
and I have helped you,
and I have made you secure with my righteous right hand.
9 See, all who oppose you shall be ashamed and disgraced,
for they shall be as though they were not,
and all your adversaries shall perish.
10 You shall seek them,
but you shall not find
the men who shall treat you violently,
for they shall be as though they were not,
and those who war against you shall not be,
because I am your God,
who holds your right hand,
who says to you, "Do not fear,
O Yakob, O small Israel." I have helped you, says God
who redeems you, O Israel.
11 Look, I made you as the threshing wheels of a cart,
new and saw-shaped,
and you shall thresh mountains
and grind hills to powder
and make them like dust.
12 And you shall winnow them, and a wind shall take them,
and a tempest shall scatter them.
But you shall rejoice in the holy things of Israel.
13 And the poor and needy shall be glad,
for they shall seek water, and there will be none;
their tongue has been dried up from thirst.
I, the Lord God, I, the God of Israel,
will listen and will not forsake them.

But I will open rivers on the mountains
and fountains in the midst of the plains;
I will make the wilderness into marshlands
and the thirsty land as watercourses.
19 I will put in the dry land a cedar
and a box tree and a myrtle
and a cypress and a white poplar
so that together they may see and know
and consider and understand
that the hand of the Lord has done all these things,
and the Holy One of Israel has exhibited them.
21 Your judgment draws near, says the Lord God;
your counsels have drawn near, says the King of Yakob.
22 Let them draw near and declare to you
the things that will happen
or speak of the former things, what they were,
and we will apply our mind
and know what the last things will be—and tell us the things that are coming.
23 Declare the things that are coming at the end,
and we will know that you are gods;
do good, and do harm,
and we will wonder as well as see.
24 Because whence are you
and whence is your work?
From the earth.
They have chosen you as an abomination.
25 But I stirred up the one who is from the north
and the one who is from the rising of the sun;
they shall be called by my name.
Let rulers come, and like potter's clay—even as a potter treading clay—
so shall you be trodden down.
26 For who shall declare the things that were from the beginning
so that we might know them,
and the former things,
and we will say that they are true?
There is none who foretells
nor any who hears your words.
27 I will give dominion to Sion,
and I will comfort Jerusalem on the way.
28 For from among the nations, behold, no one,
and from among their idols, there was none who declared.
And if I should ask them, Whence are you? they will not answer me,
for they are the ones who make you and those who lead you astray are vain.

aOr lookout places  bbe at a loss  cOr ones  dOr a beginning  ethe ones who make you are nothing  fzform you
Iakob is my servant; I will lay hold of him;
Israel is my chosen; my soul has accepted
him;
I have put my spirit upon him;
he will bring forth judgment to the
nations.

He will not cry out or send forth his voice,
only his voice will be heard outside;
a bruised reed he will not break,
and a smoking wick he will not quench,
but he will bring forth judgment for truth.

He will blaze up and not be overwhelmed
until he has established judgment on the
earth,
and nations will hope in his name.

Thus says the Lord God,
who created heaven and established it,
who bolstered the earth and the things
that are in it
and who gave breath to the people upon it
and spirit to those who tread on it:
I, the Lord God, have called you in
righteousness,
and I will take hold of your hand and
strengthen you;
I have given you as a covenant to a race,
as a light to nations,
to open the eyes of the blind,
to bring out from bonds those who are
bound
and from the prison house those who sit
in darkness.

I am the Lord God; this is my name;
my glory I will not give to another,
nor my excellences to the graven images.

As for the things that were from the
beginning,
see, they have come;
also new things,
which I myself will declare,
and before they sprang forth,
they were made plain to you.

Sing to the Lord a new song,
you, his dominion!
Glorify his name from the end of the earth,
you who go down to the sea and sail it,
you islands and those who inhabit them.

Rejoice, O wilderness and its villages,
O homesteads and those who inhabit
Kedar.
Those who inhabit Petra will rejoice;
they will shout from the tops of the
mountains.

They will give glory to God;
they will declare his excellences in the
islands.

The Lord God of the powers\ will go forth
and crush the war;
he will stir up jealousy
and shout against his foes with strength.

But now thus says the Lord God,
he who made you, O Iakob,
he who formed you, O Israel:

I have been silent.
Shall I even always be silent and hold
back?
I have endured like a woman in labor;
I will amaze and wither at once.
And I will turn rivers into islands
and dry up marshlands.
And I will lead the blind
by a road they have not known,
and I will make them tread paths
they had no knowledge of.
I will turn the darkness into light for them
and the crooked places into a straight
path.
I will do these things,
and I will not forsake them.

But they turned away backwards!
Be ashamed with shame,
you who trust in the graven images,
who say to the cast images,
“You are our gods.”

Hear, you that are deaf,
and you that are blind, look up to see!
And who is blind but my servants,
and deaf but they who lord it over
them?
Even God’s slaves have become blind.
You have often seen but not observed;
your ears are open, but you have not
heard.

The Lord God has willed to be justified
and to magnify praise.
And I saw,
and the people were plundered and spoiled,
for the snare was in the secret rooms
everywhere,
as well as in houses where they hid them;
they have become plunder,
and there was no one to rescue the prey
and no one to say, “Restore!”

Who is there among you that will give ear to
these things,
that will listen for the things to come?
Who gave Iakob for spoil
and Israel to those who plunder him?
Was it not God, against whom they have
sinned,
and they would not walk in his ways
nor hear his law?
So he brought upon them the anger of his
wrath,
and war overpowered them,
as did those who were burning them all
around.
And they—each of them—did not know,
nor did they take it to heart.

But now thus says the Lord God,
he who made you, O Iakob,
he who formed you, O Israel:

\textsuperscript{a}\textsuperscript{Lacking in Gk}\textsuperscript{b}\textsuperscript{law = Zi}\textsuperscript{c}\textsuperscript{Possibly armies}
Do not fear, for I have redeemed you; you are mine.

And if you should pass through water, I am with you, and rivers shall not overwhelm you, and if you should go through fire, you shall by no means be burned; the flame shall not consume you, because I am the Lord your God, the Holy One of Israel, who saves you.

I have made Egypt and Ethiopia and Soene your exchange on your behalf.

Because you have become precious in my sight, you have been glorified, and I have loved you, and I will give many people on your behalf and rulers on behalf of your head.

Do not fear, because I am with you; I will bring your offspring from the east, and from the west I will gather you;

I will say to the north, "Bring them," and to the southwest, "Do not hinder; bring my sons from a land far away and my daughters from the ends of the earth—all who have been called by my name.

For I prepared him in my glory, and I formed and made him.

I have brought forth a blind people, and their eyes are likewise blind, and they are deaf, though they have ears!

All the nations have gathered together, and rulers will be gathered from among them.

Who will declare these things? Or who will declare to you the things that were from the beginning? Let them bring their witnesses, and let them be justified and speak truths.

Be my witnesses; I too am a witness, says the Lord God, and the servant whom I have chosen so that you may know and believe and understand that I am. Before me there was no other god, nor shall there be any after me.

I am God, and besides me there is none who saves.

I declared and saved; I reproached, and there was no stranger among you. You are my witnesses; I too am a witness, says the Lord God.

Even from the beginning there is also no one who rescues from my hands; I will do it, and who will turn it back?

Thus says the Lord God, the one who redeems you, the Holy One of Israel:

For your sake I will send to Babylon and stir up all who are fleeing, and the Chaldeans will be bound in ships.

I am the Lord God, your Holy One, the one who exhibited Israel as your king.

Thus says the Lord, who provides a way in the sea, a path in the mighty water, who has brought out chariots and horse and a mighty throng together; they have lain down and will not rise; they have been quenched like a wick that is quenched:

Do not remember the former things or consider the things of old.

Look, I am doing new things that will now spring forth, and you will know them, and I will make a way in the wilderness and rivers in the dry land, to give drink to my chosen race, my people whom I have acquired to set forth my excellences.

I have not called you now, O Jacob, nor have I made you weary, O Israel.

There are no sheep for me from your whole burnt offering, nor have you glorified me with your sacrifices, nor have I made you tired with frankincense, nor have you bought me incense with silver, nor did I desire the fat of your sacrifices, but in your sins and iniquities I have stood before you.

I am, I am the one who blots out your acts of lawlessness, and I will not remember them at all.

But as for you, do remember, and let us be judged: you state your acts of lawlessness first so that you may be justified.

Your fathers first, also their rulers, acted lawlessly against me.

And the rulers defiled my holy things, and I gave Jacob to destroy him, and Israel for a reproach.

aOr I have made Egypt your ransom, and Ethiopia and Soene the ones instead of you

bOr sanctuaries
But now hear, O Iakob my servant and Israel whom I have chosen!

Thus says the Lord God who made you and who formed you from the womb: You will still be helped; do not fear, O Iakob my servant and the beloved Israel whom I have chosen, because I will provide water in their thirst to those who walk in a dry land; I will put my spirit on your offspring and my blessings on your children.

And they shall spring up like grass in the midst of water and like a willow by flowing water.

This one will say, "I am God's, and this one will call out in the name of Iakob; yet another will inscribe, "I am God's," in the name of Israel.

Thus says God, the king of Israel, who delivered him, God Sabaoth: I am first, and I am after these things; besides me there is no god.

Who is like me? Let him stand; let him call, and let them declare to you the things that are coming before they come.

Do not cover yourselves; did you not give ear from the beginning, and I declared it to you? You are witnesses whether there is a god besides me, and they were not formerly.

All who fashion and carve are vain—those who do the things that are in their mind, which will not profit them. But they will be put to shame, all who fashion a god or cast useless things, and all from where they came have withered and are mute from among men. Let them all assemble and stand together; let them be disgraced and put to shame together.

Because the artisan sharpened the iron, he fashioned it with an ax and bored it with a gimlet; he fashioned it with his strong arm; he also will become hungry and weak and will not drink water. Having chosen a piece of wood, the artisan set it up with a measure and arranged it with glue; he made it like the form of a man, like human beauty, to set it up in a house. He cut this wood from the forest, which the Lord planted and the rain made grow, so that it might be for people to burn. And taking part of it, he warmed himself, and they burned the pieces and baked bread on them. Half of it he burned up in the fire, and after roasting meat over it, he ate it and was satisfied. And having warmed himself, he said, "I am pleased, for I have been warmed and have seen the fire!"

The rest he made into a graven god and does obeisance to it, and he prays, saying, "Rescue me, for you are my god!"

They did not know how to think, because they were blinded so as not to see with their eyes and understand with their heart. And he has not considered in his heart nor regarded in his soul nor known in his mind that half of it he burned in the fire and that he baked bread on its coals and roasted meat and ate and that the rest of it he made into an abomination, and they are doing obeisance to it. Know that their heart is ashes, and they are going astray, and no one is able to deliver his soul. See, will you not say, "There is a lie in my right hand?"

Remember these things, O Iakob and Israel, for you are my servant; I formed you as my servant, and you, Israel, do not forget me.

For see, I have blotted out your acts of lawlessness like a cloud and your sins like darkness; besides me there is no god.

Rejoice, O heavens, because God has had mercy on Israel; trumpet, O foundations of the earth; shout for joy, O mountains, the hills and all the trees that are in them, because God has redeemed Iakob, and Israel will be glorified!

Thus says the Lord, who redeems you, who forms you from the womb: I am the Lord, who accomplishes all things; I alone stretched out heaven, and I bolstered earth.

Who else will scatter the signs given by ventriloquists and the divinations from the heart, turning the wise backward and making their counsel foolish and confirming the words of his servant and proving true the counsel of his messengers? The one who says to Jerusalem, "You shall be inhabited," and to the cities of Judea, "You shall be built," and her deserted places shall arise, who says to the deep, "You will become desolate," and I will dry up your rivers," who tells Cyrus to be wise and says, "He shall carry out all my wishes," who says to Jerusalem, "You shall be built, and I will lay the foundations of my holy house.\(^b\)

\(^a\)Or and those who fashion and carve were not formerly; they are all vain
\(^b\)Or all who made them have withered. And let all who are mute be gathered from among men
\(^c\)Lacking in Gk
\(^d\)Or bring forth
Thus says the Lord God to my anointed, 
Cyrus, 
whose right hand I have grasped 
so that nations will obey before him, 
and I will break through the strength of 
kings; 
I will open doors before him— 
and cities shall not be closed:

I will go before you 
and level mountains; 
I will break in pieces doors of bronze 
and break off bars of iron; 
and I will give you dark treasures; 
hidden, unseen ones I will open for you 
so that you may know that I am the Lord God, 
the God of Israel, who calls your name.

For the sake of my servant Iakob 
and Israel my chosen, 
I will call you by my name 
and receive you, but you did not know 
me, 
because I am the Lord God, 
and there is no other god besides me, 
so that they who are from the rising of the 
sun 
and from its going down 
may know that there is no one besides me; 
I am the Lord God, and there is no other.

I am the one who has prepared light and 
made darkness, 
who makes peace and creates evils; 
I am the Lord who does all these things.

Let heaven rejoice from above, 
and let the clouds shower down 
righteousness; 
let the earth bring forth mercy, 
and let it bring forth righteousness as 
well; 
I am the Lord who created you.

What better thing have I formed like potter’s 
clay? 
Shall the plowman plow the earth? 
Shall the clay say to the potter, “What are 
you doing, 
since you are not working, nor do you 
have hands”?

It is like the one who says to his father, 
“What will you beget?” 
and to his mother, “With what are you in 
labor?”

Because thus says the Lord God, the Holy 
One of Israel, 
the one who has made the things that are 
coming: 
Ask me about my sons and about my 
daughters, 
and command me concerning the works 
of my hands.

I made earth 
and humankind upon it; with 
my hand I bolstered heaven 
I commanded all the stars.

I have raised him with righteousness, 
and all his paths shall be straight; 
he shall build my city 
and turn back the captivity of my people, 
not with ransom or with gifts, 
said the Lord Sabaoth.

Thus says the Lord Sabaoth: 
Egypt has worked hard, 
as has the commerce of the Ethiopians. 
And the lofty men of Seboin shall come 
over to you, 
and they shall be your slaves; 
they shall follow behind you bound in 
handcuffs. 
They will do obeisance to you and pray in 
you, 
because God is in you, 
and they will say, 
“There is no god besides you.”

For you are God, and we did not know it, 
O God of Israel, Savior. 
All who oppose him shall be ashamed and 
disgraced, 
and they shall go in shame. 
Dedicate yourselves to me, you islands!

Israel is being saved by the Lord 
with everlasting salvation; 
they shall not be ashamed or disgraced 
forever.

Thus says the Lord, 
who made heaven— 
this is the God who displayed the earth and 
made it; 
he himself marked its limits; 
he did not make it to be empty 
but to be inhabited: 
I am, and there is no other.

I have not spoken in secret 
nor in a dark place of the earth; 
I did not say to the offspring of Iakob, 
“Seek a vain thing.” 
I am, I am the Lord, 
speaking righteousness 
and declaring truth.

Assemble yourselves, and come; 
take counsel together, 
you who are being saved from among the 
nations! 
They did not know— 
those who lift up the wood, their graven 
image, 
and pray as if to gods 
that do not save.

If they will declare it, 
let them draw near 
so that they may know together

aLacking in Gk
8: remember these things and groan;
9: repent, you who have gone astray;
turn in your heart,

10: and remember the former things of old,
because I am God, and there is no other besides me,
declaring the last things first, before they happen,
and at once they came to pass,
and I said, “My whole plan shall stand,
and I will do all the things I have planned,”
calling a bird from the east and from a far country those concerning whom I have planned.
I have spoken and brought it;
I have created and made it.

12: Hear me, you who have ruined your heart,
you who are far from righteousness:

13: I brought near my righteousness,
and I will not delay the salvation that comes from me;
I have provided salvation in Sion to Israel for glorying.

46: Bel has fallen; Dagon has been crushed;
their graven images have become for beasts and cattle;
you carry them bound as a burden for the weary
and the hungry as well as for the feeble who has no strength,
who will not be able to be saved from war,
but themselves have been led captive.

3: Hear me, O house of Jakob and everyone who is left of Israel,
you who are being carried from the womb
and trained from the time you were a child.

4: Until your old age, I am,
and until you grow old, I am;
I bear with you;
I have made, and I will set free;
I will take up and save you.

5: To whom have you likened me?
See, act with cunning,
you who are going astray!

6: Those who contribute gold from a bag
and silver in a balance
will set it on a scale,
and after hiring a goldsmith, they made handiwork,
and bowing down they do obeisance to them?

7: They carry it on their shoulders and go,
and if they set it up, it stays in its place;
it will not move.
And whoever cries out to him, he will not listen;
he will not save him from evils.

47: Come down; sit on the ground,
virgin daughter of Babylon!
Enter the darkness,
dughter of the Chaldeans,
because you shall no longer be called tender and delicate!

2: Take a millstone; grind meal;
uncover your covering;
expose your gray hairs; bare your legs;
pass through rivers.

3: Your shame shall be uncovered;
your reproaches shall be seen.
I will take from you what is right;
I will no longer deliver you over to men.

4: He who delivered you—
the Lord Sabaoth is his name,
The Holy One of Israel—
has said:

5: Sit distressed; enter the darkness,
dughter of the Chaldeans!
You shall no more be called the strength of a kingdom.

6: I was provoked at my people;
you defiled my heritage.
I gave them into your hand,
but you granted no mercy to them;
you made the yoke of the elder exceedingly heavy.

7: And you said, “I shall be a ruler forever”;
you did not consider these things in your heart,
nor did you remember the last things.

8: But now hear these things, you delicate woman,
who sits securely,
who says in her heart,  
"I am, and there is no other;  
I shall not sit as a widow  
or know bereavement."

But now both these things shall come upon you  
suddenly, in one day:  
widowhood and loss of children  
shall come upon you suddenly in your witchcraft,  
exceedingly in the strength of your enchantments,  
in the hope of your evil,  
for you said, "I am and there is no other."  
Know that the understanding of these things  
and your evil shall be your shame.  
And you said in your heart,  
"I am, and there is no other."

But destruction shall come upon you,  
and you will not realize it;  
a pit, and you shall fall into it.  
And wretchedness shall come upon you,  
and you will not be able to become clean of it,  
and destruction shall come upon you suddenly,  
and you will not realize it.

Stand now in your enchantments  
and your abundant witchcraft,  
which you learned from your youth,  
if you will be able to receive benefit.

You have become weary with your counsels;  
let the astrologers of heaven stand up and save you,  
those who look at the stars;  
let them declare to you what is about to come upon you.

See, they all will be burned like brushwood on a fire,  
and they will not deliver their soul from the flame;  
since you have coals of fire,  
sit on them—these will be a help to you.  
You have labored in your traffic from your youth;  
a man has wandered by himself,  
but for you there will be no salvation.

Hear these things, O house of Jakob,  
who are called by the name of Israel  
and who came forth out of Ioudas,  
who swear by the name of the Lord God of Israel,  
remembering it, not with truth or with righteousness,  
and clinging to the name of the holy city  
and leaning on the God of Israel;  
the Lord Sabaoth is his name.

The former things I have moreover declared,  
and they went out from my mouth and came to be heard;  
suddenly I did them, and they came to pass.

I know that you are unyielding,  
and your neck is an iron sinew,  
and your forehead brass,  
and I declared to you the things of old;  
before they came upon you I made them to be heard by you;  
do not say, "The idols did them for me,"  
and do not say, "The graven and the cast images commanded me."

You have heard all things,  
and you yourselves have not known.  
But I have also made to be heard by you,  
from now on, the new things that shall come to pass;  
yet you did not speak.  
They are happening now, not long ago;  
in former days you did not hear of them;  
do not say, "Yes, I know them."

You have neither known nor understood,  
nor did I open your ears from the beginning.  
For I knew that betraying you would betray,  
and that even from the womb you would be called a lawless one.

For my name's sake I will show you my wrath;  
I will bring my glorious deeds upon you  
so that I may not utterly destroy you.

See, I have sold you, not for silver,  
but I delivered you from the furnace of poverty.

For my own sake will I do this to you,  
because my name is being profaned,  
and my glory I will not give to another.

Hear me, O Jakob,  
and Israel, whom I call:  
I am the first,  
and I am forever.

And my hand laid the foundation of the earth,  
and my right hand bolstered heaven;  
I will call them,  
and they will stand together.

And all of them will be gathered and hear.  
Who has declared these things to them?  
Because I love you,  
I have performed your will on Babylon,  
to do away with the offspring of the Chaldeans.

I have spoken; I have called,  
brought him and made his way prosperous.

Draw near to me, and hear these things!

---

*aOr enchanters  
bOr to his own house  
cOr making mention of  
dOr say  
eOr you would surely reject me
From the beginning I have not spoken in secret; 
when it happened I was there, 
and now the Lord has sent me and his spirit.

17 Thus says the Lord who delivered you, 
the Holy One of Israel: 
I am your God; 
I have shown you how to find 
the way in which you should go.

18 And if you had heard my commandments, 
your peace would have become like a river, 
and your righteousness like a wave of the sea; 
your offspring would have become like the sand, 
and the descendants of your womb like the dust of the earth. 
Now neither will you be utterly destroyed, 
nor will your name perish before me.

20 Go out from Babylon, fleeing from the Chaldeans; 
proclaim a voice of joy, and let this be heard; 
report it to the end of the earth; 
say, "The Lord has delivered his slave Iakob!"

21 Even if they are thirsty, he will lead them through the wilderness; 
he will bring forth water for them out of a rock; 
a rock will be split, and water will flow, [and my people will drink].

22 "There is no rejoicing," says the Lord, "for the impious."

49 Hear me, O islands; 
pay attention, O nations! 
After a long time it shall stand, 
says the Lord. 
From my mother’s womb he called my name 
and made my mouth like a sharp dagger, 
and under the shelter of his hand he hid me; 
he made me like a chosen arrow, 
and in his quiver he sheltered me.

3 And he said to me, "You are my slave, 
Israel, and in you I will be glorified."

4 But I said, "I have labored vainly, 
and I have given my strength in vain and for nothing; 
therefore my judgment is with the Lord, 
and my toil before my God."

5 And now thus says the Lord, 
who formed me from the womb to be his own slave, 
to gather Iakob and Israel to him; 
I will be gathered and glorified before the Lord, 
and my God shall become my strength.

6 And he said to me, 
"It is a great thing for you to be called my servant 
so that you may set up the tribes of Iakob 
and turn back the dispersion of Israel. 
See, I have made you a light of nations, 
that you may be for salvation to the end of the earth."

7 Thus says the Lord who delivered you, 
the God of Israel: 
"Sanctify him who despises his own soul, 
who is abhorred by the nations, the slaves of rulers; 
kings shall see him, and rulers shall stand up 
and do obeisance to him for the Lord’s sake, 
because the Holy One of Israel is faithful, 
and I have chosen you."

8 Thus says the Lord: 
In an acceptable time I have listened to you, 
on a day of salvation I have helped you; 
I gave you as a covenant to nations, 
to establish the land, 
and to inherit a wilderness heritage, 
saying to those who are in bonds, "Come out," 
and to those who are in darkness that they be revealed. 
And they shall feed in all their ways; 
in all the paths shall be their pasture; 
they shall not hunger or thirst, 
neither shall burning heat nor sun strike them down, 
but he who has mercy on them will comfort them 
and through springs of water will lead them.

9 And I will turn every mountain into a road 
and every path into a pasture for them.

10 Lo, these come from far away, 
these from the north and these from the sea 
but others from the land of the Persians.

11 Rejoice, O heavens, and let the earth be glad; 
let the mountains break forth with joy, 
and the hills with righteousness, 
because God has had mercy on his people 
and he has comforted the humble of his people.

12 But Sion said, "The Lord has forsaken me; 
the Lord has forgotten me."

13 Will a mother forget her child
so as not to have mercy on the descendants of her womb? But even if a woman should forget these, yet I will not forget you, said the Lord.

See, I have painted your walls on my hands, and you are continually before me.

And soon you will be built by those by whom you were destroyed, and those who made you desolate will go forth from you.

Lift up your eyes all around, and see them all; look, they have gathered and have come to you. I live, says the Lord; you shall clothe yourself with all of them and put them on like a bride's ornament.

Because your desolate and spoiled and ruined places will now be crowded on account of your inhabitants, and those who swallow you up will be far away from you.

For your sons whom you have lost will say in your ears: “The place is too narrow for me; make a place for me so that I may settle.”

Then you will say in your heart, “Who has begotten me these? But I was childless and a widow, so who has reared these for me? But I was left all alone, so where did I have these come to meet?”

Thus says the Lord: Look, I am lifting up my hand to the nations, and I will lift my signal to the islands, and they shall bring your sons in their bosom, and your daughters shall they lift on their shoulders.

And kings shall be your foster fathers, and the women who rule, your nurses. On the face of the earth they shall do obeisance to you, and they shall lick the dust of your feet. Then you will know that I am the Lord, and you shall not be put to shame.

Will anyone take spoils from a mighty one? And if one should take a captive unjustly, shall he be saved?

Thus says the Lord: If one should take a mighty one captive, he will take spoils, and by taking them from a strong one, he will be saved.

And I will judge your cause, and I will rescue your sons.

And those who afflicted you shall eat their own flesh, and they shall drink their own blood like new wine and be drunk. Then all flesh shall perceive that I am the Lord who rescued you, who assists the strength of Jakob.

Thus says the Lord: Of what kind was your mother’s bill of divorce with which I sent her away? Or to which creditor have I sold you? Look, for your sins you were sold, and for your acts of lawlessness I sent away your mother.

Why was it that I came and no man was there? I called, and there was none to answer? Is not my hand strong to deliver? Or am I not strong to rescue? Look, by my threat I will make the sea desolate, and the rivers I will make deserts, and their fish shall be dried up because there is no water, and they will die by thirst.

And I will clothe heaven with darkness and make its covering like sackcloth.

The Lord gives me the tongue of instruction, that I may know in season when it is necessary to speak a word. He assigned it to me in the morning; he added to me an ear to hear.

And the instruction of the Lord opens my ears, and I do not disobey nor contradict.

I have given my back to scourges and my cheeks to blows, but I did not turn away my face from the shame of spittings.

And the Lord became my helper; therefore I was not disgraced, but I have set my face like solid rock, and I realized that I would not be put to shame.

because he who justified me draws near. Who is the one who contends with me? Let him confront me at once. Yes, who is the one who contends with me? Let him draw near me.

Look, the Lord helps me; who will harm me? Look, all of you will become old like a garment, and as it were a moth will devour you.

a Or where did I have these  b Or giant  c Om = Zi
10 Who among you is the one who fears the Lord?
Let him hear the voice of his servant.
Those who walk in darkness—they have no light;
trust in the name of the Lord, and lean upon God.

11 Look, all of you, kindle a fire, and make a flame stronger.
Walk by the light of your fire, and by the flame you have kindled.
Because of me, these things came upon you; you shall lie down in sorrow.

51 Hear me, you that pursue what is righteous, and seek the Lord.
Look to the solid rock that you hewed and to the hole of the pit that you dug.

2 Look to Abraam your father and to Sarra who bore you; because he was but one, then I called him and blessed him and loved him and multiplied him.

3 And I will comfort you now, Sion; I comforted all her desolate places, and I will make her desolate places like the garden of the Lord; in her they will find joy and gladness, confession and the voice of praise.

4 Hear me; hear, my people, and you kings, give ear to me, because a law will go out from me, and my judgment for a light to nations.

5 My righteousness draws near swiftly; my salvation will go out, and the nations will hope in my arm; the islands will wait for me and hope in my arm.

6 Lift up your eyes to heaven, and look at the earth beneath, because heaven was strengthened like smoke, and the earth will become old like a garment, and those who live on the earth will die like these things, but my salvation will be forever, and my righteousness will not fail.

7 Hear me, you who know judgment, my people, you in whose heart is my law; do not fear the reproach of men, and do not be dismayed by their contempt.

8 For just as a garment it will be devoured by time, and like wool it will be devoured by a moth, but my righteousness will be forever and my salvation for generations of generations.

9 Awake, awake, O Jerusalem; put on the strength of your arm! Awake, as at the beginning of a day, like a generation of long ago!
Are you not she who made desolate the sea, the water, the abundance of the deep, who made the depths of the sea a way of passage for those being delivered and those who have been ransomed?
For by the Lord they shall be returned and come to Sion with joy and everlasting gladness; for gladness and praise shall be upon their heads and joy shall take hold of them; pain and sorrow and sighing have fled away.

12 I am, I am he who comforts you. Acknowledge of whom you were cautious; you were afraid because of a mortal man and a son of man, who have dried up like grass.

13 And you have forgotten God who made you, who made heaven and laid the foundations of the earth. And always, all the days, you feared the face of the fury of the one who was oppressing you, for just as he planned to do away with you, and where now is the fury of the one who was oppressing you?

14 For when you are saved, he will not stand nor linger, because I am your God, who stirs up the sea and makes its waves to sound—the Lord Sabaoth is my name.

16 I will put my words in your mouth and shelter you under the shadow of my hand, by which I established heaven and laid the foundations of the earth. And he a will say to Sion, “You are my people.”

17 Awake, awake! Stand up, O Jerusalem, you who have drunk from the hand of the Lord—the cup of his wrath, for you have drained dry and emptied the cup of ruin, the goblet of wrath. And there was none who comforted you from among all your children whom you have borne, and there was none who took hold of your hand, not even from among all your sons, whom you have raised.

a you = Zi
These two things are set against you—
who will grieve with you?—
ruin and destruction, famine and dagger—
who will comfort you?

Your sons are the ones perplexed,
who lie down at the head of every street
like a half-cooked beet,
who are full of the wrath of the Lord,
made feeble by the Lord God.

Therefore hear, you who are humbled,
who are drunk, but not with wine.

Thus says the Lord God,
who judges his people:
See, I have taken from your hand
the cup of ruin, the goblet of wrath,
and you shall not continue to drink it
any longer.

And I will put it into the hands
of those who have wronged you and
humbled you,
who have said to your soul,
"Bow down, that we may pass by,"
and you put your back level to the ground,
outside, for those who were going by.

Awake, awake, O Sion!
Put on your strength, O Sion,
and put on your glory,
O Jerusalem, the holy city;
the uncircumcised and unclean
shall no longer continue to pass through
you.

Shake off the dust, and rise up;
sit down, O Jerusalem;
take off the bond from your neck,
O captive daughter Sion!

Because this is what the Lord says: You were
sold for nothing, and not with money you shall be
redeemed. 4Thus says the Lord: Formerly, my peo-
ple went down into Egypt to sojourn there, and
they were led by force to the Assyrians. 5And now,
why are you here? This is what the Lord says, Be-
cause my people were taken for nothing, you mar-
vel and howl. This is what the Lord says, Because of
you, my name is continually blasphemed among
the nations. 6Therefore my people shall know my
name in that day, because I myself am the one who
speaks: I am here,

like season upon the mountains,
like the feet of one bringing glad tidings
of a report of peace,
like one bringing glad tidings of good
things,
because I will make your salvation heard,
saying to Sion, "Your God shall reign,"
because the voice of those who watch over
you was lifted up,
and with their voice they shall rejoice
together,
because eyes shall look at eyes
when the Lord will have mercy on Sion.

Let the desolate places of Jerusalem
break forth together in joy,
because the Lord has had mercy on her
and has delivered Jerusalem.

And the Lord shall reveal his holy arm
before all the nations,
and all the ends of the earth shall see
the salvation that comes from God.

Depart, depart, go out from there,
and touch no unclean thing:
go out from the midst of it; be separated,
you who carry the vessels of the Lord,
because you shall not go out with
confusion,
nor shall you go in flight,
for the Lord will go before you,
and the Lord God of Israel
is the one who gathers you together.

See, my servant shall understand,
and he shall be exalted and glorified
exceedingly.

Just as many shall be astonished at you—
so shall your appearance be without
glory from men,
and your glory be absent from the
men—
so shall many nations be astonished at him,
and kings shall shut their mouth,
because those who were not informed about
him shall see
and those who did not hear shall
understand.

Lord, who has believed our report?
And to whom has the arm of the Lord
been revealed?

He grew up before him like a child,
like a root in a thirsty land;
he has no form or glory,
and we saw him, and he had no form or
beauty.

But his form was without honor, failing
beyond all men,
a man being in calamity and knowing
how to bear sickness;
because his face is turned away,
he was dishonored and not esteemed.

This one bears our sins
and suffers pain for us,
and we accounted him to be in trouble
and calamity and ill-treatment.

But he was wounded because of our acts of
lawlessness
and has been weakened because of our
sins;
upon him was the disciplined of our peace;
by his bruise we were healed.

\[a\text{Or prosper}\]
\[b\text{Or be held in no esteem by men}\]
\[c\text{Lacking in Gk}\]
\[d\text{Or punishment}\]
All we like sheep have gone astray;  
a man has strayed in his own way,  
and the Lord gave him over to our sins.

And he, because he has been ill-treated,  
does not open his mouth;  
like a sheep he was led to the slaughter,  
and as a lamb is silent before the one  
shearing it,  
so he does not open his mouth.

In his humiliation his judgment was taken  
away.  
Who will describe his generation?  
Because his life is being taken from the earth,  
he was led to death on account of the acts of lawlessness of my people.

And I will give the wicked for his burial  
and the rich for his death,  
because he committed no lawlessness,  
nor was deceit found in his mouth.

And the Lord desires  
to cleanse him from his blow.  
If you offer for sin,  
your soul shall see a long-lived offspring.  
And the Lord wishes to take away  
from the pain of his soul,  
to show him light  
and fill him with understanding,  
to justify a righteous one who is well subject  
to many,  
and he himself shall bear their sins.

Therefore he shall inherit many,  
and he shall divide the spoils of the strong,  
because his soul was given over to death,  
and he was reckoned among the lawless,  
and he bore the sins of many,  
and because of their sins he was given over.

Rejoice, O barren one who does not bear;  
break forth, and shout,  
you who are not in labor!  
Because more are the children of the desolate woman
than of her that has a husband,  
for the Lord has spoken.

Enlarge the site of your tent  
and of your curtains;  
make it firm; do not hold back;  
lengthen your cords, and strengthen your stakes,  
because you must spread out to the right and to the left,  
your offspring will inherit the nations  
and will inhabit the cities that have become desolate.

Do not fear because you were put to shame,  
neither feel disgraced because you were reproached,  
because you will forget your ancient shame and the reproach of your widowhood you will not remember,  
because the Lord is the one who makes you,  
the Lord Sabaoth is his name,  
and the one who delivered you is the very God of Israel,  
he shall be called thus in all the earth.

The Lord has not called you  
as a forsaken and faint-hearted woman,  
nor as a woman hated from youth,  
your God has said.

For a brief moment I forsook you,  
but with great mercy I will have mercy on you.

With a little wrath  
I turned my face away from you,  
but with everlasting mercy I have had mercy on you,  
the Lord who delivered you has said.

From the water at the time of Noe, this is my oath:  
Just as I swore to him at that time  
that I would no more be angry at the earth because of you,  
nor as a threat to you  
would I remove the mountains,  
nor would the hills be shifted,  
so neither shall the mercy that comes from me to you fail,  
nor shall the covenant of your peace be removed,  
for the Lord said he would be merciful to you.

O humbled and unsteady one,  
you have not been comforted;  
see, I am preparing for you charcoal as your stone  
and lapis lazuli as your foundations.  
And I will make your battlements of jasper  
and your gates of crystal stones  
and your enclosure of precious stones.

And it will make all your sons taught by God  
and your children to be in great peace.

And in righteousness you shall be built;  
keep away from injustice, and you shall not be afraid,  
and trembling shall not come near you.

See, guests shall approach you through me  
and flee to you for refuge.

See, I create you,  
ot as a smith who blows the coals  
and produces a vessel for work.  
But I have created you not for destruction,  
to ruin  
every perishable vessel.

aOr from  bOr he shall cause many to inherit  cOr he said, The Lord is

866
I will not make it prosper against you—and every voice that shall rise against you in judgment. You will defeat all of them, and those who are held by you shall be in sorrow. There is a heritage for those who do service to the Lord, and you shall be righteous to me, says the Lord.

55 You who thirst, go to water, and as many of you as have no money, go buy, and drink wine and fat, without money and without price.

2 Why do you set a price with money and your labor for that which does not satisfy? Hear me, and you shall eat good things, and your soul shall revel in good things.

3 Pay attention with your ears, and follow my ways; listen to me, and your soul will live in good things. I will make with you an everlasting covenant, the sacred things of David that are sure.

4 See, I have given him as a testimony among the nations, a ruler and commander for the nations. Nations that did not know you shall call upon you, and peoples that do not understand you shall flee to you for refuge, for the sake of your God, the Holy One of Israel, because he has glorified you.

6 Seek God, and when you find him, call upon him, and whenever he should draw near you, let the impious forsake his ways, and the lawless man his plans, and let him return to the Lord, and he will have mercy, because he will abundantly forgive your sins.

8 For my plans are not like your plans, nor are your ways like my ways, says the Lord.

9 But as heaven is far from the earth, so is my way far from your ways and your notions from my thought.

10 For as rain or snow comes down from heaven and will not return until it has soaked the earth and brought forth and blossomed and given seed to the sower and bread for food, so shall my word be, whatever goes out from my mouth; it shall not return until whatever I have willed is fulfilled, and I will prosper your ways and my commandments.

12 For you shall go out with joy and be taught with happiness; for the mountains and the hills shall leap forth as they welcome you with happiness, and all the trees of the field shall clap with their branches.

13 And instead of the brier shall come up a cypress, and instead of the nettle shall come up a myrtle, and the Lord shall be for a name and for an everlasting sign and shall not fail.

56 This is what the Lord says: Keep judgment; do righteousness, for my salvation has drawn near to arrive and my mercy to be revealed.

2 Happy is the man who does these things, the person who holds them fast, who keeps the sabbaths so as not to profane them, and watches his hands so as not to do wrong.

3 Let not the alien who clings to the Lord say, “So then the Lord will separate me from his people,” and let not the eunuch say, “I am a dry tree.”

4 This is what the Lord says: To the eunuchs, as many as keep my sabbaths and choose the things that I want and hold fast my covenant, I will give to them, in my house and within my wall, an esteemed place, better than sons and daughters; I will give them an everlasting name, and it shall not fail.

6 And to the aliens who cling to the Lord, to be subject to him, to love the name of the Lord, so that they may be his male and female slaves— and as for all who keep my sabbaths so as not to profane them and hold fast my covenant—

a Possibly the sure decrees given to David b Or send far away c it shall be to the Lord = Zi d I who am better than sons and daughters will give = Zi
I will bring them into my holy mountain and make them joyful in my house of prayer; their whole burnt offerings and their sacrifices will be acceptable on my altar, for my house shall be called a house of prayer for all the nations—said the Lord, who gathers the dispersed of Israel—for I will gather to him a gathering. All you wild animals that live in the fields, all you wild animals of the forest, come here; eat! Observe that all have become totally blind; they have not learned how to think; they are all silent dogs; they will not be able to bark, dreaming in bed, loving to slumber. The dogs are shameless in their soul, not knowing satisfaction. They are evil, not knowing understanding. They have all followed their own ways, each in the same manner.

Observe how the righteous has perished, and no one takes it to heart; righteous men are being taken away, and no one takes notice, for the righteous has been taken away from the presence of unrighteousness; his burial will be in peace; he has been taken away from their midst. But as for you, draw near here, you lawless sons, you offspring of adulterers and of a whore. In what have you indulged? And against whom have you opened your mouth wide? And against whom have you let loose your tongue? Are you not children of destruction, a lawless offspring? You are the ones who call on their idols under thick trees, slaughtering their children in the ravines, among the rocks. That is your portion; this is your lot, and to them you have poured out libations, and to them you have brought a sacrifice. Shall I not therefore be angry for these things? Upon a high and lofty mountain, there was your bed, and there you brought up your sacrifices. Behind the posts of your door you have set up your memorials. You supposed that if you should desert me, you would obtain something greater. You have loved those who lay with you and multiplied your fornication with them, and you have made many those who were far from you and sent ambassadors beyond your borders, and you turned away and were humbled even to Hades. You grew weary with your long journeys, but you did not say, “I will cease to regain strength.” Because you have accomplished these things, therefore you did not entreat me.

Of whom were you cautious and afraid, and you lied to me and did not remember me, nor did you take me into your thought or into your heart? And when I see you, I disregard you, and you have not feared me. And I will declare my righteousness and your evils, which will not help you. When you cry out, let them deliver you in your affliction! For the wind will take all of these, and a tempest will carry them away. But those who cling to me shall possess the earth and inherit my holy mountain.

And they shall say, “Cleanse the ways before him, and remove the obstructions from my people’s way.” This is what the Lord says, the Most High, who dwells forever in lofty places—Holy among the holy ones is his name, the Lord Most High who rests among the holy ones and gives patience to the faint-hearted and gives life to those who are broken of heart: I will not punish you forever, nor will I always be angry with you, for a spirit shall go forth from me, and I have made every breath. Because of sin I grieved him a little while; I struck him and turned my face away from him, and he was grieved and went on sullen in his ways. I have seen his ways, and I healed him and comforted him, yes, gave him true comfort—peace upon peace to those that are far and to those that are near. And the Lord said,
I will heal them.

But thus shall the unrighteous be tossed like waves
and shall not be able to rest.

There is no rejoicing for the impious, said the Lord God.

58 Cry out with strength, and do not hold back!
Lift up your voice like a trumpet,
and declare to my people their sins,
to the house of Jakob their acts of lawlessness.

Day after day they seek me
and desire to know my ways.
Like a people that practiced righteousness
and did not forsake the judgment of their God,
they now ask of me righteous judgment,
and they desire to draw near to God,
saying, “Why is it that we have fasted, but you did not see,
humbled our souls, but you did not know?”
For in the days of your fasts you find your own wishes
and goad all those who are under you.

If you fast for quarrels and fights
and you strike a humble person with your fists,
why do you fast for me as you do today
so that your voice may be heard by its clamor?

This is not the fast that I have chosen,
even a day for a person to humble himself;
not even if you bend your neck like a ring
and spread under you sackcloth and ashes—
not even so shall you call it an acceptable fast.

I have not chosen such a fast, says the Lord;
rather loose every bond of injustice;
undo the knots of contracts made by force;
let the oppressed go free,
and tear up every unjust note.

Break your bread with the one who is hungry,
and bring the homeless poor into your house;
if you see one naked, clothe him,
and you shall not neglect any of the relatives of your seed.

Then your light shall break forth early in the morning,
and your healings shall rise quickly,
and your righteousness shall go before you,
and the glory of God shall cover you.

Then you shall cry out, and God will listen to you;
while you are still speaking, he will say,
Here I am.

If you remove from you a bond
and a stretching of the hand
and give to one who is hungry bread from your soul
and satisfy a soul that has been humbled,
then your light shall rise in the darkness,
and your darkness shall be like noonday.
And your God will be with you continually,
and you shall be satisfied exactly as your soul desires,
and your bones shall be enriched,
and they shall be like a soaked garden
and like a spring whose water has never failed.

And your ancient deserts shall be built,
and your foundations shall be everlasting,
for generations of generations,
and you shall be called a builder of fences,
and you shall cause the paths between them to rest.

If you turn your foot away from the sabbaths,
so as not to do the things you wish on the holy day,
and you shall call the sabbaths delightful,
holy to your God,
you shall not lift your foot for work
nor speak a word in anger out of your mouth;
then you shall trust in the Lord,
and he shall bring you up upon the good things of the earth
and feed you with the heritage of your ancestor Jakob,
for the mouth of the Lord has spoken these things.

Is not the Lord’s hand strong to save?
Or has he made his ear heavy so as not to listen?

Rather, your sinful acts separate between you and God,
and because of your sins he has turned his face away from you
so as not to show mercy.

For your hands have been defiled with blood,
and your fingers with sins,
and your lips have spoken lawlessness,
and your tongue plots unrighteousness.

No one speaks righteous things,
nor is there true judgment;
they trust in vanities, and they speak empty words,
because they conceive trouble and give birth to lawlessness.

They broke the eggs of asps
and weave the web of a spider,
and the one who intended to eat their eggs,
upon breaking them found wind,
and in it was a basilisk.
6 Their web shall not become a garment,
nor shall they be clothed with their works,
for their works are works of lawlessness.
7 And their feet run to evil,
swift to shed blood,
and their reasonings are reasonings of fools;
destruction and wretchedness are in their ways.
8 And a way of peace they do not know,
and there is no judgment in their ways,
for their paths are crooked,
and they do not know peace.
9 Therefore their judgment has departed from them,
and righteousness will not catch up with them;
having awaited light, darkness came to them;
having waited for sunlight, they walked in midnight.
10 They will grope like blind men for a wall,
and like those who have no eyes they will grope.
And they will fall at noon as at midnight;
such that dying men will groan.
11 Like a bear and like a dove
they will walk together.
We waited for judgment, but there was none;
salvation has withdrawn far from us.
12 For our lawlessness was great before you
and our sins have risen up against us;
for our acts of lawlessness are in us,
and we realized our wrongs;
13 we were impious and lied
and turned away from behind our God;
we spoke unrighteous things and disobeyed;
we conceived and rehearsed unrighteous words from our heart.
14 And we put away our judgment behind us,
and righteousness withdrew far away,
because truth was consumed in their ways,
and they could not travel through a straight path.
15 And truth was taken away,
and they removed their thought from understanding.
The Lord saw it, and it did not please him
that there was no judgment.
16 And he saw, and there was no man,
and he took notice, and there was none
who helped;
so he defended them with his own arm,
and with his compassion he upheld them.
17 And he put on righteousness like a breastplate
and placed a helmet of salvation on his head,
and he clothed himself with a garment of vengeance
and with his cloak, as one about to render retribution,
reproach to his adversaries.
19 And those from the west shall fear the name
of the Lord,
and those from the rising of the sun, his glorious name,
for anger will come from the Lord like a rushing river—
it will come with wrath.
20 And the one who delivers will come for Sion’s sake,
and he will turn impiety away from Jakob.
21 And this is the covenant to them from me, said the Lord, my spirit that is upon you and my words that I have put in your mouth shall not fail out of your mouth or out of the mouth of your offspring, for the Lord has said it, from now on and forever.

60 aShine, shine, O Jerusalem, for your light has come,
and the glory of the Lord has risen upon you.
2 Look, darkness and gloom shall cover the earth upon the nations,
but the Lord will appear upon you,
and his glory will be seen upon you.
3 Kings shall walk by your light,
and nations by your brightness.
4 Lift up your eyes round about,
and see your children gathered together;
look, all your sons have come from far away,
and your daughters shall be carried on shoulders.
5 Then you shall see and be afraid
and be amazed in your heart,
because the wealth of the sea and of nations
and of peoples shall change over to you.
And there shall come to you
6 herds of camels,
and the camels of Madiam and Gaiphar shall cover you.
All those from Saba shall come,
bringing gold,
and they shall bring frankincense
and announce the good news of the salvation of the Lord.
7 And all the sheep of Kedar shall be gathered
to you,
and the rams of Nabaioth shall come to you,
and acceptable things shall be offered on my altar,
and my house of prayer shall be glorified.

aPossibly Be enlightened; be enlightened
Who are these that fly like clouds, and like doves with their young?
The islands waited for me, and the ships of Tharsis among the first, to bring your children from far away, and their silver and gold with them, because of the holy name of the Lord and because the Holy One of Israel is glorious.
And aliens shall build up your walls, and their kings shall attend to you; for because of my wrath I struck you down, but because of my mercy I loved you.
And your gates shall always be opened—day and night they shall not be shut—to bring to you the power of nations, and kings who are being led away.
For the nations and kings that will not be subject to you shall perish, and the nations shall be made desolate with desolation.
And the glory of Lebanon shall come to you, with cypress and pine and cedar together, to glorify my holy place.
The sons of those who humbled and provoked you shall come to you with dread; you shall be called City of the Lord, Sion of the Holy One of Israel.
Because you have become forsaken and hated and there was none who helped, and I will make you an everlasting gladness, a joy for generations of generations.
You shall suck the milk of nations, and you shall eat the wealth of kings, and you shall know that I am the Lord who saves you and rescues you, the God of Israel.
And instead of bronze I will bring you gold; instead of iron I will bring you silver; instead of wood I will bring you bronze; instead of stones, iron. And I will appoint your rulers in peace and your overseers in righteousness.
And injustice shall no more be heard in your land, nor destruction or wretchedness within your borders; rather your walls shall be called Salvation, and your gates Sculpture.
And the sun shall not be to you as a light by day, nor shall the rising of the moon give light to you at night, but the Lord will be to you an everlasting light, and God will be your glory.
For your sun shall not go down, and your moon shall not fail; for the Lord will be to you an everlasting light, and the days of your mourning shall be fulfilled.
Your people shall all be righteous, and they shall inherit the land forever, guarding their plant, the works of their hands, for glory.
The smallest 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 bring good news to the poor, to heal the brokenhearted, to proclaim release to the captives and recovery of sight to the blind, to summon the acceptable year of the Lord and the day of retribution, to comfort all who mourn so that to those who mourn for Sion be given glory instead of ashes, oil of joy instead of ashes, a garment of glory instead of a spirit of weariness. They will be called generations of righteousness, a plant of the Lord for glory.
They shall build the desolate places of old; they shall raise up the former devastated places; they shall renew the desolate cities, places devastated for generations.
Aliens shall come, feeding your sheep, and allophyles as plowmen and vinedressers, but you shall be called priests of the Lord, ministers of God; you shall devour the strength of nations, and with their wealth you shall be admired.
Thus they shall inherit the land a second time, and everlasting joy shall be above their head.
For I am the Lord, who loves righteousness and hates spoils obtained by injustice; I will give them their hard work righteously, and I will make an everlasting covenant with them.
And their offspring and their descendants shall be known among the nations; everyone who sees them shall acknowledge them, because these are an offspring blessed by God, and they will rejoice with rejoicing in the Lord.
Let my soul be glad in the Lord,
for he has clothed me with a garment of salvation
and with a tunic of joy;
he has put on me a headdress as on a bridegroom
and adorned me with ornaments like a bride.

And as the earth making its flowers grow,
and as a garden its seeds,
so the Lord will cause righteousness and gladness
to spring up before all the nations.

Because of Sion I will not be silent,
and because of Jerusalem I will not slacken
until my righteousness goes forth like light
and my salvation shall burn like a torch.

And nations shall see your righteousness,
and kings your glory,
and he shall call you by your new name,
which the Lord will name.

And you shall be a crown of beauty in the hand of the Lord
and a royal diadem in the hand of your God.

And you shall no more be called Forsaken,
and your land shall not be called Desolate,
for you shall be called My Will,
and your land, Inhabited.

And upon your walls, O Jerusalem,
I have posted sentinels all day and all night,
who shall never be silent,
making mention of the Lord.

I called to mind the mercy of the Lord,
the excellences of the Lord in all the things with which the Lord rewards us;
the Lord is a good judge to the house of Israel;
he provides for us according to his mercy,
according to the abundance of his righteousness.

And he said, “Are they not my people—children who will not deal falsely?”
And he became to them salvation out of all affliction.
It was no ambassador or angel
but the Lord himself that saved them,
because he loved them and spared them;
he himself ransomed them and took them up
and lifted them up all the days of old.

But they disobeyed and provoked his holy spirit;

For see, the Lord has made it to be heard to the end of the earth:
Say to daughter Sion,
“See, your Savior comes to you,
having his own reward
and his work before him.”

And he shall call it a holy people,
redeemed by the Lord,
and you shall be called “A City Sought After” and “Not Forsaken.”

Who is this that comes from Edom,
a redness of garments from Bosor,
so beautiful in apparel,
in might, with strength?”

“I discourse about righteousness and judgment of salvation.”

Why are your garments red,
and your clothes as if from a trodden wine press?”

“bI am full of a trampled bwine press,
and of the nations no man is with me,
and I trampled them in wrath
and crushed them like earth
and brought down their blood to the earth.

For a day of retribution has come upon them,
and a year of ransom is here.

And I looked, but no one was a helper,
and I observed, but no one was assisting;
so my own arm delivered them,
and my wrath was present.

And I trampled them down in my anger,
and I brought down their blood to the earth.”

I called to mind the mercy of the Lord,
the excellences of the Lord in all the things with which the Lord rewards us;
the Lord is a good judge to the house of Israel;
he provides for us according to his mercy,
according to the abundance of his righteousness.

And he said, “Are they not my people—children who will not deal falsely?”
And he became to them salvation out of all affliction.
It was no ambassador or angel
but the Lord himself that saved them,
because he loved them and spared them;
he himself ransomed them and took them up
and lifted them up all the days of old.

But they disobeyed and provoked his holy spirit;

"Or there is none like you (Gk pronoun is pl; previous ones sg) bLacking in Gk “Or reject me"
therefore he turned to them in enmity, and he himself warred against them.

Then the one who brought up from the land the shepherd of the sheep remembered the days of old: Where is the one who put within them his holy spirit, who led Moyses with his right hand? Where is his glorious arm? He overcame the water from before him, to make for himself an everlasting name. He led them through the deep like a horse through a wilderness, and they did not become weary, and like cattle through a plain. A spirit came down from the Lord and guided them. Thus you led your people, to make for yourself a glorious name.

Turn from heaven, and see from your holy house and glory. Where are your zeal and your strength? Where is the abundance of your mercy and of your compassions, that you have cheld back from us? For you are our father, because Abraam did not know us and Israel did not recognize us, but you, O Lord, are our father; deliver us; from the beginning your name is upon us.

Why, O Lord, did you make us stray from your way and harden our hearts so that we would not fear you? Turn back on account of your slaves, on account of the tribes of your inheritance, so that we may inherit a little of your holy mountain; our adversaries have trampled down your holy precinct.

We have become as at the beginning, when you did not rule us, nor was your name called upon us.

If you should open heaven, trembling from you would seize the mountains, and they would melt as wax melts from the fire. And fire shall burn up your adversaries, and the name of the Lord shall be manifest among your adversaries; nations shall be confused at your presence!

When you do your glorious deeds, trembling from you will seize the mountains.

nor have our eyes seen any God besides you, and your works, which you will do to those who wait for mercy.

For he will meet those who do what is right, and they will remember your ways. Look, you were angry, and we sinned; therefore we went astray.

And we have all become like unclean people; all our righteousness is like the rag of a woman who sits apart. And we have fallen off like leaves because of our acts of lawlessness; thus the wind will take us away.

And there is no one who calls on your name or remembers to take hold of you, because you have turned your face away from us and have delivered us over because of our sins.

And now, O Lord, you are our Father, and we are clay; we are all the work of your hands.

Do not be exceedingly angry, and do not remember our sins in season. And now look upon us, because we are all your people.

Your holy city has become a wilderness; Sion has become like a wilderness, Ierousalem a curse.

The house, our holy place, even the glory that our fathers blessed, has been burned by fire, and all our glorious places have fallen in ruins.

And for all this you have restrained yourself, O Lord, and have kept silent and have humbled us severely.

I became visible to those who were not seeking me; I was found by those who were not inquiring about me. I said, "Here I am," to the nation that did not call my name.

I stretched out my hands all day long to a disobedient and contrary people, who did not walk in a true way but after their own sins.

These are the people who provoke me to my face continually; they sacrifice in the gardens and burn incense on bricks to the demons, which do not exist, and they fall asleep in the tombs and in the caves for the sake of dreams—those who eat swine’s flesh and broth of sacrifices.
Esaias 65–66

(All their vessels are defiled),
who say, "Stay far away from me;
do not come near me, for I am clean.”
This is the smoke of my wrath;
a fire burns in it all the days.

See, it is written before me:
I will not keep silent
until I repay into their bosom
their sins and those of their fathers—says
the Lord—who burned incense on the mountains
and reviled me on the hills:
I will repay their works into their bosom.

Thus says the Lord:
As the grape will be found in the cluster,
and they will say, “Do not destroy it,
because the blessing of the Lord is in it,”
so I will do for the sake of the one who is subject to me.
For the sake of this one I will not destroy them all.
And I will bring forth the offspring
that comes from Jakob and from Ioudas,
and it will inherit my holy mountain,
and my chosen ones and my slaves shall inherit it and dwell there.
And there shall be in the forest folds of flocks,
and the Ravine of Achor shall become a resting place of herds
for my people who have sought me.
But as for you who forsake me
and forget my holy mountain
and prepare a table for the demon
and fill a mixed drink for Fortune,
I will deliver you over to the dagger;
all of you shall fall by slaughter;
because I called you and you did not answer,
I spoke and you misheard,
and you did what was evil before me
and chose the things I did not desire.

Therefore this is what the Lord says:
See, those who are subject to me shall eat,
but you shall be hungry;
see, those who are subject to me shall drink,
but you shall be thirsty;
see, those who are subject to me shall rejoice,
but you shall be put to shame;
see, those who are subject to me shall be glad with joy,
but you shall cry out because of the pain of your heart
and shall wail for crushing of spirit.
For you shall leave your name for fullness
to my chosen ones,
but the Lord will do away with you.
But to those who are subject to him, a new name shall be called,
which shall be blessed on the earth;
for they shall bless the true God,
and those who swear on the earth shall swear by the true God,
for they shall forget their first affliction,
and it shall not come up into their heart.

For heaven will be new,
and the earth will be new,
and they shall not remember the former things,
nor shall they come upon their heart,
but they shall find joy and gladness in it,
because look, I am making Jerusalem as gladness,
and my people as a joy.
And I will be glad over Jerusalem
and rejoice over my people,
and no more shall a voice of weeping be heard in it,
nor a voice of crying.
And there shall not be there one who dies untimely
or an old person who will not fulfill his time;
for the young person will be a hundred years old,
but the one who dies a sinner will be a hundred years old and accursed.
And they shall build houses and themselves shall inhabit them,
and they shall plant vineyards and themselves shall eat their fruit,
and they shall not build, and others inhabit;
they shall not plant, and others eat, for according to the days of the tree of life
shall the days of my people be;
they shall make old the works of their labors.
And my chosen ones shall not labor in vain,
nor bear children for a curse,
because they are an offspring blessed by God.
And it shall be that before they have cried out I will listen to them;
while they are yet speaking I will say, What is it?
Then wolves and lambs shall feed together,
and a lion shall eat straw like an ox,
but a snake shall eat earth as bread!
They shall not do wrong or destroy
on my holy mountain,
says the Lord.

Thus says the Lord:
Heaven is my throne,
and the earth is the footstool of my feet;
what kind of house will you build for me,
or of what kind will be the place of my rest?
For all these things my hand has made,
and all these things are mine, says the Lord.
And to whom will I look
but to the one who is humble and quiet
and trembles at my words?

Or to the disgust of  bLacking in Gk  cOr the sinner who dies a hundred years old will also be accursed
But the lawless who sacrifices to me a calf is like one who kills a dog, and he who offers fine flour, like one who offers swine’s blood; he who has given frankincense for a memorial, like a blasphemer. And these have chosen their own ways and their abominations, which their soul wanted; so I will choose mockeries for them and repay them their sins, because I called them and they did not answer me, I spoke and they did not hear, but they did what was evil in my sight and chose the things I did not desire.

Hear the word of the Lord, you who tremble at his word; speak, our brothers, to those who hate and abominate us so that the name of the Lord may be glorified and seen in their joy, but those ones shall be put to shame.

A voice of crying from the city! A voice from the shrine! The voice of the Lord, rendering retribution to his adversaries! Before she who was in labor gave birth, before the pain of her pangs came, she escaped and gave birth to a male. Who has heard of such a thing? And who has seen thus? Did the earth give birth in one day? Was also a nation born all at once? Because Sion was in labor and she gave birth to her children. But I am the one who gave you this expectation, and you did not remember me, said the Lord; see, was it not I who made the woman who gives birth and the one who is barren? said God.

Rejoice, O Jerusalem, and celebrate a festival in her, all you who love her; rejoice with joy, all you who mourn over her—that you may nurse and be satisfied from her consoling breast, that by much nursing you may take delight from the entrance to her glory.

Because this is what the Lord says: See, I myself turn to them like a river of peace, and like a wadi overflowing the glory of nations; their children shall be carried on shoulders and comforted on knees.

As a mother will comfort someone, so also I will comfort you, and you shall be comforted in Jerusalem. You shall see, and your heart shall rejoice, and your bones shall grow like grass, and the hand of the Lord shall be known to those who worship him, and he shall threaten those who disobey him.

For see, the Lord will come like fire, and his chariots like a tempest, to render vengeance with wrath and repudiation with a flame of fire. For by the fire of the Lord shall all the earth be judged, and all flesh by his sword; many shall be wounded by the Lord.

Those who sanctify and purify themselves for the gardens and who in the porches eat swine’s flesh, the abominations and the mouse shall be consumed together, said the Lord. And I understand their works and their reasonings; I am coming to gather all the nations and tongues, and they shall come and shall see my glory. And I will leave signs upon them, and from them I will send forth those who are saved to the nations, to Tharsis and Phoud and Loud and Mosoch and Thobel and to Greece and to the islands far away—those who have not heard my name or seen my glory, and they shall declare my glory among the nations. They shall bring your kindred from all the nations as a gift to the Lord, with horses and chariots, in mule-drawn litters with sunshades, into the holy city Jerusalem, said the Lord, so that the sons of Israel may bring to me their sacrifices with music into the house of the Lord. And I will take for myself some of them as priests and as Levites, said the Lord.

For as the new heaven and the new earth, which I am making, remain before me, says the Lord, so shall your offspring and your name stand.

And it shall be that month after month and sabbath after sabbath all flesh shall come before me to do obeisance in Jerusalem, said the Lord.

And they shall go forth and see the limbs of the people who have transgressed against me; for their worm shall not die and their fire shall not be quenched and they shall become a spectacle to all flesh.

aLacking in Gk bOr psalms cOr corpses
Edition of the Greek Text

The New English Translation of the Septuagint (NETS) version of Jeremiah is based on the critical edition of Joseph Ziegler (Septuaginta: Vetus Testamentum Graecum Auctoritate Societatis Litterarum Gottingensis editione XV: Jeremias Baruch Threni Epistula Jeremiae [Göttingen: Vandenhoeck & Ruprecht, 1957]), though in a number of instances, notably in chapter 43, we have deviated from Ziegler’s edition. The deviation in 52.24 (“way” > “threshold”) NETS owes to J. Smith.1 No systematic and thorough text-critical reassessment has, however, been carried out.

Translation Profile of the Greek

General Character

Given that, according to opinio communis, Greek Jeremiah (hereafter Jeremiah) is based on a Hebrew text substantially at variance with MT, a comparison of the Greek with its source text is no straightforward task. It is nevertheless reasonably clear that the most basic norm of the translator (hereafter Ier2) was that of isomorphism. That is to say, typically each morpheme of the source text is represented in the target text. This is true not only of so-called content words (lexemes) but as well of structure words. For example, Hebrew articles, notae accusativi, infinitival prefix י, personal pronouns (even when rendered superfluous by Greek inflection), pronominal suffixes, pleonastic pronouns and adverbs, prepositions, and conjunctions are all regularly represented, whether or not such representation results in standard Greek usage. Though certain structural items are at times added in deference to Greek usage, this occurs almost exclusively at the level of phrase and clause and rarely at the level of discourse. Moreover, deference to Greek literary style was often trumped by Ier’s isomorphism, as a result of which Greek articles are notably in short supply.

Be it noted, however, that isomorphism need not mean lexical or grammatical consistency. Thus Hebrew prepositions may at times trigger Greek articles, in the same sort of way that a Hebrew lexeme may be assigned a number of Greek counterparts, differentiated according to contextual demand, whether linguistic or expositional, even though the context may be rather narrowly conceived.

In spite of its isomorphism, Jeremiah is usually intelligible though rarely elegant. Yet the reader encounters many instances of unintelligibility. As good an example as any is perhaps 52.19, the more since it contains transcriptions (see further below): καὶ τὰ σαφφωτ καὶ τὰ μασμαρωτ καὶ τῶν ὑποχύτων καὶ τὰς λυχνίας καὶ τὰς θύσια καὶ τῶν καθός, ἡ εὐρύσα ἡρούσα καὶ ἡ ἀργύρα ἀργύρα, ἐλαβέν ὁ ορχυμαγός. Though this line is an exact representation of the Hebrew source text—which was evidently very much like MT—what was a Greek reader without access to the Hebrew to make of it? NETS has glossed it as: “And the chief cook took away the saphphoth and the masmaroth and the pitchers and the lampstands and the censers, which were gold gold and which were silver silver,” with a few notes attached to help the reader of English. Problems encountered by Ier in the source text are typically passed on to the reader. Difficulties, too, may be caused by uncertain referents/antecedents of pronounal items (e.g., 27.44; 29.14, 20; 42.2). Especially the Oracles Against the Nations (OAN) present many uncertainties of various kinds. All the same, Ier is not totally oblivious to Greek literary conventions. So for example in 4.23–26 he renders the fourfold ἔπειτα . . . ἔδω ("I looked at") of his source into two pairs of ἔπειτα . . . ἔδω. All in all, though, Jeremiah often lacks semantic transparency, because too little attention was paid to units of discourse beyond the clausal level.

Stipp rightly notes that “diese Übersetzung auf sprachliche Glätte wenig Rücksicht nahm und in ästhetischer Hinsicht ihren Lesern nicht entgegenkam.”3

---

2 The label is not intended to preclude more than one translator.
3 Hermann-Josef Stipp, Das masoretische und alexandrinsische Sondergut des Jeremiabuches (Freiburg/Göttingen: Universitätsverlag/Vandenhoeck & Ruprecht, 1994) 27 ("This translation paid little attention to linguistic polish and aesthetically failed to accommodate its readers.")
Of Consistency and Inconsistency

Though Ier's most basic norm is that of isomorphism, as noted, this does not need to mean a heavy emphasis on lexical/grammatical consistency. As a result, predictable Hebrew-Greek equivalency and isomorphism may be quite distinct. While lack of consistency can suggest different agents—whether translators or revisers—it is equally true that one and the same agent may make use of such inconsistency to slip into his text interpretive elements, whether of purely local import or possibly with a larger scope. We are here interested in such marked usage, especially those instances that are not readily explained as obligatory differentiation in the target language. Here we note some interesting examples. Though the textual facts are clear, the reasons for them are not always so. In each case, the item in question is distributed throughout the book.

Variation at the Word Level

1a νεκρός ("corpse") 7.33; 9.22; 19.7; 40.5
1b θανάτημα ("carcass") 16.18; 41.20; 43.30

In all but 40.5 the Hebrew term is הָלִין, used for a dead body of human and animal alike. Though in this case one can scarcely speak of a default Hebrew-Greek equivalency, the difference in rendering nevertheless invites examination. Since Greek, like English, differentiates, one might expect that 1a denotes deceased humans and 1b dead animals. When one finds that, in fact, both terms are used to describe human dead, θανάτημα shows itself to be a marked usage and based on contextual considerations. So it seems safe to say that Ier did not think well of King Ioakim, alive or dead (43.30). As might be expected, in Leviticon (Leviticus) θανάτημα is standard, with the sole exception of 21.5 where reference to a human.

2a ἀλλότριοι θεοί ("strange/foreign gods") 1.16; 5.19; 7.6, 9, 18; 11.10; 13.10; 16.11; 19.4, 13; 22.9; 25.6. In all instances, with the exception of 5.19 (= ἡμεῖς), ἀλλότριοι is a rendition of המלך.
2b ἄλλοι θεοί ("other gods") 16.13; 39.29; 42.15; 51.3, 5, 8, 15. All cases gloss המלך.

The default in this case is reasonably clear. Reasonably clear too would seem to be Ier's reason for differentiation. Though Israel's pursuit of "foreign ways" is already noted in the Hebrew source text, signaled notably by מִרְצָי (2.25; 3.13; 5.19; 18.14; 37[30].8) and המלך (2.21; 5.19; 8.19; 19.4)—all nine glossed by ἀλλότριοι—Ier makes it more explicit by differentiating between the worship of "strange/foreign gods" in the homeland (e.g., 5.19) and the worship of "other (non-Yahweh) gods" once the people have been forced to leave their homeland. The same difference in perspective can be seen in Deuteronomy between chapters 4–30 (ἄλλοι), on the one hand, and 31–32 (ἄλλοτριοι), on the other, though Deut 31.16 and 32.12 have explicit warrant for differentiation in the Hebrew.

3a προφήτης ("prophet") 1.5; 2.8, 26, 30; 4.9; 5.13, 31; 7.25; 8.1; 13.13; 14.13, 14, 15(bis), 18; 18.18; 23.6, 11, 13, 14, 15, 16, 21, 25, 26, 28, 30, 31, 32, 33, 34; 25.4; 28.59; 33.5; 34.12, 13, 15; 35.8, 9(bis); 36.15; 39.32; 42.15; 44.19; 49.2; 50.6; 51.4, 31.
3b ψευδοπροφήτης ("pseudo-prophet") 6.13; 33.7, 8, 11, 16; 34.7; 35.1; 36.1, 8. In both cases, all the glosses are for מַעֲבָד.

Ier's standard gloss is patently obvious and both items are distributed throughout the book, although not evenly so. Be it noted, however, that when "pseudo-prophet" appears on the scene "prophet" by no means disappears. Since a prophet does not become a pseudo-prophet (a word which arguably originated with Ier) by prophesying by Baal (2.8) or by prophesying what is wrong (5.31) or lies in the Lord's name (23.25) nor by not having been sent by the Lord (14.15) nor by being deified (23.11) or causing defilement (23.15) nor by rendering a vision empty (23.16) or projecting his own thoughts (23.26), it is not immediately clear how a prophet could become a pseudo-prophet. Yet, it is in fact quite possible that Ier is basing his differentiation on Ier 35.9 (= Deut 18.22). That is to say, a prophet is shown to be a pseudo-prophet when what he predicts does not happen. Since after the panoramic overview of 1–32, chapter 33.1 starts the tale of the book anew on a more horizontal plane (see further below), it makes sense that pseudo-prophets should not be shown to exist until chapter 33. Though the term already appears proleptically in 6.13, it does not become applicable until the predicted events are beginning to unfold.

4a δρόμος ("magistrate/ruler") 1.18; 2.26; 4.9; 8.1; 17.25 (bis); 24.1; 30.3; 31.7; 32.4; 33.10, 11, 12, 16, 21; 39.32; 41.19; 21; 42.4; 43.12, 14, 21; 44.14, 15; 45.22, 25, 27; 51.17, 21; 52.10. All translate מָנָה. δρόμος further has no translation equivalent in בֵּית.
4b ἡγεμὼν ("leader") 45.17; 46.3(bis); 47.7, 13; 48.11, 13, 16; 49.1, 8; 50.4, 5. All translate ἡγεμὼν. ἡγεμὼν further translates ἐπί in 28.23, 57 (cf. v. 28).

4c ἰδρυτής ("one with power") 41.19. Though this term translates ἡγεμὼν, it functions as a replacement for ἡγεμὼν. Evidently, Ier did not know what to do with the sequence ἡγεμὼν of Judah and ἡγεμὼν of Jerusalem.

4d μεγίστος ("noble") 24.8; 25.18; 27.35; 32.5; 41.10. All translate μεγίστος. μεγίστος further translates ἐπί in 14.3.

Though 4a is Ier's default, 4a, 4b and 4d have wide distribution in the book. Since for Ier the ἰδρυτής are clearly local magistrates, such terminology is evidently deemed inappropriate when the source text speaks of military personnel. That the latter should appear predominantly in later chapters of the book is simply a matter of contents. Both ἰδρυτής and ἡγεμὼν are apparently deemed inappropriate when the social elites come into view. Ier clearly does not adhere to a lexical correspondence but differentiates based on context.

5a ἐντέλλομαι ("command") 1.7, 17; 7.22, 23(bis); 11.4(bis); 13.5, 6; 14.14; 17.22; 19.5; 23.32; 27.21; 28.59; 29.7; 39.23; 42.6, 10, 14, 18; 43.5, 8, 26; 45.10, 27.

5b συντάσσω ("instruct") 33.2, 8; 34.3; 36.23; 39.13, 35; 41.22; 44.21. In both cases all the glosses are for ἑντελεῖν.

Again Ier's default rendering of the source item is not in doubt nor, for that matter, that this rendering occurs throughout the book, as a result of which the marked item stands in bold relief. It is of interest that, although ἐντέλλομαι is the Septuagintal favorite, most other books show a comparable mix of the two terms. A quick count of the Pentateuch reveals the following statistics: ἐντέλλομαι Gen 18x, Ex 18x, Lev 16x, Num 16x, Deut 82x; συντάσσω Gen 2x, Ex 3x, Lev 12x, Num 27x, Deut 2x. That synonymy determined translational usage to a degree is likely, but it can hardly be the whole story. If ἐντέλλομαι connotes to give definite orders, implying authority or official function (emphasis added), as Louw and Nida note (33.329), not only does the deuteronomic imbalance become understandable, given the nature of the book, but also the occasional use of συντάσσω in Jeremias. A case in point is 39.13 in distinction from 43.5, 8. While in the former the prophet gives Baruch instructions (συντάσσω) about the safekeeping of a business document, the issue in the latter is that, since Jeremias is in custody, Baruch is commissioned (ἐντέλλομαι) to read Jeremias' book of oracles in the temple.

What is at issue in the all-too-few examples offered above is not, in the first instance, a "correct" matching of source text and target text but a differentiation in the target language due to context. Hence the variations are not formal but semantic.

Variation at the Phrase/Clause Level

When one moves from the word level to the phrase/clause level, inconsistency for the same Hebrew continues, though again against a general background of consistency. A few examples will have to suffice.

6a σταρίζω τὸ πρόσωπον 21.10 (cf. 24.6 σταρίζω τοῦ ὀφθαλμοῦ) 6b διδόμι τὸ πρόσωπον 49.15
6c τίθημι τὸ πρόσωπον 49.17 (cf. 47.4 τίθημι ὀφθαλμοῦ) 6d εἰσίστημι τὸ πρόσωπον 51.11.

In the four chief instances the gloss is for ἑντελεῖν ("set the face"), with the two added ones for ἑντελεῖν ("set the eye"). That 21.10 and 24.6 should use the same Greek verb might be expected in view of close similarity in context, but that 49.15 and 49.17 should differ is more difficult to explain, since reference is being made to the same act by the same group of people. Similarly unclear is the reason for εἰσίστημι in 51.11. The point to be made, however, is that the translator's choice though governed by isomorphism, is evidently not necessarily governed by lexical consistency with the source text.

A second example occurs in chapter 41. The Hebrew idiom, הָלַחְתָּב הָלַחְתָּב ("make a covenant"), occurs four times within this chapter, namely in vv. 8, 13, 15, 18, but in three different forms.

7a συντέλεσι διαθήκην 41.8, 15 7b διατίθημι διαθήκην 41.13 7c ποιεῖσθαι διαθήκην 41.18

Given the fact that the standard Septuagintal equivalent for הָלַחְתָּב הָלַחְתָּב is διατίθημι διαθήκην (at times with the simplex verb) and that both Ier 39.40 and 41.13 feature this idiom, the two deviant forms

---

come as a surprise, the more since they appear nowhere else in the Septuagint. The issue for Ier in all three verses is evidently the same, namely, that the διαθήκη in question is not the covenant made with Israel by divine initiative. In 41.8, 15 it is an agreement for release between Sedekias and the people. Verse 18 in both MT (34.18) and LXX contains a possible reference to the golden calf episode (Ex 32), but in the latter the διαθήκη of Sedekias and his ilk is thrashed along with the calf—even though it is rather woodenly expressed.

Earlier in Jeremias a similar level of variation obtains both in the Hebrew > Greek direction and vice versa.

8a τάσσομαι + O(bject) + OC (object complement) 2.15; 3.19
8b τίθημι + O(bject) + OC (object complement) 13.16 (pass. transformation); 22.6; 27.3
8c δίδωμι + O(bject) + OC (object complement) 38.31
In all six cases the Hebrew verb is πώς ("put/set")

9a κατάσκιον (Ξύλου) 2.20
9b ἀλεξώδες (Ξύλου) 3.6; 3.13; 17.8
9c εὐκίον (Ξύλου) 11.16

What is of interest here is not only that all three translate Hebrew נְה and that all have reference to "trees," but that in 2.20; 3.6, 13 these trees are sites of whoredom, as a result of which one might have expected κατάσκιος to have been used in all three. On the other hand, in 11.16 and 17.8 a flourishing tree is a metaphor for Iouda (Judah) and for a person who trusts in the Lord respectively. Thus one might expect the same descriptive to have been used. Again, the central point to be made is that Ier was not stuck on strict lexical correspondence even when the contexts are similar or identical.

We close the discussion in this section with a rather lengthy doublet, namely, Jer 10.12–17 and 28(51).15–19. While the two passages are identical in MT (apart from the added “Israel” in 10.16), the Greek shows some rather remarkable differences:

10.12 κύριος ὁ ποιήσας τὴν γῆν ἐν τῇ ἱσχύι αὐτοῦ, ὁ ἀνορθώσας τὴν οἰκουμένην
28.15 ποιῶν γῆν ἐν τῇ ἱσχύι αὐτοῦ, ἐποιμάζον οἰκουμένην

10.12 ἐν τῇ σοφίᾳ αὐτοῦ καὶ τῇ φρονήσει αὐτοῦ ἔξετειν τὸν οὐρανὸν
28.15 ἐν τῇ σοφίᾳ αὐτοῦ ἐν τῇ συνέσει αὐτοῦ ἔξετειν τὸν οὐρανὸν

10.13 καὶ πλήθος ὠδάτος ἐν οὐρανῷ καὶ ἀνήγαγε νεφέλας
28.16 εἰς φωσὶν ἡπτο ἥχος ὠδάτος ἐν τῷ οὐρανῷ καὶ ἀνήγαγε νεφέλας

10.13 ἐξ ἔσχάτου τῆς γῆς, ἀστραπάς εἰς ὑπὸν ἐποίησε
28.16 ἀπὸ ἔσχάτου τῆς γῆς, ἀστραπάς εἰς ὑπὸν ἐποίησε

10.13 καὶ ἔξηγαγε φῶς ἐκ θησαυρῶν αὐτοῦ
28.16 καὶ ἔξηγαγε φῶς ἐκ θησαυρῶν αὐτοῦ

10.14 ἐμορανθή πᾶς ἄνθρωπος ἀπὸ γνώσεως
28.17 ἐματαιοθή πᾶς ἄνθρωπος ἀπὸ γνώσεως

10.14 κατηχήθη πᾶς χρυσοχόος ἐπὶ τοῖς γλυπτοῖς αὐτοῦ
28.17 κατηχήθη πᾶς χρυσοχόος ἀπὸ τῶν γλυπτῶν αὐτοῦ

10.14 ὅτι ψευδὴ ἐχώνευασαν, οὐκ ἔστι πνεῦμα ἐν αὐτοῖς
28.17 ὅτι ψευδὴ ἐχώνευασαν, οὐκ ἔστι πνεῦμα ἐν αὐτοῖς

10.15 μάταιὰ ἑστίν, ἔργα ἐμπεπαιγμένα, ἐν καιρῷ ἔπισκοπὴς αὐτῶν ἀπολούνται
28.18 μάταια ἑστίν, ἔργα μεμοκημένα, ἐν καιρῷ ἔπισκοπος αὐτῶν ἀπολούνται

10.16 οὐκ ἔστι τοιούτης μερίς τῶν ἱσακώβ
28.19 οὐ τοιούτης μερίς τῶν ἱσακώβ
TO THE READER OF IEREMIAS

10.16 ὁ πλάσσος τα πάντα αὐτὸς κληρονομεῖ αὐτοῦ, κύριος ὅνομα αὐτῶ
28.19 ὁ πλάσσω τα πάντα αὐτὸς ὁ Θεός κληρονομεῖ αὐτοῦ, κύριος ὅνομα αὐτῶ

The point here is that even when one makes due allowance for textual difference between MT and the source text of Ier, one is still left with a considerable number of both stylistic and interpretational differences—and that in what is a patent doublet on the Hebrew side.

Translations

Translations of Hebrew—as well as some translations that might better have been transferred as transcriptions—are found in considerable number throughout Ieremias. In some cases Ier may have had a source text different from MT, while at other times his source text may have been unintelligible to him. Be that as it may, our interest here, again, is in translational norms. As noted above, a basic norm for Ier was that of isomorphism, i.e., that each morpheme of the source text be represented in the target text. The transcriptions give plenty of evidence of that. Accordingly, items are transcribed even though they make little or no sense in the target text:

The transcriptions are a good index to the book’s textual-linguistic makeup.

In the NETS Translation of Ieremias

This translation aims to be a faithful representation of the Greek text, including many of the warts one finds along the way. In that light the reader should not be surprised to encounter from time to time less felicitous or even questionable English. For example, since the use of pleonastic adverbs and pronouns is characteristic of the translator’s isomorphism, we have tried to mimic this usage without, we hope, producing unintelligible English. As a result, 1 1.1 1 e.g., reads “Behold I am bringing evil upon this people from which they will not be able to escape from it” rather than without the final two words. The translation is therefore often one of formal equivalence, reflective of the relationship deemed to exist between the Greek and its Hebrew source.

In an effort to capture the distinctiveness of some of the key, recurring formulae in Ieremias, we have opted for “This is what the Lord says” (τάδε λέγει κύριος) and “says the Lord” (λέγει κύριος) in distinction from “Thus did the Lord say” (σὺντος εἶπεν κύριος) and “quoth the Lord” (φησίν κύριος). Though “quoth” is admittedly not current English usage and in form is said to be past tense, it has the distinct advantage of underscoring the quotative use of φησί. 5

Though NETS has followed the NRSV in its formatting of Hebrew prose in distinction from poetry, this

5 For a discussion of the bisectioning of Greek Jeremiah, see http://ccat.sas.upenn.edu/nets/edition/ Prophetical Books, Ieremias, “To the Reader of Ieremias.”
should not be taken to mean either that the Greek translator made a conscious distinction between the two or that the Greek text contains poetry.

In pursuance of NETS policy, footnotes have been kept to a minimum, though we have supplied certain helps to the English reader that would not have been available to a Greek reader.

EDITORIAL DETAIL
Since Ziegler's critical edition rather than Rahlfs' Handausgabe has functioned as base text, the numbering of chapters and verses is that of Ziegler. For the most part Ziegler and Rahlfs coincide, but there are a few wrinkles:
- Zi 9.1–26 = Ra 8.23–9.25
- Zi 10.5a = Ra 10.9a
- Zi 26.1 = Ra 25.20
- Zi 26.1 = Ra 26.2
- Zi 29.1–23 = Ra 29.1–16
- Zi 29.8–23 = Ra 30.1–16
- Zi 30.1–16 = Ra 30.17–33
- Zi 32.1–24 = Ra 32.15–38
- Zi 34.1–18 = Ra 34.2–22

ALBERT PIETERSMA and MARC SAUNDERS

1 The dictum of God which came to Jeremias the son of Chelkias of the priests, who was living in Anathoth in the land of Beniamin; 2a word of God which came to him in the days of King losias son of Amos of Iouda, in the thirteenth year of his reign. 3And it came in the days of King Ioakim son of losias of Iouda, until the eleventh year of King Sedekias son of losias of Iouda, until the captivity of Ierousalem in the fifth month.

4 And a word of the Lord came to him, saying,
5 "Before I formed you in the belly, I knew you,
6 and before you came forth from the womb,
7 I had consecrated you;
a prophet to nations I had made you."

8 And I said, "You That Are, Sovereign, Lord! Be-
9 hold, I do not know how to speak, because I am rather young." 7And the Lord said to me,
10 "Do not say, 'I am rather young,' because you shall go to all to whom I send you,
11 and you shall speak according to all I command you.
12 Do not be afraid before them,
because I am with you to deliver you,
says the Lord."
13 And the Lord stretched out his hand to me and
14 touched my mouth, and the Lord said to me,
"Behold, I have given my words to your mouth.
Behold, today I have appointed you over nations and over kingdoms,
to uproot and to pull down and to destroy
and to rebuild and to plant.

11 And a word of the Lord came to me, saying,
4Om = Zi 5a what do you see?" And I said, "A staff of nut wood." 12And the Lord said to me, "You have seen well, for I am watchful over my words to perform them." 13And a word of the Lord came to me a second time, saying, "What do you see?" And I said, "A cauldron being heated, and its faceb is from the north."

14 And the Lord said to me: From the face of the north evil shall flare up against all the inhabit-
15 ants of the land, for behold, I am summoning all the kingdoms from the north of the earth, says the Lord, and they shall come, and they shall set, each his throne against the entrances of the gates of Ierousalem and against all its surrounding walls and against all the cities of Iouda. 16And I will speak to them with judgment about all their wickedness, how they forsook me and burned incense to foreign gods and did obeisance to the works of their own hands. 17And you, gird up your loins, and stand up, and tell them everything that I command you. Do not be afraid by their presence, nor be terrified before them, because I am with you to deliver you,
says the Lord.

18 Behold, I have made you in this very day like a strong city and like a strong bronze wall, to all the kings of Iouda and its rulers and the people of the land. 19And they will fight you, and they shall not prevail against you, for I am with you to deliver you,
says the Lord.

2 And he said, This is what the Lord says:
1I remembered the mercy of your youth
and the love of your growing up,
how you followed the holy one of Israel,
says the Lord.

3 [Israel was holy to the Lord,]
the firstfruit of his products.
All who eat him will err;
evil will come upon them,
says the Lord.

4 Hear a word of the Lord, O house of Is-
and the whole paternal family of the house of Is-
5This is what the Lord says:
What error did your fathers find in me
that they stood far from me
and went after worthless things and became
worthless themselves?

6 And they did not say, "Where is the Lord
who brought us up out of the land of
Israel was holy to the Lord,
the firstfruit of his products.
All who eat him will err;
evil will come upon them,
says the Lord.

4 Hear a word of the Lord, O house of Iakob
and the whole paternal family of the house of Is-
5This is what the Lord says:
What error did your fathers find in me
that they stood far from me
and went after worthless things and became
worthless themselves?

6 And they did not say, "Where is the Lord
who brought us up out of the land of
Egypt,
who led us in the wilderness,
in a land boundless and trackless,
in a land waterless and fruitless,
in a land that nothing passed in it
and no person settled there?"

7 And I brought you into Carmel
that you eat its fruit and its good things.
And you entered, and you defiled my land
and made my heritage an abomination.

8 The priests did not say, "Where is the Lord?"
and those who hold fast to the law did
not know me,
and the shepherds would act impiously
 toward me,
and the prophets would prophesy by the
goddess Baal
and went after what does not profit.

9 Therefore once more I will go to law with
you,
says the Lord,
and I will go to law with your sons' sons,
for cross to islands of Chettiim and see,
and send to Kedar and examine with care,
and see if such things have happened:

10 Will nations change their gods?
And these are no gods.
But my people have changed their glory
for one from which they will not profit.

11 The sky was appalled at this
and shuddered more and more,
says the Lord,
because my people in fact committed two
evils:

12 They forsook me, fountain of living water,
and they dug out cracked cisterns for
themselves
that will not be able to hold water.

13 Surely Israel is not a slave or a homebred one?
Why has he become plunder?

14 Who turned his land into a wilderness,
and his cities were torn down,
to the point that they are not inhabited.
And sons of Memphis and Taphnas knew
you
and used to mock you.

15 Has not your abandoning of me brought
about these things for you?

16 And now, what do you have to do with the
road to Egypt,
to drink the water of Geon?
And what do you have to do with the road
to the Assyrians,
to drink the water of rivers?

17 Your apostasy will discipline you,
and your wickedness will convict you.
Both know and see that it is bitter
for you to forsake me,
says the Lord, your God,
and I took no pleasure in you,
says the Lord, your God.

18 because long ago you shattered your yoke
and burst your bonds,
and you said, "I will not be a slave,
but I will go on every high hill
and under every shady tree;
there I will sprawl in my whoredom."

19 Yet I planted you as a fruitful vine,
from pure stock.
How did you turn to bitterness,
you foreign vine?

20 Though you wash yourself with nitre
and multiply herbs for yourself,
you have become stained by your injustices
before me,
says the Lord.

21 How will you say, "I was not defiled,
and I did not go after the goddess Baal"?
Look at your ways in the common burial
place
and know what you did.

22 She widened her ways to the waters of the
wilderness;
she was
by the cravings of her soul.
She was handed over.
Who will turn her back?
None who seek her will toil hard;
in her humiliation they will find her.

23 Turn your foot from a rough way
and your throat from thirst.
But she said, "I will play the man,"
because she had loved foreigners
and would go after them.

24 Like a thief's shame when he is caught,
so the sons of Israel shall be shamed,
and they and their kings and their rulers
and their priests and their prophets.

25 They said to the tree, "You are my father,"

---

aI.e. with medicinal qualities  bPossibly inspired
and to the stone, “You gave me birth.”
And they turned back to me, and not their faces.
And in the time of their trouble they will say, “Rise up, and save us!”
28 And where are your gods that you made for yourself, if they will rise up and save you in your time of trouble?—because according to the number of your cities were your gods, O Louda, and according to the number of Jerusalem’s streets they were sacrificing to the goddess Baal.

29 Why do you speak to me? You all acted impiously, and you all acted lawlessly against me, says the Lord.
30 In vain I have struck your children; discipline you did not accept. A dagger devoured your prophets like a ravening lion, and you did not fear.
31 Hear a word of the Lord! This is what the Lord says: Surely I have not become a wilderness to Israel or a dried-out land? Why did my people say, “We will not be ruled, and we will come to you no more”?
32 Surely a bride will not forget her adornment, and a virgin her breast band? Yet my people forgot me, days without number.
33 Why is it that you will take exceptional care in your ways to seek affection? Not so, but in fact you acted wickedly to defile your ways.
34 Also on your hands was found blood of innocent souls. I did not find them in trenches but at every oak.
35 And you said, “I am innocent; only let his anger be turned from me.” Behold, I am going to law with you for saying, “I did not sin.”
36 Whatever did you greatly despise so as to repeat your ways? And you shall be put to shame by Egypt as you were put to shame by Assour, because also from there you will come away, and your hands will be on your head, because the Lord has rejected your hope, and you will not prosper through it.

3 If a man dismisses his wife and she goes from him

and becomes another man’s, surely, if she returns, she will not return any more to him?
Surely when she becomes polluted, that woman will be polluted?
And you have played the whore with many shepherds, and would you return to me?

2 Raise your eyes straight ahead, and see! Where have you not been contaminated? By the ways you have sat for them like a desolate crow.

3 And you had many shepherds as an obstacle to yourself; you got a harlot’s look; you behaved shamelessly toward all.

4 Did you not, as it were, call me Home and Father and Originator of your maidenhood?

5 Surely, it will not remain forever, nor will it be maintained to victory?
Behold, you spoke, and you did these evils, and you prevailed.

6 And the Lord said to me in the days of King Iosias: Have you seen what the settlementb of Israel did to me? They went to every high mountain and under every woodland tree and played the whore there. And I said after she did all these things, “Return to me,” but she did not return, and faithless Louda saw her faithlessness. And I saw that for everything in which the settlementb of Israel was caught, [in which she committed adultery], and I sent her away and gave her a document of dismissal, and faithless Louda did not fear, but she too went and played the whore. And her whoredom came to nothing, and she committed adultery with tree and stone.

7 And the Lord said to me: Israel has justified his soul vis-à-vis faithless Louda. Go, and read these words toward the north, and you will say: Return to me, settlementb of Israel, says the Lord, and I will not set my face against you, because merciful am I, says the Lord, and I will not cherish wrath against you forever.

8 And the Lord said to me: Israel has justified his soul vis-à-vis faithless Louda. Go, and read these words toward the north, and you will say: Return to me, settlementb of Israel, and I will not set my face against you, because merciful am I, says the Lord, and I will not cherish wrath against you forever.

9 Only acknowledge your injustice, that you acted impiously against the Lord your God and poured out your ways to foreigners under every woodland tree, but you did not obey my voice, says the Lord.

10 Return, O apostate sons, says the Lord,
for I will be your lord, and I will take you, one from a city and two from a paternal family, and I will bring you into Sion.

15 And I will give you shepherds after my own heart, and in shepherding they will shepherd you with skill. And it will be, if you multiply and increase in the land, in those days, says the Lord, they shall no longer say, “Ark of the covenant of the holy one of Israel.” It shall not come up in the heart; it shall not be named nor be considered, and it shall not be made again. In those days and at that time they shall call Jerusalem “The Lord’s throne,” and all the nations shall be gathered into her, and they shall no longer walk after the notions of their own evil heart. In those days the house of Judea shall join the house of Israel, and they shall come to the same place from a land of the north and from all the countries to the land that I gave their fathers for a heritage.

19 And I said, “May it be, O Lord,” because I will make you as children and will give you a choice land as a heritage of God Almighty of nations, and I said, “You will call me Father and will not be turned away from me.” Instead, as a woman is faithless toward her mate, so the house of Israel was faithless toward me, says the Lord.

21 From lips was heard a voice of weeping and of pleading of Israel’s sons, because they did wrong in their ways, they forgot their holy God. Return, O sons who are given to turning, and I will heal your fractures. “We here will be yours, because you are the Lord, our God.

23 Truly the hills and the power of the mountains were a delusion, but through the Lord, our God, is the salvation of Israel.

24 “But from our youth Shame has devoured the labors of our fathers, their sheep and their bull calves and their sons and their daughters. We lay down in our shame, and our dishonor covered us; for we have sinned against our God, we and our fathers, from our youth until this day, and we have not obeyed the voice of the Lord our God.”

4 If Israel returns, says the Lord, to me he shall return, if he removes his abominations from his mouth and shows reverence because of my presence and if he swears, “The Lord lives!” with truth in judgment and in uprightness, nations shall also bless in him, and in him they shall praise God in Jerusalem, because this is what the Lord says to the men of Judea and to the inhabitants of Jerusalem: Renew for yourselves what has been made new, and do not sow among thorns.

5 Declare in Judea, and let it be heard in Jerusalem; say:
  Give a sign with a trumpet in the land, and cry greatly; say:
  “Gather together, and let us enter into the walled cities!”

6 Take up, and flee to Sion; hurry, do not stop, because I am bringing evil from the north, and a great destruction.

7 A lion has gone up from its lair; an utter destroyer of nations has set out, and he has gone out from his place to make the land a desolation, and cities will be ruined, to the point they are not inhabited.

8 For these things put on sackcloth, and lament and wail, for the anger of the Lord has not turned away from us.

9 And it shall be on that day, says the Lord, that the heart of the king shall perish, and the heart of the rulers, and the priests shall be amazed, and the prophets astounded. And I said, “You That Are, O Sovereign, Lord! So then, when misleading you misled this people and Jerusalem, saying, ‘There shall be peace.’ And behold, the dagger reached as far as their life.”

11 At that time they will say to this people and to Jerusalem: There is a spirit of wandering in the wilderness, a way of the daughter of my people not to what is clean nor to what is holy. A spirit of fillings will come to me, but now I speak judgments against them.

13 Behold, he will come up like a cloud, and his chariots like a whirlwind; his horses are swifter than eagles—

4 Or satisfaction
woe to us, because we are wretched.

14 O Jerusalem, wash your heart of wickedness so that you may be saved. How long are thoughts of your trouble within you?

15 for a voice of one declaring will come from Dan, and trouble will be heard from Mount Ephraim.

16 Remind nations, “Behold, they have come!” Proclaim in Jerusalem, “Bands come from a land far away, and they gave forth their voice against the cities of Louda.

17 They came against her all round like watchers of a field, because you neglected me, says the Lord.

18 Your ways and your doings have done these things to you, This is your wickedness, because it is bitter, because it reached your heart.

19 My belly, I feel pain in my belly and in the faculties of my heart. My soul quivers with excitement! My heart is beating wildly; I cannot keep silent, because my soul heard a trumpet sound, a cry of war.

20 And distress calls upon disaster because the whole land has become distressed. Suddenly the tent has become distressed, my skins torn up.

21 How long will I see people fleeing, while I hear the sound of trumpets?—

22 “for the leaders of my people did not know me; they are stupid sons, and they have no understanding. They are skilled in doing evil but did not know how to do good.”

23 I looked on the earth, and behold, there was nothing, and to the sky, and it had no lights.

24 I saw the mountains, and they were trembling, and all the hills were being disturbed. I looked, and behold, there was no human, and all the birds of the air were being terrified.

26 I saw, and behold, Carmel was a wilderness, and all the cities burned up before the Lord, and before the wrath of his anger they were annihilated.

27 This is what the Lord says: The whole land shall be a wilderness; yet I will not make a full end.

28 For these things let the earth mourn, and let the sky above grow black, for I have spoken, and I will not repent; I rushed out, and I will not turn back from it.

29 At the noise of horseman and bent bow every country withdrew; they crawled into the caves, and they hid in groves, and they climbed upon rocks; every city was forsaken; no person lives in them.

30 And you, what will you do if you dress in scarlet and you deck yourself with gold ornaments and if you anoint your eyes with antimony? In vain is your adorning. Your lovers rejected you; they will seek your soul, because I heard a sound of your groaning, as of one in labor, as of one bringing forth her first child; the sound of daughter Sion will be dissolved, and she will let fall her hands; “Woe is me, for my soul is failing for those killed!”

31 Run about in the streets of Jerusalem, and see, and take note, and search in its squares, if there be found one who practices justice and seeks faithfulness, and I will be gracious to them, says the Lord.

2 They say, “The Lord lives.”

3 Are they therefore not swearing lies?

3 O Lord, your eyes—are they not on faithfulness? You have struck them, but they were not in trouble; you have consumed them, but they did not want to take correction. They have made their faces harder than rock, and they did not want to turn back.

4 And I said, “Perhaps they are poor; that’s why they were not able, because they did not know the way of the Lord and divine judgment.”

5 I will go to the prominent and speak to them, because they were acquainted with the way of the Lord and divine judgment, and behold, they all alike had broken the yoke; they had burst the bonds.

aI.e. the earth
6 Therefore a lion from the forest struck them,
and a wolf right up to the houses
destroyed them,
and a leopard watched against their cities;
all who go out of them shall be hunted—
because they multiplied their impieties,
they prevailed in their digressions.

7 For which of these should I be merciful to
you?
Your sons have forsaken me
and would swear by those who are no
gods.
And I fed them,
and they were committing adultery
and would lodge in houses of prostitutes.

8 They were lusty stallions,
each neighing for his fellow’s wife.

9 Surely I shall not fail to visit for these
things?
says the Lord,
or shall my soul not take vengeance
on such a nation?

10 Go up upon her battlements, and raze,
but do not make a full end;
leave behind her under-props,
because they are the Lord’s,
because in breaking faith, the house of Israel
and the house of Iouda
broke faith with me.

11 They lied to their Lord
and said, “These things are not so.
No evil will come upon us,
and we shall not see dagger and famine.

12 Our prophets became wind,
and a word of the Lord was not in them.
Thus shall it be to them!”

13 Therefore this is what the Lord Almighty says:
Because you spoke this utterance,
behold, I have given my words in your
mouth as a fire
and this people as wood, and it shall
devour them.

14 Behold, I am bringing upon you
a nation from far away, O house of Israel,
says the Lord,
a nation [the sound of] whose language you
will not understand.

15 All are strong,
and they shall devour your harvest and your
food,
and they shall devour your sons and your
daughters,
and they shall devour your sheep and your
bull calves,
and they shall devour your vineyards
and your fig groves and your olive groves,
and they shall thresh by sword
your fortified cities in which you trust in
them.

16 And it shall be in those days, says the Lord,
your God, I will not make a full end of you.
And it shall be when you say, “Why has the Lord our
God done all these things to us?” then you shall
tell them, “Because you were a slave to foreign
gods in your land, so you shall be a slave to for-
eigners in a land that is not yours.”

17 Declare these things to the house of Iakob,
and let it be heard in Iouda:

18 Do hear these things, O foolish and
heartless people;
eyes they have and do not see,
ears they have and do not hear.

19 Will you not fear me?
says the Lord,
or will you not show reverence before
me
who sets sand as boundary for the sea?
A perpetual ordinance, and it will not
transgress it,
and it will toss and will not be able,
and its waves will roar, and it will not
transgress it.

20 But this people had a noncompliant and
disobedient heart;
they have turned aside and gone away.

21 And they did not say in their heart,
“Do let us fear the Lord our God,
who gives us rain,
early rain and late rain,
according to the season of the satisfaction
of the ordinance of harvesting,
and he kept it for us.”

22 Your acts of lawlessness have turned these
away,
and your sins have distanced good things
from you
because impious ones were found among
my people,
and they set traps to ruin men,
and they would catch them.

23 As a trap, when set up, is full of birds,
so their houses are full of treachery;
therefore they have become great and rich,
and they transgressed justice,
they did not judge the cause of the
orphan,
and the cause of the widow they would not
judge.

24 Surely I shall not fail to visit for these
things?
says the Lord,
or shall my soul not take vengeance on
such a nation?

25 Astonishment and horrible things
have occurred in the land:
the prophets prophesy what is wrong,
and the priests seized with their hands,
and my people loved to have it so.
And what will you do hereafter?
6 Prevail, O sons of Benjamin, 
from the midst of Jerusalem!
And in Thekoue signal with the trumpet, 
and over Baithacharma raise a signal, 
because evil has popped up from the north 
and it is becoming a great destruction.

2 And your loftiness, O daughter Sion, 
shall be removed.
3 Shepherds and their flocks shall come into her. 
And they shall pitch tents at her all around, 
and they shall pasture, each with his hand.
4 “Prepare for war against her; rise up, 
and let us go up against her at noon!”
“Woe to us, for the day has declined, 
because the shadows of the evening fail!”
5 “Rise up, and let us go up by night 
and destroy her foundations!”— 
because this is what the Lord says: 
Cut down her trees; 
pour out a force against Jerusalem. 
Ah false city, there is nothing but oppression within her.
6 As a cistern keeps water fresh, 
so she keeps fresh her wickedness; 
impiety and distress will be heard within her, 
before her always.
With toil and whip 
you will be disciplined, 
O Jerusalem, 
lest my soul stand away from you, 
lest I make you an untrodden land which will not be inhabited, 
because this is what the Lord says: 
Glean, glean like a vine the remnants of Israel; 
turn back like the grape gatherer to his basket.
7 To whom should I speak and give warning, 
and he will hear? 
Behold, their ears are uncircumcised, 
and they cannot hear.
Behold, the dictum of the Lord was to them 
an object of scorn; 
they will not want it at all.
8 And I filled my anger, 
and I held back and did not finish them. 
I will pour it out on infants outside 
and on a gathering of young men as well, 
because husband and wife shall be seized, 
an older person with fullness of days.
9 And their houses shall be turned over to others, 
fields and their wives together, 
because I will stretch out my hand against the inhabitants of this land, 
says the Lord, 
because from their small even to their great, 
all carried out lawless deeds; 
from priest even to pseudo-prophet, 
all produced lies. 
10 And they were doctoring the fracture of my people with contempt 
and saying, “Peace, peace,” 
and where is peace?
11 They were put to shame, because they failed; 
yet they were not ashamed like people being put to shame, 
and they did not know their disgrace. 
Therefore they shall fall in their fall, 
and they shall perish in a time of visitation, 
said the Lord.
12 This is what the Lord says: 
Stand at the roads, and see, 
and ask for the ancient paths of the Lord, 
and see what the good way is, and walk in it, 
and you will find purification for your souls.
And they said, “We will not walk in it.”
13 I have appointed sentinels for you: 
“Hear the sound of the trumpet!”
And they said, “We will not hear.”
Therefore, the nations heard, 
and those that were shepherding their flocks.
14 Hear, O earth; behold, I am bringing evil on this people, 
the fruit of their turning away, 
because they did not hold on to my words and they rejected my law.
15 Why do you bring me frankincense from Saba 
and cinnamon from a land far away? 
Your whole burnt offerings are not acceptable, 
your sacrifices did not gratify me.
16 Therefore this is what the Lord says: 
Behold, I am giving to this people weakness, 
and they shall be weak with it, 
fathers and sons together; 
a neighbor and his fellow shall perish.
17 This is what the Lord says: 
Behold, a people is coming from the north, 
and nations will stir from the farthest part of the earth.
18 They will grasp bow and spear; 
bold it is and will show no mercy; 
it’s sound is like a roaring sea; 
on horses and chariots it will draw up in battle order like a fire, 
for battle against you, O daughter Sion!
19 “We have heard news of them; 
our hands fell helpless; 
anguish took hold of us, 
pains as of one giving birth.
20 Do not go out into a field, 
and do not walk on the roads, 
because a sword of the enemies sojourns on every side.”

26 You will not benefit, and murder and commit adultery and steal and swear wrongly and offer in-vain offerings to the goddess Baal and go after foreign gods to your own hurt, 7I will also cause you to dwell in this place, in the land that I gave of old to your fathers and forever. 8 But if you trust in deceptive words, whereby you will not benefit; and murder and commit adultery and steal and swear wrongly and offer incense to the goddess Baal and go after foreign gods that you do not know, so that it be ill for you, and if you came and stood before me in the house, where my name has been called on it, and you said, "We have kept away from doing all these abominations"—surely my house, there where my name is, and I have seen it, says the Lord, because the Lord has discarded and rejected the generation that did these things, 10so that it be ill for you, and if you came and stood before me in the house, where my name has been called on it, and you said, "We have kept away from doing all these abominations"—surely my house, there where my name is called on it, has not become a den of robbers before you! And I, behold, I have seen it, says the Lord, because the Lord has discarded and rejected the generation that did these things, 11surely my house, there where my name has been called on it, has not become a den of robbers before you! And I, behold, I have seen it, says the Lord, because the Lord has discarded and rejected the generation that did these things, 12because go to my place where my name has been called on it, has not become a den of robbers before you! And I, behold, I have seen it, says the Lord, because the Lord has discarded and rejected the generation that did these things, 

27 I have given you as a tested among tested peoples, and you will know me when I test their way. 28 All are noncompliant, going about with slanders; bronze and iron, all of them have been corrupted. 29 Bellows failed from a fire; lead failed; in vain does a silversmith coin silver; their wickedness did not melt. 30 Call them "rejected silver," because the Lord has rejected them. 

7 2Hear a word of the Lord, all Judea. 3This is what the Lord, the God of Israel says: Amend your ways and your doings, and I will cause you to dwell in this place. 4Do not trust in yourselves with deceptive words, because they will not benefit you at all, when you say: "A shrine of the Lord, a shrine of the Lord it is." 5 Because if in amending, you amend your ways and your doings, and in acting you act with justice between a man and between his fellow 6and do not oppress guest and orphan and widow and do not shed innocent blood in this place and do not go after foreign gods to your own hurt, 7I will also cause you to dwell in this place, in the land that I gave of old to your fathers and forever. 8 But if you trust in deceptive words, whereby you will not benefit; and murder and commit adultery and steal and swear wrongly and offer incense to the goddess Baal and go after foreign gods that you do not know, so that it be ill for you, and if you came and stood before me in the house, where my name has been called on it, and you said, "We have kept away from doing all these abominations"—surely my house, there where my name is, and I have seen it, says the Lord, because the Lord has discarded and rejected the generation that did these things, 10so that it be ill for you, and if you came and stood before me in the house, where my name has been called on it, and you said, "We have kept away from doing all these abominations"—surely my house, there where my name is, and I have seen it, says the Lord, because the Lord has discarded and rejected the generation that did these things, 11surely my house, there where my name is called on it, has not become a den of robbers before you! And I, behold, I have seen it, says the Lord, because the Lord has discarded and rejected the generation that did these things, 12because go to my place where my name has been called on it, has not become a den of robbers before you! And I, behold, I have seen it, says the Lord, because the Lord has discarded and rejected the generation that did these things, 

28 And you shall speak this word to them: This is the nation that did not obey the voice of the Lord and did not accept discipline; faithfulness has failed from their mouth. 29 Shear your head, and throw away b, and take a lamentation on your lips, because the Lord has discarded and rejected the generation that did these things, 30 because the sons of louda have done evil before me, says the Lord; they have arrayed their abominations in the house where my name is called on it, to defile it. 31 And they built the altar of Tapheth, which is in the valley of Hennom's Son, to burn their sons and their daughters with fire—which I did not command them, and I did not intend it in my heart. 32 Therefore, behold, days are coming, says the Lord, and they shall no longer say Altar of Tapheth and Valley of Hennom's Son, but Valley of the Slain, and they will bury in Tapheth, because there is no room. 33 And the corpses of these people will be food for the birds of the air and for the animals of the earth, and there will not be one to frighten them away. 34 And I will abolish a sound of people making mirth and a sound of people rejoicing, a voice of bridegroom and a voice of bride from the cities of louda and

aOr one tested  bI.e. the hair  cOr the wicked deed  dGk = bômos
from the streets of Jerusalem, because all the land shall become a desolation.

8 At that time, says the Lord, they shall bring the bones of the kings of Judah and the bones of its rulers and the bones of the priests and the bones of the prophets and the bones of the inhabitants of Jerusalem out of their tombs, and they shall air them to the sun and to the moon and to all the stars and to all the host of the sky, which things they have loved and been slaves to and which they have followed after them and which they have clung to and which they did obeisance to. They shall not be mourned and shall not be buried, and they shall be an example on the surface of the ground, because they chose death over life, even for all the remnants that remain of that generation in every place, there where I have driven them—

4 because this is what the Lord says:
He that falls, does he not rise up, and he that turns away, does he not return?
5 Why has my people turned away in a shameless turning away and were in the grip of their preference and did not want to return?
6 Do give ear, and hear.
Will they not speak in this manner; “There is no person that repents of his wickedness, saying, 'What have I done?' “
The runner stopped from his own course, like a sweating horse in his neighing.
7 Even the hasida in the sky knew its time; turtledove and swallow, agour [sparrows] observe the times of their arrival, but my people did not know the judgments of the Lord.

8 How will you say, “We are wise, and the law of the Lord is with us?” A false pen has become of no use to scribes.
9 Wise were put to shame and were terrified and caught, because they have discarded the word of the Lord.
What wisdom is in them?
10 Therefore I will give their wives to others and their fields to heirs.
13 And they will gather their produce, says the Lord; there are no grapes on the vines, and there are no figs on the fig trees; even the leaves have fallen off.

14 For what do we sit still?
Gather together, and let us go into the fortified cities and be cast out, because God has cast us out

and has given us water with gall to drink, because we have sinned before him.
15 We gathered for peace, and there was no good, for a time of healing, and behold, exertion.
16 From Dan we will hear the sound of the speed of his horses; at the sound of the neighing of his cavalry the whole land quaked.
And he will come and devour land and all that fills it, city and those who live in it.

17 For behold, I am sending out against you deadly snakes that cannot be charmed, and they shall bite you.
18 Incurable things with the pain of your puzzled heart.
19 Behold, a voice of the daughter of my people from a land far away: “Is the Lord not in Sion? Or is there no king there?”
("Why have they provoked me to anger with their carved images and with strange vanities?")
20 “Summer ended; harvest passed, and we were not saved.”
21 Because of a fracture of the daughter of my people I was made dizzy; dismay has taken hold of me, pains as one giving birth.
22 Is there no pine resin in Galaad, or is a physician not there?
Why has the healing of the daughter of my people not come about?

9 Who will give my head water and my eyes a fountain of tears, and I shall bewail my people day and night, the slain of the daughter of my people?
2 Who would give me in the wilderness a remote lodging place, and I shall leave my people and go away from them?
Because they all commit adultery, a band of faithless they are.
3 And they bent their tongue like a bow; falsehood and not faith grew strong in the land, because they proceeded from evil to evil, and me they did not know.
4 Each of you, beware of his fellow, and put no trust in their kin, because every brother will trip up with the heel

aHeb = stark  bHeb = thrush?  cOr blind
and every friend will go around deceitfully.

5 Each will mock at his friend; truth they will never speak; their tongue has learned to speak lies; they committed injustice and did not pause so as to return. 

6 Usury upon usury, deceit upon deceit! They did not want to know me. 

7 Therefore this is what the Lord says: Behold, I will refine them and test them, because I will act in the face of the wickedness of the daughter of my people. 

8 Their tongue is a wounding arrow; the words of their mouth are deceitful. He speaks peaceably to his fellow but inwardly has enmity. 

9 Surely I shall not fail to visit for these things? says the Lord, or shall my soul not take vengeance on such a people? 

10 Take up wailing for the mountains, and a lamentation regarding the paths of the wilderness, because they failed to the point that there are no people; they did not hear a sound of existence; from the birds of the air even to animals they departed; they went away. 

11 And I will render Jerusalem a settlement of migrants and a lair of dragons, and I will make the cities of Judah an annihilation, to the point that it is uninhabited. 

12 Who is the intelligent person? Let him also understand this, and him to whom a word of the mouth of the Lord has come, let him declare it to you. For what reason did the land perish, was kindled like a wilderness, to the point that nothing passes through it? 

13 And the Lord said to me: Because they forsook my law that I gave before them, they also have not obeyed my voice but have gone after what pleases their own evil heart and after the idols, which their fathers taught them. 

14 Therefore this is what the Lord, the God of Israel, says: Behold, I will feed them anguish and will give them water with gall to drink. 

15 And I will scatter them among the nations and on Jerusalem and on Edom and on the sons of Ammon and on the sons of Moab and on every one who shaves all around what is on his face, those who live in the wilderness, because all the nations are uncircumcised in the flesh and all the house of Israel are uncircumcised in their heart. 

10 Hear a word of the Lord that he spoke to you, O house of Israel. 

2 This is what the Lord says: Do not learn according to the ways of the nations, and do not be afraid of the signs of the sky, because they are afraid of them to their faces, because the precepts of the nations are vain: there is a tree from the forest, cut down, a work of a craftsman, and a molten image. 

3 They have been beautified with silver and gold; they fastened them with hammers and nails, and they shall not be moved. 

4a Wrought silver it is—they will not walk. 

9 Beaten silver will come from Tharsis,
gold of Mophas and a hand of goldsmiths—works of craftsmen all; they will clothe them in blue and purple.

Raised they will be carried, because they will not walk. Do not be afraid of them, because they shall not do evil, and there is no good in them.

11 Thus shall you say to them: Let gods who did not make the sky and the earth perish from the earth and from under this sky.

12 It is the Lord who made the earth by his strength, who set upright the world by his wisdom, and by his prudence he stretched out the sky, and a quantity of water was in the sky, and he brought up clouds from the end of the earth. Lightnings he made into rain, and he brought out light from his storehouses.

14 Every person was stupid, a apart from a knowledge; every goldsmith was put to shame at his carved images, because they cast lies; there is no breath in them.

15 Worthless they are, works of mockery; at the time of their visitation they shall perish.

16 Such a portion is not Iakob’s; because he who formed all things, the Lord is his name.

17 He gathered your substance from outside, when it was residing in choice places—

18 because this is what the Lord says: Behold, I am tripping up the inhabitants of this land with affliction so that your plague may be discovered.

19 Woe because of your fracture! Your plague is painful. So I said, “Truly this is my wound, and it seized me.”

20 My tent endured hardship, and all my skins were torn; my sons and my sheep are no more; there is no longer a place for my tent, a place for my curtains.

21 Because the shepherds played the fool and did not seek out the Lord, therefore the whole pasture did not comprehend, and they were scattered.

22 A sound of a report! Behold, it is coming—

23 I know, O Lord, that a human being’s way is not his own, nor shall a man journey and direct his journey.

24 Correct us, O Lord, but in just measure and not in anger so that you may not make us few.

25 Pour out your anger on nations that do not know you and on generations that did not call on your name, because they have devoured Iakob and they have consumed him and his pasture they have made desolate.

11 The word that came from the Lord to Ieremias, saying: 2Hear the words of this covenant. And you shall speak to the men of Iouda and to the inhabitants of Ierousalem. 3And you shall say to them, This is what the Lord, the God of Israel, says: Cursed be the person who will not heed the words of this covenant, which I commanded your fathers in the day that I brought them up out of the land of Egypt, out of the iron smelter, saying, Hear my voice, and do all that I command you. And you shall become a people to me, and I will become a god to you, that I may establish my oath that I swore to your fathers, to give them a land flowing with milk and honey, as this day. And I answered and said, “May it be, Lord.”

6 And the Lord said to me: Read these words in the cities of Iouda and outside of Ierousalem, saying: Hear the words of this covenant and do them.

8 And they did not.

9 And the Lord said to me: A bond of union was found among the men of Iouda and among the inhabitants of Jerusalem. 10They have turned back to the injustices of their fathers of former times, who did not want to listen to my words, and behold, they are walking after foreign gods to be slaves to them, and the house of Israel and the house of Iouda have scattered the covenant that I made with their fathers. 11Therefore, this is what the Lord says, Behold, I am bringing evil upon this people from which they will not be able to escape from it, and they will cry out to me, and I will not listen to them. 12And the cities of Iouda and the inhabitants of Jerusalem will go and will cry out to the gods to whom they are burning incense to them. Surely, they will save them in the time of their troubles?—13because your gods were according to the number of your cities, O Iouda, and according to the number of exits of Jerusalem you have set up altars to burn incense to the goddess Baal.

14 And as for you, do not keep praying for this
people, and do not keep making a request with petition and prayer on their behalf, because I will not listen at the time they call to me in the time of their trouble. 15 Why has the beloved done an abomination in my house? Surely vows and holy flesh will not remove from you your wickedness, or will you escape by means of these things? 16 The Lord called your name a beautiful olive tree, well shaded in appearance; at the sound of its pruning the affliction was great on you; its branches were rendered useless. 17 And the Lord, who planted you, pronounced evil against you, in return for the evil of the house of Israel and the house of Juda, because they have done this to themselves to provoke me to anger by offering incense to the goddess Baal.

18 O Lord, make it known to me, and I will know; then I saw their doings. 19 But I, like an innocent lamb led to be slaughtered, did not know. They devised an evil scheme against me, saying, “Come, and let us throw wood into his bread, and let us wipe him out from the land of the living, and his name will no longer be remembered!”

20 O Lord, when you judge righteously, when you test kidneys and heart, may I see your avenging on them, because to you I have revealed my plea of right.

21 Therefore this is what the Lord says in reference to the men of Anathoth, who seek my soul, who say, “You shall not prophesy in the name of the Lord; otherwise you will die by our hands”—

22 Behold, I will visit upon them; their young men shall die by dagger, and their sons and their daughters shall come to their end by famine, 23 and there shall be no remnant of them, because I will bring evil upon the inhabitants of Anathoth, in the year of their visiting.

12 You are in the right, O Lord, because I will make my defense to you, but dlet med speak of judgments to you. Why is it that the way of the impious prospers? Why did all who commit acts of faithlessness thrive? 2 You planted them, and they took root; they bred children and produced fruit; you are near to their mouths and far from their kidneys.

3 And you, O Lord, you know me; you have tested my heart before you. Purify them for a day of their slaughter!

4 How long will the land mourn, and all the grass of the field wither from the wickedness of those who live in it? Animals and birds were annihilated, because they said, “God will not see our ways.”

5 Your feet are running, and they undo you; how will you prepare for horses? And you trusted in a land of peace; how will you fare in the roaring of the Jordan?

6 because even your kinsfolk and the household of your father, even they have dealt faithlessly with you; they too shouted; they were gathered behind you; do not believe them, because they will speak good things to you.

7 I have forsaken my house; I have let go of my heritage; I have given my beloved soul into the hands of her enemies.

8 My heritage has become to me like a lion in a forest; she has given forth her voice against me—therefore I hated her.

9 Surely my heritage is not a hyena’s cave to me or a cave all around her? Go, assemble all the animals of the field, and let them come to eat her.

10 Many shepherds have destroyed my vineyard; they have defiled my portion; they rendered my desired portion an untrodden wilderness.

11 It was made into an annihilation of destruction; on my account the whole land was annihilated with annihilation, because there is not a man who lays it to heart.

12 Upon every trail in the wilderness spoilers have come, because a dagger of the Lord will devour from one end of the land to the other end of the land; there is no peace for any flesh.

13 Sow wheat, and reap thorns. Their farms will not profit them. Be ashamed of your boasting, of reproaching before the Lord—

14 because this is what the Lord says concerning all the evil neighbors who touch my heritage that I have allotted to my people Israel: Behold, I am tearing them from their land, and Iouda I will cast out from among them. 15 And it shall be after I have cast them out, I will turn and have mercy on them, and I will settle them, each in his heritage and each in his land. 16 And it shall be, if when
learning they learn the way of my people, to swear by my name, “The Lord lives,” as they taught my people to swear by the goddess Baal, and they shall be built up in the midst of my people. 17 But if they do not turn, I will even remove that nation with removal and destruction.

13 This is what the Lord says, “Go, and acquire for yourself a linen loincloth, and put it on your loins, and it shall not pass through water.” 2 And I acquired the loincloth according to the word of the Lord and put it on my loins. 3 And a word of the Lord came to me, saying, 4 “Take the loincloth that is on your loins, and rise up, and go to the Euphrates, and hide it there in a hole of the rock.” 5 And I hid it by the Euphrates, as the Lord commanded me. 6 And it happened after many days that the Lord said to me, “Rise up, go to the Euphrates, and take from there the loincloth that I commanded you to hide there.” 7 And I went to the Euphrates river and dug, and I took the loincloth from the place, there where I had hidden it. And behold, it had been utterly destroyed—which will be good for nothing.

8 And a word of the Lord came to me saying:

This is what the Lord says: 9 Just so I will destroy the pride of Iouda and the pride of Ierousalem, 10 this great pride, those who refuse to obey my words and have gone after foreign gods to be slaves to them and to do obeisance to them, and they shall be like this loincloth, which shall be good for nothing, 11 because as the loincloth clings to a person’s loins, so I made the whole house of Israel and the whole house of Iouda cling to myself in order that they might be for me a people of name, both as a boast and as a glory. And they did not listen to me.

12 And you shall say to this people: Every wineskin shall be filled with wine. And it shall be if they say to you, “Surely, in knowing shall we not know that every wine-skin will be filled with wine?” 13 And you shall say to them: This is what the Lord says: Behold, I am filling the inhabitants of this land—both their kings, the sons of Dauid who sit on their throne and the priests and the prophets and Iouda and all the inhabitants of Ierousalem—with drunkenness. 14 And I will scatter them, a man and his brother, and their fathers and their sons in the same manner; I will not yearn after, says the Lord, and I will not spare or have compassion at their destruction.

15 Hear, and give ear, and do not be lifted up, because the Lord has spoken.

16 Give glory to the Lord your God before he brings darkness

and before your feet stumble on dark mountains,

and you will wait for light, and a shadow of death is there,

17 and they shall be placed in darkness. If you do not hear, your soul will weep in secret due to pride, and your eyes will weep down tears, because the Lord’s flock has been smashed.

18 Say to the king and to those in power: “Be humbled, and sit down, because your crown of glory has been removed from your head.”

19 The cities toward the south were shut up, and there was no one to open; Iouda was exiled; he completed a complete exile.

20 Lift up your eyes, O Ierousalem, and see those who come from the north, Where is the flock that was given you, sheep of your glory?

21 What will you say when they visit you? And it was you who taught them lessons for rule over you. Will not pangs take hold of you, like a woman giving birth?

22 And if you say in your heart, “Why have these things come against me?” it is for the greatness of your injustice that your hind parts were uncovered, that your heels were made a spectacle of.

23 Will an Ethiopian change his skin, and a leopard her spots? And will you be able to do good, though you have learned evil?

24 And I scattered them like firewood driven by the wind into the wilderness. This is your lot and portion for your disobeying of me, says the Lord, because you have forgotten me and hoped in lies.

25 It is I that will reveal your hindquarters to your face, and your dishonor will be seen, both your adultery and your neighing and the estranging of your prostitution; on the hills and in the fields I have seen your abominations.

26 Woe to you, O Ierousalem! Because you were not cleansed behindb me, how long will it yet be?

27 It is I that will reveal your hindquarters to your face, and your dishonor will be seen, both your adultery and your neighing and the estranging of your prostitution; on the hills and in the fields I have seen your abominations.

28 Judea mourned, and her gates were emptied, and they were darkened in the land, and the cry of Ierousalem went up.

29 And a word of the Lord came to Ieremias concerning the drought: Judea mourned, and her gates were emptied, and they were darkened in the land, and the cry of Ierousalem went up.

30 A word of the Lord came to Ieremias concerning the drought: Judea mourned, and her gates were emptied, and they were darkened in the land, and the cry of Ierousalem went up.

31 A word of the Lord came to Ieremias concerning the drought: Judea mourned, and her gates were emptied, and they were darkened in the land, and the cry of Ierousalem went up.

32 A word of the Lord came to Ieremias concerning the drought: Judea mourned, and her gates were emptied, and they were darkened in the land, and the cry of Ierousalem went up.

33 A word of the Lord came to Ieremias concerning the drought: Judea mourned, and her gates were emptied, and they were darkened in the land, and the cry of Ierousalem went up.

34 A word of the Lord came to Ieremias concerning the drought: Judea mourned, and her gates were emptied, and they were darkened in the land, and the cry of Ierousalem went up.
And her nobles sent their young men for water; they came to the cisterns and found no water, and they returned their vessels empty.

And the labors of the land failed, because there was no rain; farmers were put to shame; they covered their head.

Even does in the field gave birth and forsook their young, because there was no herbage.

Wild asses stood by wooded valleys; they snuffed up wind; their eyes failed, because there was no grass.

If our sins withstood us, O Lord, act for us for your sake, because our sins are many before you, because we have sinned.

You are Israel’s endurance, O Lord, and you save in time of trouble; why have you become like a resident alien in the land and like an indigenous person turning aside for lodging?

Surely you shall not be like a person asleep or like a man not able to save! And you are among us, O Lord, and your name has been called upon us; do not forget us!

Thus says the Lord with reference to this people: They have loved to move their feet, and they have not spared, and God found no pleasure in them; now he will remember their injustice.

And the Lord said to me: Do not pray concerning this people for good, because if they fast, I will not hear their petition, and if they offer whole burnt offerings and sacrifices, I will not have pleasure in them, because by dagger and by famine and by death I will make an end of them.

And I said: “You That Are, Lord! Behold, their prophets are prophesying and saying, ‘You shall not see a dagger, nor shall famine be among you, because I bestow truth and peace on the land and in this place.’ ” And the Lord said to me: The prophets are prophesying lies in my name; I did not send them, and I did not command them and did not speak to them, because they are prophesying to you lying visions and divinations and omens and preferences of their own heart.

Therefore this is what the Lord says concerning the prophets who prophesy lies in my name, and I did not send them, who say, “Dagger and famine shall not come on this land”: By a sickly death they shall die, and by famine the prophets shall come to an end.

And the people, to them to whom they prophesy, they also shall be thrown out in the streets of Jerusalem, before the dagger and the famine, and there shall be no one to bury them—b and their wives and their sons and their daughters. And I will pour out their evil upon them.

And you shall say to them this word: Bring down upon your eyes tears day and night, and let them not cease, because the daughter of my people was shattered with a fracture and with a very grievous blow.

If I go out into the plain, and behold, casualties of a dagger! And if I enter into the city, and behold, hardship of famine, because priest and prophet went to a land of which they had no knowledge!

Surely when rejecting, you did not reject loud? And has your soul departed from Sion? Why did you strike us, and there is no healing for us? We waited for peace, and there was no good, for a time of healing, and behold, disturbance.

We were aware of our sins, O Lord, injustices of our fathers, because we have sinned before you.

Stop for your name’s sake; do not destroy the throne of your glory; remember, do not scatter your covenant with us.

Surely, there is no one among idols of the nations that brings rain? And whether the sky will give its abundance . . . ? Is it not you yourself? And we will wait on you, because it is you who did all these things.

And the Lord said to me: If Moyses and Samouel stood before me, my soul would not be toward them. Send this people away, and let them go! 2 And it shall be, if they say to you, “Where shall we go?” you shall also say to them: This is what the Lord says: Those destined for death, to death, and those destined for a dagger, to a dagger; and those destined for famine, to famine, and those destined for captivity, to captivity.

3 And I will avenge on them four kinds, says the Lord: the dagger for slaughter and the dogs for tearing and the wild animals of the earth and the birds of the air for eating and for corruption. 4 And

---

a Lacking in Gk  b I.e. these shall fare likewise
I will hand them over for anguish to all the kingdoms of the earth on account of King Manasse son of Hezekias of Iouda concerning all he did in Ierousalem.

5 Who will be sparing over you, O Ierousalem, and who will be in dread over you, or who will double back for peace for you?

6 It is you that have turned away from me, says the Lord; you will go backward, and I will stretch out my hand and destroy you, and I will let them off no more.

7 And I will disperse them in a dispersion in the gates of my people. I was made childless; I destroyed my people because of their evils.

8 Their widows became more numerous than the sand of the sea; I have brought against the mother of a youth wretchedness at noonday; I threw trembling and haste upon her suddenly.

9 She who bore seven was depleted; her soul became miserable; the sun set for her while it was yet midday; she has been shamed and disgraced. The rest of them I will give to a dagger before their enemies.

10 Woe is me, O mother! As whom did you bear me? A man being condemned and at variance with the whole land! I neither owed nor did any one owe me; my strength failed amongst those that curse me. 11 May it be so, O Sovereign, while they succeed; otherwise I stood before you in a time of their troubles and in a time of their distress for good against the enemy. 12 Will iron be known? And your strength is a bronze wrap.

13 And your treasures I will give as plunder, as a payment for all your sins, and in all your borders.

14 And I will make you a slave to your enemies all around in the land that you did not know, because this is what the Lord says concerning the sons and concerning the daughters who are born in this place and concerning their mothers who bore them and their fathers who begot them in this land: 4 They shall die by a sickly death. They shall not be lamented, and they shall not be buried; they shall become an example on the surface of the ground, both for the wild animals of the earth and for the birds of the air. By dagger they shall fall, and by famine they shall be brought to an end.

5 This is what the Lord says: Do not enter into their revel, and do not go to lament, and do not bemoan them, because I have removed my peace from this people. 6 They shall not lament for them, nor shall they make incisions, and they shall not be shaved. 7 And bread shall not be broken in their mourning, for comfort over the dead; they shall not make him drink a cup for comfort over his father and mother. 8 You shall not enter into a house of feasting, to sit with them to eat and drink, for this is what the Lord says, the God of Israel: Behold, I am banishing from this place, before your eyes and in your days, a voice of joy and a voice of gladness, a voice of bridegroom and a voice of bride.

10 And it shall be when you tell this people all these dicta, and they say to you, "Why has the Lord spoken all these evil things against us? What is our injustice? And what is our sin that we have committed before the Lord our God?" 11 And you shall
say to them: It is because your fathers have forsaken me, says the Lord, and were going after foreign gods and have been subject to them and did obedience to them and have forsaken me and have not kept my law, and you have behaved worse than your fathers, and behold, every one of you is following after the things that please your evil heart so as not to obey me. And I will hurl you from this land into a land that you and your fathers have not known, and there you shall be slaves to other gods who will show you no mercy.

Therefore, behold, days are coming, says the Lord, and they shall no longer say, "The Lord lives who brought the sons of Israel up out of the land of Egypt," but "The Lord lives who brought the house of Israel up out of the land of the north and out of all the countries, there where they had been driven." For I will restore them to their own land that I gave to their fathers.

Behold, I am sending many fishermen, says the Lord, and they shall catch them, and afterward I will send many hunters, and they shall hunt them on every mountain and on every hill and out of the clefts of the rocks, because my eyes were on all their ways and their acts of injustice were not concealed from my sight. And I will doubly repay their injustices and their sins with which they have polluted my land with the carcasses of their abominations and with their lawless acts, by which they erred against my inheritance.

O Lord, my strength and my help and my refuge in a day of troubles, to you shall nations come from the end of the earth and say: How have our fathers acquired false idols, and there is no profit in them! Will a person make for himself gods? But these are no gods!

"Therefore, behold, I will make clear to them at this time my hand and make known to them my power, and they shall know that my name is the Lord."

Cursed is the person who has his hope in a human and will steady the flesh of his arm on him, and his heart will stand away from the Lord. And he shall be like a wild tamarisk in the wilderness; he shall not see when good things come. And he shall encamp by the seaside, in a wilderness, in a salt land that is not inhabited.

And blessed is the person who trusts in the Lord, and the Lord shall be his hope.

And he shall be like a tree thriving beside waters, and it shall send out its roots to moisture. And it shall not fear when heat comes, and the trunks on it shall be grove-like; in a year of drought it shall not fear, and it shall not cease to produce fruit.

The heart is deep above all else, and so is man, and who shall understand him? I, the Lord, am one who tests hearts and examines kidneys, to give to each according to his ways and according to the fruit of his doings.

A partridge gathered what she did not hatch. When one produces his wealth not with discretion—at the midpoint of his days they will leave him, and at his end he will be a fool.

O exalted throne of glory, our sanctity! O endurance of Israel! O Lord! Let all who forsake you be put to shame; let those who have turned away be recorded on the earth, because they have forsaken the fountain of life, the Lord.

Heal me, O Lord, and I shall be healed; save me, and I shall be saved, because you are my boast.

Behold, it is they that say to me, "Where is the word of the Lord? Let it come!"

But I have not tired of following after you, and man’s day I have not desired; you understand; what came from my lips is before you. Do not become an alienation to me when you spare me in an evil day.

Let my persecutors be shamed, and may I not be shamed; may they be terrified, and may I not be terrified; bring on them an evil day; smash them with a double fracture!

This is what the Lord says: Go, and stand in the gates of the sons of your people, by them by which kings of Iouda enter and by them by which they go out and in all the gates of Jerusalem, and you will say to them: Hear a word of the Lord, you kings of Iouda, and all Judea and all Jerusalem, who enter by these gates. This is what the Lord says: Watch your souls, and do not bear burdens on the day of the sabbaths, and do not go in by the gates of Jerusalem. And do not carry burdens out of your houses on the day of the sabbaths, and you shall not do any work; keep the day...
of the sabbaths holy, as I commanded your fathers. 

And they did not hear, and did not incline their ear, and they stiffened their neck more than their fathers so as not to hear me and not to receive instruction.

And it shall be if you hear me by hearing, says the Lord, so as not to bring in burdens through the gates of this city on the day of the sabbaths and to keep the day of the sabbaths holy so as not to do any work, then there shall enter through the gates of this city kings and rulers sitting on the throne of David, and mounted on chariots and horses, they and their rulers, men of Judah and the inhabitants of Jerusalem, and this city shall be settled forever.

And they shall come from the cities of Judah and all around Jerusalem and from the land of Benjamin and from the plain and from the mountain and from the southern land, bringing whole burnt offerings and sacrificial victims and manna and frankincense, bringing praise into the house of the Lord. And it shall be, if you do not listen to me, to keep the day of the sabbaths holy, so as not to carry in burdens and not to enter by the gates of Jerusalem on the day of the sabbaths, I will also kindle a fire in its gates, and it shall devour the quarters of Jerusalem and shall not be quenched.

The word that came from the Lord to Jeremiah, saying: "Get up, and go down to the potter's house, and there you will hear my words." And I went down to the potter's house, and behold, he was doing a job on the stones. And the vessel he was making failed in his hands, and again he made it into another vessel, as seemed good to him to do.

And a word of the Lord came to me, saying: Shall I not have the power to do with you, O house of Israel, just as this potter did? Behold, you are in my hands like the clay of the potter. And at last let me speak with reference to a nation or with reference to a kingdom, to remove them and to destroy, and let that nation turn from all their evil, and I will change my mind about the evils that I devised to do to them. And at last let me speak in reference to a nation and in reference to a kingdom to rebuild and to plant it, and let them do evil before me so as not to hear my voice, and I will change my mind about the good things that I had spoken to do to them. And now, say to the men of Judah and to the inhabitants of Jerusalem: Behold, I am shaping evil against you and devising a plan against you. Let each now turn from his evil way and make your doings more noble.

And they said, "We will play the man, because we will go after our own aversions, and each of us will do what pleases his evil heart!" Therefore this is what the Lord says: Do ask among nations: Who has heard such horrible things which Virgin Israel did exceedingly?

Surely, breasts will not fail from a rock, or snow from the Lebanon?

Surely water violently carried by wind will not change course?

Because my people forgot me, they burned incense in vain, and they will become weak in their ways, to tread for miles on ancient paths, since they have no road for travel, and a thing to be hissed at forever. All who pass through it will be astonished and shake their head.

I will disperse them before their enemies like a scorching wind. I will show them a day of their ruin.

And they said, "Come, let us devise a scheme against Jeremiah—because law shall not perish from a priest, and counsel from an intelligent person, and a word from a prophet. Come, and let us strike him with the tongue, and we will persecute a priest, and counsel from an intelligent person, and a word from a prophet. Come, and let us strike him with the tongue, and we will hear all his words."

Listen to me, O Lord, and listen to the sound of my vindication!

Is evil a recompense for good that together they spoke utterances against my soul and hid their punishment for me? Remember me when I stood before you to speak good on their behalf, to turn away your anger from them. Therefore give their sons over to famine, and gather them to a dagger's power; let their wives become childless and widows, and let their men become destroyed by death and their youths become felled by dagger in battle.

Let there be a cry in their houses! You will bring marauders suddenly upon them, because they undertook a plan for catching me and hid snares for me!

And you, O Lord, knew all their plotting against me for death. Do not excuse their injustices, and do not blot out their sins from your sight. Let their weakness be before you; in a time of your anger deal with them.

Then the Lord said to me: Go, and acquire a fashioned earthenware jug, and you will bring some of the elders of the people and some of the priests, and you shall go out to the common

\[\text{\textsuperscript{a}}\text{Heb = grain offering} \quad \text{\textsuperscript{b}}\text{Or I will} \quad \text{\textsuperscript{i.e. breast-shaped crags}} \quad \text{\textsuperscript{c}}\text{Gk schoinos = a land measure equal to ca. 11 km}\]
burial ground of the sons of which children which is at the entry of the gate Charsith\(^4\) and read there all the words that I tell you. 3And you shall say: Hear a word of the Lord, O kings of Iouda and men of Iouda and inhabitants of Jerousalem and those who enter in these gates. This is what the Lord, the God of Israel, says: Behold, I am bringing evil upon this place so that the ears of everyone who hears of it will tingle. 4Because they have forsaken me and have made this place foreign and offered incense in it to foreign gods whom they did not know, they nor their fathers, and the kings of Iouda have filled this place with innocent blood \(^5\) and built high places of the goddess Baal to burn their sons with fire, which things I did not command nor intended in my heart. 6Therefore behold, days are coming, says the Lord, and this place will no longer be called Fall and Burial Ground of Hennom’s Son, but Burial Ground of Slaughter. 7And I will slaughter the plan of Iouda and the plan of Jerousalem in this place and will make them fall by dagger before their enemies and by the hands of people who seek their souls. And I will give their corpses for food to the birds of the air and to the wild animals of the earth. 8And I will make this city into an annihilation and into a hissing; everyone who passes by it will look sullen and will hiss because of all its blow. 9And they shall eat the flesh of their sons and the flesh of their daughters, and each shall eat the flesh of his fellow in the blockade and in the siege with which their enemies besiege them.

10 And you shall crush the jug in the sight of the men who go out with you \(^11\) and shall say: This is what the Lord says: Thus will I crush this people and this city, as an earthen vessel is crushed, which can never be mended again. 12Thus will I do, says the Lord, to this place and to the inhabitants in it, that this city be rendered as the one falling to ruin. 13And the houses of Jerousalem and the houses of the kings of Iouda shall be like the ruinous place of unclean things in all the houses on whose roofs they have burned incense to the host of the sky and poured out libations to foreign gods.

14 And Jeremias came from the Fall, there where the Lord had sent him to prophesy, and he stood in the court of the Lord’s house and said to all the people: 15This is what the Lord says: Behold, I am bringing upon this city and upon its inhabitants and all the kings of Iouda who are in it, all the evil that I have spoken against it, before they hear it.

20 And the priest Paschor son of Emmer—he was also appointed leader of the house of the Lord—heard Jeremias prophesying these words. 2And he struck him and put him into the sluice, which was by the gate of a house designated “the upper,” which was in the house of the Lord. 3And Paschor brought Jeremias out of the sluice, and Jeremias said to him, The Lord has called your name not Paschor, but Deportee, 4for this is what the Lord says: Behold, I am assigning you to deportation with all your friends, and they shall fall by their enemies’ dagger, and your eyes shall see it. And I will give you and all Iouda into the hands of the king of Babylon, and they shall deport them and shall cut them down with daggers. 5And I will give all the strength of this city and all its toils and all the treasures of the king of Iouda into the hands of his enemies, and they shall bring them into Babylon. 6And as for you and all who live in your house—you shall go in captivity, and in Babylon you shall die, and there you shall be buried, you and all your friends, to them to whom you have prophesied lies.

7 O Lord, you have misled me, and I was misled; you got the upper hand and prevailed;
I have become a laughingstock all day long;
I continued to be mocked,
because I will laugh with my bitter speech;
I will call upon faithlessness and wretchedness,
because the Lord’s word has become for me a reproach and a derision my whole day.
9 And I said, “I will not name the name of the Lord and will no longer speak in his name.” And it became like a burning fire flaming in my bones,
and I became limp everywhere,
and I cannot bear up,
because I heard the blame of many gathered around,
“Band together, and let us band together against him, all you men, his friends!
Watch his intent, whether he can be misled,
and we can prevail against him and take our revenge on him.”
11 And the Lord is with me like a strong warrior;
therefore they persecuted me and were not able to consider.
They were greatly shamed,
because they did not consider their dishonor,
which will never be forgotten.
O Lord, one who tests what is right,
one who understands kidneys\(^b\) and hearts,
may I see your avenging among them,
because to you I have revealed my defensive pleas.

13 Sing to the Lord; praise him,
because he has delivered the soul of the needy
from the hand of evildoers!

\(^4\)Heb = potsherds \(^b\)i.e. emotions
14 Cursed be the day
on which I was born on it!
The day on which my mother bore me—
let it not be longed for!
15 Cursed be the person
who brought the good news to my father,
saying,
“A male child was born to you,”
being glad.
16 Let that person be like the cities
that the Lord overthrew in anger and did
not repent;
let him hear a cry in the morning
and a shouting at noon,
because he did not kill me in the womb,
and my mother became my grave
and the womb one of perpetual
conception.
17 Why is it that I came forth from the womb
to see toil and sorrow,
and my days continued in shame?

21 The word that came from the Lord to
Ieremias, when King Sedekias sent to him
Paschor son of Melchias and the priest Sophonias
son of Maasaios, saying, 2Inquire of the Lord
about us, because the king of Babylon has taken a
stand against us, if the Lord will do according to
all his wonderful deeds and he will withdraw from
us.
3 And Ieremias said to them: Thus you shall say
to Sedekias, king of Iouda: 4This is what the Lord
says: Behold, I am turning back the weapons of
war with which you are fighting with them, against
the Chaldeans who have enclosed you outside the
wall, into the midst of this city. 5And it is I who
will fight you with outstretched hand and mighty
arm, in anger and great wrath. 6And I will strike all
the inhabitants in this city, human beings and an-
imals, with great death, and they shall die. 7And af-

22 This is what the Lord says: Go, and de-
scend to the house of the king of Iouda,
and you shall speak there this word, 2and you
shall say: Hear a word of the Lord, O King of Iouda
who sits on the throne of Dauid—you and your
house and your people and those who enter by
these gates. 3This is what the Lord says: Do justice
and righteousness, and deliver one seized from the
hand of one who does him wrong. And do not op-
press, and do not act impiously against guest and
orphan and widow, and do not shed innocent
blood in this place, 4for if in doing you do this
word, by the gates of this house shall also enter
kings who sit on the throne of Dauid, and mount-
ed on chariots and horses, they and their servants
and their people. 5But if you will not do these
words, by myself I have sworn, says the Lord, that
this house shall become a desolation—6because
this is what the Lord says against the house of the
king of Iouda:
You are Galaad to me,
realm of Lebanon;
if I do not make you a wilderness,
cities not to be inhabited!
7 And I will bring destroyers against you,
a man and his ax,
and they shall cut down your choice
cedars
and cast them into the fire.
8 And nations will pass through this city, and
they will say, each to his fellow, “Why did the Lord
deal in this way with this great city?” 9And they
will say, “Because they abandoned the covenant of
the Lord, their God, and did obeisance to foreign
gods and were slaves to them.”

10 Do not weep for him who is dead,
nor bemoan him;
with weeping weep for the one who goes
away,
because he shall return no more
nor see his native land—
11 for this is what the Lord says regarding Sel-
lem son of Iosias, who was reigning in place of his
father Iosias, who went away from this place: He shall return there no more, but in the place where I have deported him, there he shall die, and he shall never see this land again.

13 Ah, he who builds his house not with righteousness and his upper rooms not with judgment, he will work at his fellow’s for nothing, and he will not pay him his wages. You built for yourself a spacious house, ventilated upper rooms fitted with windows and paneled with cedar and painted with vermilion.

15 Surely, you will not be king, because you are irritated with Achaz your father? They will not eat, and they will not drink; it is better for you to execute judgment and righteousness. They did not know; they did not judge the cause for the lowly nor the cause of the needy. Is not this so, because you do not know me? says the Lord.

16 Behold, are not your eyes and your heart on nothing but your greed and on innocent blood to shed it and on wrongdoing and on committing murder?

17 Therefore this is what the Lord says regarding King loakim son of Iosias of Iouda: Woe to this man! They shall not lament for him, “Ah, brother!” nor shall they weep for him, “Alas, lord!” With the burial of a donkey he shall be buried—swept up, he will be thrown out beyond the gate of Ierousalem.

18 Go up to Lebanon, and cry out, and give forth your voice in Basan, and shout to the other side of the sea, because all your lovers were crushed. Go up to Lebanon, and cry out, and give forth your voice in Basan, and shout to the other side of the sea, because all your lovers were crushed.

19 Behold, days are coming, says the Lord, and I will raise up for Dauid a righteous dawn, and a king shall reign and shall understand and shall execute judgment and righteousness in the land. 20 Behold, days are coming, says the Lord, and I will raise up for Dauid a righteous dawn, and a king shall reign and shall understand and shall execute judgment and righteousness in the land.

21 I spoke to you in your downfall, and you said, “I will not listen.” This has been your way from your youth; you have not obeyed my voice. A wind shall shepherd all your shepherds, and your lovers shall go out in captivity, because then you will be ashamed and disgraced because of all who would kiss you. O inhabitant of Lebanon, nesting among the cedars, you will groan when pangs come upon you, pains as of one giving birth!

22 My heart was crushed; within me all my bones shook; I became like a crushed man and like a person overcome by wine, due to the Lord and due to the dignity of his glory, because due to these the land mourned, the pastures of the wilderness were dried up. And their course became evil, and their strength not so, because priest and prophet were defiled, and in my house I have seen their wickedness.

23 Ah, the shepherds who destroy and scatter the sheep of their pasture! Therefore this is what the Lord says regarding those who shepherd my people: It is you who have scattered my sheep and have driven them away, and you have not visited them. Behold, I punish you for your evil doings. And it is I who will receive those remaining of my people from every land, there where I have driven them, and I will restore them to their pasture, and they shall increase and multiply. And I will raise up shepherds for them who will shepherd them, and they shall not fear any longer or be terrified, says the Lord.

24 I live, says the Lord, if King lechonias son of loakim of Iouda was a signet on my right hand, from there I would tear you off and give you into the hands of people seeking your soul, before whose face you are afraid, into the hands of the Chaldeans. And I will hurl you and your mother who bore you into a land, there where you were not born, and there you shall die. But to the land for which they long with their souls, they shall not return.

25 Iechonias was dishonored like a vessel which is without its use, which was hurled out, and he was cast out into a land that he did not know.

26 O land, land, hear a word of the Lord! Record this man as a banished person, because none of his offspring shall grow up to sit on the throne of Dauid as ruler again in Iouda.
for I will bring evil upon them in the year of their visiting.

13 And in the prophets of Samaria I saw lawless deeds: they prophesied by the goddess Baal and led my people Israel astray.

14 And in the prophets of Jerusalem I have seen shocking things: people committing adultery and walking in lies and strengthening the hands of evildoers so that no one turns, each from his wicked way; all have become like Sodoma to me, and its inhabitants just like Gomorrah.

15 Therefore this is what the Lord says: "Behold, I will feed them pain and will give them bitter water to drink, because from the prophets of Jerusalem defilement went out to the whole land."

16 Thus says the Lord Almighty: Do not hear the words of the prophets, because they are rendering a vision empty. They speak from their own heart and not from the mouth of the Lord. They say to those who reject the word of the Lord, "There shall be peace for you," and to all who walk by their own will, [to every one who walks by the error of his own heart,] they said, "No evil shall come upon you"—

18 because who has stood in support of the Lord and seen his word? Who has given ear and obeyed?

19 Behold, an earthquake from the Lord, and wrath goes forth as a seismic upheaval; when it gathers, it will come against the impious.

20 And the anger of the Lord will no longer turn back until he has executed it and until he has accomplished it due to the undertaking of his heart. In the last of days they will understand them.

21 I was not sending the prophets, and they themselves kept running; I did not speak to them, and they themselves kept prophesying.

22 And if they had stood in support of me and if they had heard my words, they would also have turned them, my people, from their evil doings.

23 I am a god nearby, says the Lord, and not a god far off. If someone shall be hidden in secret places, is it not I that shall also see him? Do I not fill the sky and the earth? says the Lord. 

1 have heard what the prophets are saying who prophesy lies in my name, saying, "I have dreamed a dream!" How long shall there be lies in the heart of the prophets who prophesy, when in fact they prophesy the will of their own heart, those who plan to forget my name by their dreams which they tell, each to his fellow, just as their fathers forgot my name by the goddess Baal? 

Let the prophet in whom there is the dream tell his dream, and let him in whom my word is to him tell my word in truth. What is the chaff to the grain? Are not my words just like fire and like an ax that cuts a rock?

Therefore, behold, I am against the prophets, says the Lord God, who steal my words each from his fellow. Behold, I am against the prophets who receive prophecies of tongue and slumber their slumber. Behold, I am against the prophets who were prophesying lying dreams, and they kept telling them, and they led my people astray by their lies and by their errors, and it was not I that sent them, and I did not command them, and they will not profit this people with profit.

33 And if this people or a priest or a prophet asks you, "What is the issue of the Lord?" you shall then say to them, "You are the issue, and I will strike you, says the Lord." And as for the prophet and the priest and the people who might say, "Issue of the Lord," I will also punish that person and his household. Thus shall you say, each to his fellow and each to his brother, "What has the Lord answered?" and "What has the Lord spoken?"

And "Issue of the Lord," do not name it any more, because "the issue" will be the word belonging to the person. And what has the Lord, our God, spoken? Therefore, this is what the Lord God says: Because you have said this phrase, "Issue of the Lord," and I sent to you, saying, You shall not say, "Issue of the Lord," therefore, behold, I am taking you and striking you and the city that I gave to you and your fathers. And I will render upon you everlasting disgrace and everlasting dishonor which shall not be forgotten.

Therefore, behold, days are coming, says the Lord, and they shall no longer say, "The Lord lives who brought the house of Israel up out of the land of Egypt," but "The Lord lives who gathered all the offspring of Israel from the land of the north and from all the countries, where he had driven them, and restored them to their land."

24 The Lord showed me two baskets of figs placed before the shrine of the Lord, after King Nabouchodonosor of Babylon had taken into exile from Jerusalem King lechonias son of loakim of Iouda and the rulers and the artisans and the prisoners and the wealthy and had brought them to Babylon. The one basket had very good figs, like first-ripe figs, and the other basket had very bad figs, which could not be eaten because of their badness. And the Lord said to me, "What do you see, Jeremias?" And I said, "Figs, the
good ones very good and the bad ones very bad, which will not be eaten because of their badness.”

4 And a word of the Lord came to me, saying:
5This is what the Lord, the God of Israel, says: Like these good figs, so I will regard those exiled from Iouda, whom I have sent away from this place to the land of the Chaldeans, for good. 6And I will fix my eyes upon them for good, and I will restore them to this land. And I will rebuild them and never tear down, and I will plant them and never pluck up. 7And I will give them a heart that they may know me, that I am the Lord, and they shall become a people to me, and I will become a god to them, because they shall return to me with their whole heart.

8 And as the bad figs which will not be eaten because of their badness—this is what the Lord says: So will I hand over King Sedeckias of Iouda and his nobles and the remnant of Jerousalem, those left in this land and those who live in Egypt.

9And I will give them as a scattering to all the kingdoms of the earth and as a disgrace and as an illustration and as a thing to be hated and as a curse in every place, there where I drove them. 10And I will send to them the famine and the death and the sword until they cease from the land that I gave to them.

25 The word that came to Jeremias regarding all the people of Iouda, in the fourth year of King Iosias son of Iosias of Iouda, 2which he spoke to all the people of Iouda and to the inhabitants of Jerousalem, saying: 3In the thirteenth year of King Iosias son of Amos of Iouda, and until this day for twenty-three years, and I spoke to you, being early and speaking, 4and I would send to you my slaves the prophets, sending them at dawn, but you have not listened and have not paid heed to your ears 5when I was saying, “Do turn, everyone from his evil way and from your evil doings, and dwell upon the land that I have given to you and your fathers from of old and forever; 6do not go after foreign gods to be slaves to them and to do obeisance to them in order that you may not provoke me to anger with the works of your hands so as to do you harm.” 7And you did not hear me.

8 Therefore this is what the Lord says: Because you have not believed my words, 9behold, I am sending for and I will take a paternal family from the north, and I will bring them against this land and against its inhabitants and against all nations around it, and I will utterly devastate them and render them into an annihilation and into a hiss- ing and into an everlasting disgrace. 10And I will banish from them a sound of mirth and a sound of gladness, a voice of bridegroom and a voice of bride, a fragrance of perfume and light of a lamp.

11And the whole land shall become an annihilation, and they shall be slaves amongst the nations seventy years. 12And when seventy years are completed, I will punish that nation, and I will make them an everlasting waste. 13And I will bring upon that land all my words that I have spoken against it, everything written in this book.

14(49.34) What Jeremias prophesied against the nations of Ailam.

15(35) This is what the Lord says: Let the bow of Ailam be crushed, mainstay of their dominance.

16(36)And I will bring upon Ailam four winds from the four quarters of the sky, and I will scatter them in all these winds, and there shall not be a nation to which it shall not come there—those driven from Ailam. 17(37)And I will terrify them before their enemies who seek their soul, and I will bring evil upon them, the wrath of my anger. And I will send my dagger after them until I have consumed them. 18(38)And I will set my throne in Ailam and send out from there king and nobles.

19(39) And it shall be in the last of days I will return the captivity of Ailam, says the Lord.

26 (46.1)In the beginning when King Sedeckias reigned, this word came concerning Ailam.

2 For Egypt, regarding the force of Pharao Nechao, king of Egypt, who was by the river Euphrates at Charcharmis, whom King Nabouchodondonor of Babylon struck in the fourth year of King Ioakim of Iouda:

3 Take up weapons and shields, and advance for battle!

4 Saddle the horses; mount up, you horsemen! And take your stations with your helmets; throw your lances, and put on your breastplates!

5 Why is it that they are terrified and they fall back?—for their strong shall be beaten down. They have fled from flight and did not turn back, being encircled all around!

6 Let not the swift flee away, and let not the strong one escape; to the north, the regions by the Euphrates were powerless; they have fallen.

7 Who is this that will rise up like a river, and like rivers surge with water?

8 Waters of Egypt will rise up like a river, and itb said, I will rise up and cover land and destroy inhabitants in it.

9 Mount on the horses; prepare the chariots!

Go forth, O warriors of the Ethiopians and Libyans armed with weapons, and grasp, O Lydians; draw the bow.

10 And that day belongs to the Lord, our God, a day of vengeance, to take vengeance on his enemies.

aOm = Zi  
bL.e. waters or river
And a dagger of the Lord shall devour and be sated
and be drunk with their blood,
because there is a sacrifice for the Lord
from the land of the north by the river Euphrates.

Go up, O Galaad, and take pine resin
to the virgin daughter of Egypt!
In vain you have multiplied your medicines;
there is no help for you.

Nations have heard your voice,
and the earth was filled with your cry,
because warrior was weak against warrior;
both have fallen together.

What the Lord spoke by the hand of Ieremias that the king of Babylon would come to smite the land of Egypt:

Declare in Magdolos, and proclaim in Memphis;
Say, “Set up, and be ready,
because a dagger devoured your yew.”

Why has Apis fled?
Your [choice] bull calf did not remain,
because the Lord paralyzed him.

And your multitude was weak and fell,
and each kept saying to his fellow,
“Let us rise up and return to our own people
and to our fatherland,
because of the Greek dagger.”

Call the name of Pharao Nechao, king of Egypt,
Saon-esbi-emoed.

I live, says the Lord God,
because he shall come
like Itabyrione among the mountains
and like Carmel by the sea.

Make for yourself implements for going into exile,
resident daughter of Egypt,
because Memphis shall become an annihilation,
and it shall be burned, because there are no inhabitants in it.

A beautified heifer is Egypt—
a fragment from the north came upon her.

And her mercenaries in her
are like grain-fed calves,
for they too have turned and fled together;
they did not stand,
because a day of ruin has come upon them,
and a time for their punishment.

A sound like of a hissing snake,
because they will travel in sand,
and they will come against her with axes,
like people felling trees.

They shall cut down her forest,
says the Lord,
because there shall be nothing like it,
because it is more numerous than grasshoppers,
and they are without number.

The daughter of Egypt was put to shame;
she was handed over into the hands of a people from the north.

Behold, I am avenging Amon, her son,
on Pharaoh and on those who trust in him.

But as for you, have no fear, my slave Iakob,
nor be terrified, O Israel;
for behold, I am saving you from far away
and your offspring from the land of their captivity.
And Iakob shall return and have quiet and sleep,
and there shall be no one to cause him difficulty.

Call the name of Babylon.

and do not conceal; say:
Babylon has been taken;
[Bel] the undaunted was put to shame;
the gentle [Marodach was undone],
because from the north a nation has come up
against her; he shall make her land an annihilation,
and there shall be no one to live in it, from human being even to animal.

In those days and in that time the sons of Israel shall come, they and the sons of Iouda together;
they shall come walking and weeping as they seek the Lord, their God. 3They shall ask the way to Sion, for here they will set their face, and they shall come and flee for refuge to the Lord God, for an everlasting covenant will not be forgotten.

4 In those days and in that time the sons of Israel shall come, they and the sons of Iouda together;
they shall come walking and weeping as they seek the Lord, their God. 5They shall ask the way to Sion, for here they will set their face, and they shall come and flee for refuge to the Lord God, for an everlasting covenant will not be forgotten.

6 My people have become lost sheep; their shepherds expelled them; they have misled them to the mountains; from mountain to hill they went; they have forgotten their fold. 7All who would find

---

3Or it 4Possibly holm oak 5Heb = braggart who missed his chance 6I.e. Nabouchodonosor 7I.e. Mt. Tabor 8I.e. forest
them would devour them; their enemies said, “Let us not release them, because they have sinned against the Lord. A pasture of righteousness they are for the one who gathered their fathers.”

8 Become a stranger from the midst of Babylon and from the land of the Chaldeans, and go out, and become like dragons before sheep, because behold, I am stirring up against Babylon gatherings of nations from the land of the north, and they shall array themselves against her; from there she shall be taken, as an arrow of a skilled warrior will not return empty. Chaldea shall be for plunder; all who plunder her shall be sated—

11 because you were rejoicing and boasting while plundering my heritage; for you were frisking about like heifers in pasture, and you were butting horns like bulls; your mother was utterly shamed, a mother for good, last of nations, a wilderness.

12 Because of the wrath of the Lord she shall not be inhabited, and all of her shall become an annihilation, and everyone who passes through Babylon shall be sullen and whistle because of her every wound.

13 Take up your positions against Babylon round about, all you that bend a bow; shoot at her; do not be sparing with your arrows.

14 And applaud exceedingly over her: “Her hands were paralyzed; her bulwarks have fallen, and her wall was razed.” Because vengeance is from God, take vengeance on her; do to her as she has done.

15 Utterly destroy seed from Babylon, and the wielder of the sickle in time of harvest; because of the Greek dagger, each of them shall return to his own people, and each of them shall flee to his own land.

16 Israel is a wandering sheep; lions drove him away. The first one, king of Assour, devoured him, and this later one, king of Babylon, his bones.

17 Israel is a wandering sheep; lions drove him away. The first one, king of Assour, devoured him, and this later one, king of Babylon, his bones. Therefore, this is what the Lord says: Behold, I am taking vengeance on the king of Babylon and on his land, as I took vengeance on the king of Assour. And I will restore Israel to his pasture, and he shall feed on Carmel and on Mount Ephraim and in Galaad, and his soul shall be satisfied. In those days and at that time they will seek the injustice of Israel, and there shall be none, and the sins of Iouda, also they shall not be found, because I will be merciful to those that have remained in the land, says the Lord.

21 Go up bitterly against her and against the inhabitants in her; take vengeance, O dagger, and annihilate, says the Lord, and act according to all that I am commanding you.

22 A noise of battle and great destruction is in the land of the Chaldeans!

23 How was the hammer of the whole earth broken and shattered! How has Babylon turned into an annihilation among nations!

24 They will attack you, and you will be taken, O Babylon, and you will not know it; you were discovered and seized, because you withstood the Lord.

25 The Lord has opened his store room and brought out the implements of his wrath, because there is a task for the Lord God in the land of the Chaldeans.

26 For her times have come. Open her storehouses; search her like a cave, and destroy her utterly; let there be no remnant of her.

27 Dry up all her fruit, and let them go down to slaughter. Woe to them, because their day has come and the time of their punishment!

28 A sound of people fleeing and escaping from the land of Babylon to declare in Sion the vengeance of the Lord, our God.

29 Summon many against Babylon, every one who bends a bow. Make a camp against her, all around; let there be no one to escape. Repay her according to her deeds; just as she has done, do to her—because she withstood the Lord, holy God of Israel. Therefore her young men shall fall in her squares, and all her fighting men shall be thrown down, said the Lord.

30 Behold, I am against you the arrogant one, says the Lord, because your day has come and the time of your punishment.

31 And your arrogance shall become weak and fall, and there shall not be one to raise it up, and I will kindle a fire in her forest, and it will devour everything around her.

32 This is what the Lord says: The sons of Israel have been oppressed, and so too the sons of
louda; all their captors have oppressed them, because they were unwilling to send them off. 34 And he that redeems them is strong; the Lord Almighty is his name. He will judge with judgment against his adversaries, that he may destroy the earth, and for those that inhabit Babylon he will incite

a dagger against the Chaldeans
and against the inhabitants of Babylon
and against her nobles
and against her sages,
a dagger against her warriors—
and they shall be paralyzed—
a dagger against their horses
and against their chariots,
a dagger against their warriors
and against the mixed populace in her midst—
and they shall become like women—
a dagger against her treasures—
and they shall be scattered by her water,
and they shall be disgraced,
because it is a land of carved images,
and in the islands they were boasting.

Therefore phantoms shall live in the islands,
and daughters of Sirens shall inhabit her; she shall never again be inhabited forever. 40 As when God overturned Sodoma and Gomorra and those adjacent to them, said the Lord, no person shall live there, and no son of man shall sojourn there.

Behold, a people is coming from the north,
and a great nation and many kings shall be stirred from the farthest part of the earth,
wielding bow and hand knife;
it is reckless and will show no mercy. The noise of them shall sound like the sea;
they will ride upon horses,
equipped, like a fire for battle against you, O daughter Babylon!

The king of Babylon heard news of them, and his hands became paralyzed;
affliction tightly seized him,
pains like those of one giving birth.

Behold, just like a lion it will come up from the Jordan into Aithan—because I will quickly pursue them away from her, and I will set every young man against her. For who is like me? And who will withstand me? And who is this shepherd who will stand against me? Therefore, hear the plan of the Lord, which he has planned against Babylon, and his purposes that he has formed against the inhabiting Chaldeans: If the lambs of the sheep be not killed, if their pasture be not annihilated from them . . .—because at the sound of the capture of Babylon the earth shall tremble, and her cry shall be heard among nations.

This is what the Lord says: Behold, I am stirring up a destructive scorching wind against Babylon
and against the inhabiting Chaldeans,
and I will send insolent men to Babylon,
and they shall treat her with insolence
and shall maltreat her land.
Woe to Babylon on every side
on the day of her trouble.
Let him that bends his bow bend it,
and let him who has his armor put it on.
Do not be sparing toward her young men,
and annihilate her entire force.
And they shall fall down slain in the land of the Chaldeans
and be pierced outside of her,
for Israel and louda did not become widowed from their God,
from the Lord Almighty,
because their land is full of injustice against the holy things of Israel!

Flee from the midst of Babylon,
and save your souls, each of you!
And do not be cast aside in her injustice,
because it is a time of vengeance on her from the Lord;
he is repaying repayment to her.
Babylon was a golden cup in the Lord’s hand,
making all the earth drunken;
nations drank of her wine;
therefore they were shaken.
And suddenly Babylon fell and was shattered;
wail for her!
Bring pine resin for her ruin,
if perhaps she shall be healed.
We treated Babylon,
but she was not healed.
Let us forsake her, and let each of us go away to his own country,
because her judgment has reached skyward;
it rose up even to the stars.
The Lord has brought forth his judgment;
come, and let us declare in Sion the works of the Lord, our God.

Equip the arrows!
Fill the quivers!
The Lord has stirred up the spirit of the king of the Medes, because his wrath is against Babylon to destroy it utterly, because it is vengeance from the Lord, vengeance for his shrine.

Raise a standard on the walls of Babylon;
set up quivers;
awaken the watch;
prepare weapons;
because he has taken in hand and the Lord will do

I.e. people Possibly people v. 41 Possibly Babylon louda = Zi
what he spoke against the inhabitants of Babylon,

13 though she encamps by abundant waters and by the multitude of her treasures—your end has truly come into your inwards,

14 because the Lord has sworn by his arm: For I will fill you with people like grasshoppers, and those that come down shall utter a sound against you.

15 When he was making the earth by his strength,
when he was preparing the world by his wisdom,
by his understanding he stretched out the sky;

16 he made the sound of water a voice in the sky,
and he brought up clouds from the end of the earth.

Lightnings he made into rain and brought out light from his store rooms.

17 Every person became vain, aapart from a knowledge;
every goldsmith was put to shame by his carved images; because theyb cast lies, there is no breath in them.

18 Worthless they are, works to be ridiculed; at the time of their visiting they shall perish.

19 Such a portion is not Iakob’s, because he who formed all things, he is his inheritance; the Lord is his name.

20 It is you who scatter for me implements of war, and in you I will scatter nations, and from you I will destroy kings,

21 and in you I will scatter a horse and its rider, and in you I will scatter chariots and their charioeteers, and in you I will scatter young man and girl, and in you I will scatter man and woman,

22(21b) and in you I will scatter a shepherd and his flock, and in you I will scatter a farmer and his husbandry, and in you I will scatter leaders and generals.

23 And I will repay to Babylon and all the inhabiting Chaldeans all their wrongs that they have done against Sion before your very eyes, says the Lord.

24 Behold, I am against you, the corrupted mountain that corrupts the whole earth, and I will stretch out my hand against you and roll you down from the rocks and render you like a burned-out mountain.

26 And they shall take no stone from you for a corner and no stone for a foundation, because you shall be an annihilation forever, says the Lord.

27 Raise a standard on the land; trumpet with a trumpet among nations; consecrate nations against her, summon against her kingdoms of Ararat, from me also the Aschanazeans; set up siege engines against her; mount up against her cavalry like a multitude of grasshoppers.

28 Consecrate nations against her, the king of the Medes and of the whole earth, his leading men and all his generals.

29 The land shook and toiled, for the Lord’s purpose against Babylon stood, to make the land of Babylon an annihilation and that she would not be inhabited.

30 Babylon’s warrior gave up fighting; they will sit there under siege; their dominance was broken; they became like women; her quarters were set on fire; her bars were crushed.

31 A pursuer will pursue to meet a pursuer, and a reporter to meet a reporter, to report to the king of Babylon that his city has been taken:

32 at the end of his fords they were seized, and their communities were burnt with fire, and his fighting men are coming out, for this is what the Lord says: Houses of the king of Babylon will be threshed like a threshing floor in season; yet a little while and her harvest time will come.

34 “King Nabouchodonosor of Babylon has devoured me; he has apportioned me; he has seized me, a slim vessel; he has swallowed me like a dragon; he has filled his belly with my delicacies. My hardships and my miseries drove me into Babylon,” resident Sion shall say, “And my blood bed on the residing Chaldeans,”

4 I.e. without  bI.e. goldsmiths  cI.e. in consequence of  dLacking in Gk
Ierousalem shall say.

Therefore this is what the Lord says: Behold, I am judging your adversary and will take vengeance for you. And I will make desolate her sea and make her fountain dry, and Babylon shall become an annihilation and shall not be inhabited.

As well, like lions they were aroused, and like lions' whelps.

When they are hot I will give them drink and make them drunk in order that they be stupefied and sleep a perpetual sleep and never wake, says the Lord.

I will bring them down like lambs to slaughter and like rams with kids.

How she was taken, and the boast of the whole earth taken prey!

How Babylon has become an annihilation among the nations!

The sea has come up to Babylon by the sound of its waves, and she has been covered up.

Her cities have become a waterless land and untrdden; no one will live in her, nor will a son of man lodge in her.

I will take vengeance on Babylon and bring out from her mouth what she has swallowed.

And the nations shall no longer gather to her.

And in Babylon slain of all the earth will fall.

Since you are survivors of the land, go, and do not stop! You afar off, remember the Lord, and let Ierousalem come up into your heart:

We were put to shame, because we have heard our insult; dishonor has covered our face; aliens have entered into our holy places, into the Lord's house.

Therefore behold, days are coming, says the Lord, and I will take vengeance on her carved images, and in all her land wounded shall fall, because, if Babylon should mount up like the sky, and because, if she should fortify the height of her strength, from me those who destroy utterly will come upon her, says the Lord.

A sound of a cry in Babylon! And a great crashing in the land of the Chaldeans, because the Lord utterly destroyed Babylon and ruined her great voice roaring like many waters; he gave her voice to destruction, because distress has come against Babylon; her warriors were taken; their bow has been terrified, for a god is repaying them.

The Lord Repays repayment to her, and he will make drunk with drunkenness her leaders and her sages and her generals, says the King; Lord Almighty is his name.

This is what the Lord says: Babylon's wall was made broad; in being leveled it shall be leveled, and her high gates shall be set on fire. And peoples will not exhaust themselves for nothing, and nations shall fail in rule.

The word that the Lord commanded Ieremias the prophet to speak to Saraias son of Ne-rias son of Maasaias, when he was going with King Sedekias of Iouda to Babylon, in the fourth year of his reign. And Saraias was ruler of gifts.

And Ieremias wrote in one book all the evils that would come on Babylon, all these words that have been written regarding Babylon. And Ieremias said to Saraias: "When you come to Babylon, also see and read all these words, and you will say, 'O Lord, O Lord, it was you who spoke against this place to destroy it utterly and so that neither human nor animal inhabitants be in it, because it shall be an annihilation forever.' And it shall be when you finish reading this book, you will then tie a stone to it and throw it into the middle of the Euphrates, and you will say, 'Thus shall Babylon sink, and it shall rise up no more before the Chaldeans whom I am bringing on her.' "

29 (47.1)Regarding the allophyles.

This is what the Lord says:

Behold, waters are rising from the north and shall become a wadi overflowing and shall overflow a land and all that fills it, a city and those who live in it. And humans shall cry out, and all the inhabitants of the land shall shout.

At the noise of his onslaught, at the hoofs of his horses and at the commotion of his chariots, the noise of his wheels, fathers did not turn back for their sons, because of the feebleness of their hands, in the day that is coming to destroy all the allophyles,
and I will annihilate Tyre and Sidon and all those that remain for their help, because the Lord will utterly destroy those remaining in the islands.

5 Baldness has come upon Gaza; Ascalon was cast away, and the remaining Enakim.

6 How long will you cut, you dagger of the Lord? How long until you will be quiet? Restore yourself to your scabbard; rest, and be lifted up!

7 How shall it be quiet? And the Lord has ordered it against Ascalon and against the seashores, against those remaining, that it be aroused.

8 For Idumea.

This is what the Lord says:
There is no longer wisdom in Thaiman; counsel has perished from the prudent; their wisdom is vanishing; their face was misled.
Sink deep into sitting, you that live in Dedan, because he did difficult things.
I brought them upon him at the time when I visited upon him, because grape gatherers came, who shall not leave for you things gleaned.
As thieves by night they shall place their hand.
10 Because I have ravaged Esau, I have uncovered their hiding places; they will not be able to hide; his brother's and his neighbor's rewards perished, and it is not possible for your orphan to be left in order to live, and widows trust in me—
11 because this is what the Lord says: They who were not accustomed to drink the cup drank, and you, though being deemed innocent, shall not be declared innocent, 12 because by myself I have sworn, says the Lord, that you shall become, in her midst, untrodden and an object of reproach and all her towns shall be desolate forever.

13 I have heard a tiding from the Lord, and he sent messengers to nations: "Gather yourselves together and come against her; rise up for battle!"
14 I rendered you small among nations, despised among humankind.
15 Your sporting laid hands on you; recklessness of your heart broke up holes in rocks; it seized strength of a high hill.

16 Behold, I am bringing fear upon you, said the Lord, from all your surrounding area, and you will be scattered, each headlong, and there shall be no one to gather.

17 For Kedar, the queen of the court, whom King Nabouchodonosor of Babylon struck.

Because like an eagle he set his nest high, from there I will bring you down.

18 Idumea shall become untrodden; everyone who passes by will hiss at her. Just as Sodoma was overthrown, and Gomorra and her resident-alien towns, said the Lord Almighty, no person shall ever set down there, and no son of man shall dwell there. Behold, just like a lion it will come up from the midst of the Jordan to a place of Aithan—because I will quickly pursue them away from her. Appoint over her the young men—because who is like me? And who can withstand me? And who is this shepherd who will stand against me?

Therefore, hear the Lord's plan, which he planned against Idumea, and his purpose, which he purposed against the inhabitants of Thaiman: If the least of the sheep be not swept away, if their lodging be not made untrodden to her!—because at the sound of their fall the earth feared, and a cry was heard at the sea of Souph. Behold, just like an eagle, he will see and extend the wings over her strongholds! And the heart of the strong of Idumea in that day shall be like the heart of a woman in labor.

Thus did the Lord say:
Surely, there are no sons in Israel, or have they none to succeed? Why did Melchol take Galaad, and shall their people settle in their towns?

Therefore behold, days are coming, quoth the Lord, I will make heard the tumult of battles against Rabbath; they shall become untrodden and a destruction, and her altars shall be burned down with fire, and Israel shall succeed his rule.

Shout, O Hesebon, because Gai perished! Cry out, O daughters of Rabbath! Put on sackcloth, and lament, because Melchol shall go in exile, his priests and his rulers together.

Why will you rejoice in the plains, O daughter of disgrace who trusted in her treasures, who said, "Who will enter against me?"

Behold, I am bringing fear upon you, said the Lord, from all your surrounding area, and you will be scattered, each headlong, and there shall be no one to gather.
Thus did the Lord say:
Rise up, and advance against Kedar,
and strike the sons of Kedem!

7(29) They shall take their tents and their sheep;
their clothes and all their implements
and their camels they shall take for
themselves.
And summon destruction against them all
around!

8(30) Flee very much; sink deep into sitting,
you seated in the court,
because the king of Babylon
has planned a plan against you
and formed a purpose against you.

9(31) Rise up, and advance against a nation at
ease,
that sits in respite;
they have no doors, no bolt pins; [no bars]
they lodge alone.

10(32) And their camels shall become plunder,
and the multitude of their cattle,
destruction.
And with every wind I will winnow them,
when they have been sheared before
them.
I will bring their rout from their every side,
said the Lord.

11(33) And the court shall become a haunt of
sparrows
and untrodden forever;
no person shall ever sit down there,
and no son of an earthborn shall settle
there.

12(23) For Damascus.
Hemath and Arphad were put to shame,
because they have heard bad tidings;
they were astonished; they were angered;
they will not be able to rest.

13(24) Damascus has become undone; she turned
to flight;
trembling seized her.

14(25) How did she not forsake a praiseworthy city,
a village which I loved?

15(26) Therefore young men shall fall in your
squares,
and all your warrior men shall fall,
quoth the Lord.

16(27) And I will burn a fire at Damascus’ wall,
and it shall devour the quarters of the
son of Hader.

31 (48.1) For Moab.
Thus did the Lord say:
Woe for Nabau, because he perished!
Kariathaim was taken;
Hamasagab was put to shame, and Hatath.

"We cut her off from being a nation!"
She shall stop with a stop;
a dagger shall go after you,
because a voice of people that cry from
Horonaim,
"Desolation and a great fracture!"

"Moab was crushed!" announce to Zogora.
Because Halaoth was filled by weeping,
he will go up weeping by way of
Horonaim;
a cry of fracture you have heard.
Flee, and save your souls,
and you shall be like a wild ass in a
wilderness!

7 Seeing that you trusted in your strongholds,
you also shall be seized.
And Chamos shall go out in exile,
his priests and his rulers together.

8 And destruction shall come upon every
city;
it shall not be saved.
And the valley shall perish,
and the plain shall be destroyed utterly,
as the Lord has said.

9 Give signs to Moab,
because she will be kindled with
kindling,
and all her cities shall become untrodden;
from where will she get an inhabitant?

10 Accursed is the one who is doing the work of
the Lord carelessly by keeping back his dagger
from bloodshed.

11 Moab was at rest from childhood
and trusted in his glory;
he did not pour from vessel to vessel,
and he was not going into exile;
therefore his flavor remained in him, and
his aroma did not leave.

12 Therefore behold, days are coming, quoth
the Lord, and I shall send to him people that devi-
ate, and they will make him deviate, and they shall
pulverize his vessels and break up his mixtures.

13 And Moab shall be ashamed of Chamos, as the
house of Israel was ashamed of Baithel, when they
had confidence in them.

14 How will you say, "We are strong
and a strong person in warfare"?

15 Moab perished;
his city and his choice young men went
down to slaughter.

16 Moab’s day is near to come,
and his wickedness, very swiftly.

17 Stir for him, all you round about him
and all who know his name;
say, "How has a renowned staff broken to
pieces,
a rod of magnificence!"
Come down from glory,  
and sit on moist ground;  
seated she is being destroyed,  
because Moab has perished;  
he that ruins your stronghold came up  
against you.

Stand by the road, and watch,  
you a that sit in Aroer!  
And ask him that flees and escapes,  
and say, "What has happened?"

Moab was put to shame, because he was  
broken to pieces;  
wail, and cry!  
Tell it in Arnon  
that Moab has perished.

And judgment is coming to the land of  
Misor, upon Chelon and upon Rephas and upon  
Mophaphath  
and upon Daibon and upon Nabau  
and upon the house of Deblathaim  
and upon Kariathaim and upon the house of Gamol  
and upon the house of Maon  
and upon Bosor and upon all the cities of Moab, those  
far and those near.  
Moab's horn was cut off, and  
his effort was crushed.

Make him drunk, because he was magnified  
against the Lord, and Moab shall clap with his  
hand, and he too shall become a laughingstock.

If not, was Israel a jest for you? If he was  
found among your thefts,  
bis it  
because you kept fighting him?

The inhabitants of Moab left the cities  
and lived among rocks;  
they became like doves that nest among rocks  
at the mouth of a gorge.

I heard of Moab's insolence;  
he was very insolent in his insolence and  
his arrogance.  
And his heart was lifted up.

But I knew his works.  
It was not enough for him;  
he did not do thus.

Therefore wail for Moab on all sides;  
shout to the men of Kir Hadas, of  
drought.

As with the weeping for lazer I will weep for  
you,  
O vine of Sebema!  
Your branches crossed over the sea;  
cities reached lazer;  
upon your summer fruit, upon your grape  
gatherers  
destruction has fallen.

Joy and gladness were swept away  
from the land of Moabitis,  
and wine was in your vats;  
they did not tread in the early morning:  
"aired" c "aided", [they did] not "aired" c

From a cry of Hesebon as far as Eleale, their  
cities gave forth their voice, from Zogor as far as

Horonaim and Agela Salasia, because even the  
water of Nebrim shall become something burnt.

And I will destroy Moab, quoth the Lord, since  
he ascends upon an altar d and offers incense to his  
gods.

Therefore my heart will "rumble" b for  
Moab c as pipes will rumble; my heart will rumble  
like a pipe for the people of Kir Hadas. Therefore,  
what one gained perished [from a person].

They will have every head in every place  
shaved, and every beard shall be shaved, and all  
hands shall beat, and sackcloth on every loin,  
even on all the housetops of Moab and in her squares,  
because I have crushed her, quoth the Lord, like a  
container for which no one has any use.  
How Hatat shouted! How Moab turned her back! Moab was  
ashed and became a laughingstock and an object  
of indignation to all those about her—

because thus did the Lord say:

Hakkarioth was seized,  
and the strongholds were also seized.

And Moab shall be destroyed from being a  
crowd,  
because he was magnified against the  
Lord.

Trap and fear and pit are upon you,  
you seated one of Moab!  
He who flees from before fear  
shall fall into the pit,  
and he who climbs out of the pit  
shall be caught in the trap,  
because I will bring these things upon Moab  
in the year of their visiting.

Thus did the Lord, the God of Israel,  
say: Take from my hand the cup of this un-  
mixed wine, and you shall make all the nations, to  
them to whom I send you, drink,  
and they are vomiting and will go out of their minds before the  
dagger that I am sending among them.

And I took the cup from the Lord's hand  
and made the nations, to whom the Lord sent me  
to them, drink:  
Ierousalem and the cities of  
Iouda and its kings and its rulers, to make them a  
desolation and something untrodden and a hiss-  
thing  
and Pharao king of Egypt and his servants  
and his nobles  
and all his people and all the  
mixed peoples and all the kings of the allophyles,  
Ascalon and Gaza and Akaron and the remnant of  
Azotus  
and Idumea and Moabitis and the  
sons of Ammon  
and the kings of Tyre and the  
kings of Sidon and the kings who are across the sea  
and Dedan and Thaiman and Ros and every  
one shaven on his face  
and all the mixed peoples that lodge in the wilderness  
and all the kings of Ailam and all the kings of the Persians  
and all the kings from the east wind, those far  
and those near, each with his brother, and all the  
kingdoms that are on the surface of the earth.

And you shall say to them, Thus did the  
Lord Almighty say: Drink, and get drunk, and  
vomit, and you will fall and rise no more from be-  
fore the dagger that I am sending among you.

Gk = fem sg  
Lacking in Gk  
Heb = shouting  
Gk = bômos  
Gk uncertain
14(28) And it will be if they refuse to accept the cup from your hand so as to drink, and you shall say: Thus did the Lord say: In drinking you shall drink, because I am beginning to bring evil on a city that my name is called on it, and you will not be cleansed with cleansing, because I am summoning a dagger against those settled on the earth.

16(30) And you shall prophesy against them these words, and you will say:
The Lord will give an oracle from on high; from his holy place give forth his voice; he will give a word as an oracle over his place, and they will answer, "aided," like those that reap, and destruction has come on the inhabitants of the earth, on a part of the earth, because the Lord has an indictment against the nations; he is entering into judgment with all flesh, and the impious will be given over to a dagger, says the Lord.

18(32) Thus did the Lord say:
Behold, evil is coming from nation to nation, from the farthest part of the earth!
19(33) And there shall be slain by the Lord on the day of the Lord from one part of the earth even to another part of the earth. They shall not be interred; they shall become dung on the surface of the ground.

21(35) And flight shall perish from the shepherds, and deliverance from the rams of the sheep, because your days for slaughter have been fulfilled, and you shall fall like the choice rams.

22(36) A sound of a cry of the shepherds and a shouting of the rams of the sheep, because the Lord despoiled their fatted animals!

23(37) And the lodgings of peace will cease from before the wrath of my anger.

24(38) Like a lion he has left his lodging, because their land became untrodden from before the great dagger.

33 (26.1) At the beginning of King Ioakim son of Iosias, this word came from the Lord: Thus did the Lord say: Stand in the court of the Lord’s house, and you will give an oracle to all the Judeans that come to do obedience in the house of the Lord all the words, which I instructed you to give them as an oracle; do not hold back a thing.

3 Perhaps they will hear and will turn each from his evil way, and I will cease from the evils that I am planning to do to them on account of their evil doings. And you shall say: Thus did the Lord say: If you do not hear me, to walk in my precepts that I have given before you, to heed the words of my servants the prophets whom I send to you early in the morning, and I sent and you did not heed me, I will also give over this house like Selo, and I will give over the city as a curse, to all the nations of the entire earth.

7 And the priests and the pseudo-prophets and all the people heard Jeremias speaking these words in the house of the Lord. And it happened when Jeremias had stopped speaking all that the Lord had instructed him to speak to all the people, then the priests and the pseudo-prophets and all the people laid hold of him, saying, "You shall die by death! Whatever did you prophesy in the name of the Lord, saying, "This house shall be like Selo, and this city shall be made desolate of inhabitants"? And all the people assembled against Jeremias in the house of the Lord.

10 And Iouda’s rulers heard this matter, and they came up from the king’s house to the house of the Lord and took their seat in the entry of the new gate of the house of the Lord. And the priests and the pseudo-prophets said to the rulers and to all the people, “A sentence of death on this person, because he has prophesied against this city, as you have heard with your own ears.”

12 And Jeremias spoke to the rulers and to all the people, saying, “The Lord sent me to prophesy against this house and this city all the words you have heard. And now make your ways and your deeds better, and obey the voice of the Lord, and the Lord will cease from the evils that he has spoken against you. And behold, I am in your hands. Do with me as seems advantageous and as is better to you. Only, in knowing you will know that, if you kill me, you are bringing innocent blood upon yourselves and upon this city and upon its inhabitants in it, because in truth the Lord has sent me to you to speak all these words in your ears.”

16 And the rulers and all the people said to the priests and to the pseudo-prophets, “There is no sentence of death on this person, because he has spoken to us in the name of the Lord, our God.” And men of the elders of the land arose and said to the entire gathering of the people, “There was Michaias the Morasthite in the days of King Hezekias of Iouda, and he said to all the people of Iouda: Thus did the Lord say, Sion shall be plowed like a field; and Jerousalem shall become untrodden, and the mountain of the house a forest grove.’

19 Surely, when killing, Hezekias and all Iouda did not kill him? Was it not that they feared the Lord and that they entreated the face of the Lord, and the Lord ceased from the evils that he had spoken.

4Heb = shouting
against them? And we did great evils against our souls!"

20 There was a person prophesying in the name of the Lord, Oria’s son of Samaia from Kariqaritam, and he prophesied concerning this land according to all the words of Jeremias. 21 And King Ioakim and all the rulers heard all his words, and they were seeking to kill him, and Oria heard of it and entered into Egypt. 22 And the king sent men to Egypt, 23 and they brought him from there and led him to the king, and he struck him with a dagger and threw him into the burial place of the sons of his people.

24 In any case, the hand of Achikam son of Saphan was with Jeremias so as not to hand him over into the hands of the people to kill him.

34 (27.2) Thus did the Lord say: Make bonds and collars, and put them around your neck. 3(3) And you will send them to the king of Idumaa and to the king of Moab and to the king of the sons of Ammon and to the king of Tyre and to the king of Sidon by the hands of their envoys who are coming to meet them in Jerusaleem, to King Sedekias of Iouda. 3(4) And you will instruct them to say to their masters: Thus did the Lord, the God of Israel say: Thus you shall say to your masters: 4(5) Because it is I who by my great strength and my lofty effort have made the earth, I will also give it to whom it may seem good in my eyes, 5(6) I have given the earth to King Nebuchadnezzar of Babylon to be subject to him, and the wild animals of the field to work for him.

6(8) And the nation and the kingdom, as many as do not put their neck under the yoke of the king of Babylon, I will visit them with dagger and with famine, said the Lord, until they fail in his hand. 7(9) And you, do not keep heeding your pseudo-prophets and your diviners and your dreamers and your soothsayers and your sorcerers, when they say, "You shall not work for the king of Babylon," 8(10) because they are prophesying lies to you so as to distance you far from your land. 9(11) And the nation that brings its neck under the yoke of the king of Babylon and works for him, I will also leave him on his own land, and it will work for him and will live in it.

10(12) And I spoke to King Sedekias of Iouda according to all these words, saying: Bring your neck, and work for the king of Babylon, 10(14) because they are prophesying wrong things to you, 12(15) because I did not send them, quoth the Lord, and they are prophesying wrongly in my name so as to destroy you, and you will perish, you and your prophets who are [wrongly] prophesying lies to you.

13(16) I spoke to you and all this people and the priests, saying, Thus did the Lord say: Do not listen to the words of the prophets who are prophesying to you, saying, "Behold, the vessels of the Lord’s house are returning from Babylon," 13(17) I did not send them. 15(18) If they are prophets and if there is a word of the Lord in them, let them counter me, 16(19) because thus did the Lord say: Even some of the remaining vessels, 17(20) which the king of Babylon did not take when he exiled lechonias from Jerusaleem, 18(22) shall enter into Babylon, says the Lord.

35 (28.1) And it happened in the fourth year of King Sedekias of Iouda, in the fifth month that the pseudo-prophet Hanania son of Azor, from Gabaon, said to me in the house of the Lord, in the sight of the priests and all the people, saying, 2 "Thus did the Lord say: I have crushed the yoke of the king of Babylon. 3 Yet two years of days and I will bring back to this place the vessels of the Lord’s house and lechonias and the exile of Iouda, because I will crush the yoke of the king of Babylon."

5 And Jeremias said to Hanania in the sight of all the people and in the sight of the priests who stood in the house of the Lord, 4 and Jeremias said, "Truly, thus may the Lord do; may the Lord establish the word which you prophesy, to bring back to this place from Babylon the vessels of the house of the Lord and all the exile. 2 In any case, hear a word of the Lord that I speak in your ears and in the ears of all the people. 8 The prophets who preceded me and preceded your from ancient times also prophesied with reference to much land and great kingdoms for war. 9 As for the prophet who prophesied for peace—when the matter came to pass, they would know the prophet, him whom the Lord had sent in faithfulness."

10 And Hanania in the sight of all the people took the collars from the neck of Jeremias and crushed them. 11 And Hanania said in the sight of the people, saying, "Thus did the Lord say: Thus I will crush the yoke of the king of Babylon from the necks of all the nations." And Jeremias went on his way.

12 And a word of the Lord came to Jeremias after Hanania had crushed the collars from his neck: 13 Go, and say to Hanania, saying, Thus did the Lord say: Wooden collars you have crushed, and I will make iron collars in place of them! — 14 because thus did the Lord say: I have put an iron yoke on the neck of all the nations so that they might work for the king of Babylon. 15 And Jeremias said to Hanania, "The Lord has not sent you, and you have made this people trust wrongly. 16 Therefore thus did the Lord say: Behold, I am sending you from off the earth. In this year you will die." 17 And he died in the seventh month.

36 (29.1) And these are the words of the book, which Jeremias sent from Jerusaleem to the elders of the exile and to the priests and to the pseudo-prophets, as a letter to the exile in Babylon and to all the people, 2 later than when King lechonias and the queen and the eunuchs and every free person and prisoner and artisan had departed
from Jerusalem. 

34 by the hand of Eleasa son of Saphan and Gamarias son of Chelkias, whom King Sedekias of Judah sent to the king of Babylon in Babylon, saying: 4 Thus did the Lord God of Israel say to the exile which I exiled from Jerusalem:

5 Build houses, and settle down, and plant orchards, and eat their fruit, 6 and take wives, and produce sons and daughters, and take wives for your sons, and give your daughters to husbands, and multiply, and do not decrease, 7 and seek for peace of the land into which I have exiled you there, and pray to the Lord on their behalf; because in their peace there will be peace for you—

8 because thus did the Lord say: Do not let the pseudo-prophets who are among you persuade you, and do not let your diviners persuade you, and do not listen for your dreams that you dream,

9 because it is wrong what they are prophesying to you in my name, and I did not send them—

10 because thus did the Lord say: When Babylon’s seventy years are about to be completed, I will visit you, and I will establish my words upon you to bring your people back to this place. 11 And I will plan a plan of peace for you, and not to give you these evils. 12 And pray to me, and I will listen to you.

13 And seek me out, and you will find me, because you will seek me with your whole heart, and I will appear to you.

15 Because you have said, “The Lord appointed prophets for us in Babylon,” 21 thus did the Lord say with reference to Achiab and with reference to Sedekias: Behold, I am delivering them into the hands of the king of Babylon, and he shall strike them before your eyes. 22 And from them they shall receive a curse in the whole exile of Iouda in Babylon, saying: “May the Lord make you as he made Sedekias and as Achiab, whom the king of Babylon roasted in the fire,” 23 on account of the lawlessness they perpetrated in Israel, and they would commit adultery with the wives of their citizens and gave as oracle in my name a word that I did not instruct them, and it is I that am witness, quoth the Lord.

24 And to Samaias the Nelamite you shall say: 25 I did not send you in my name and to say to the priest Sophonias son of Maasaias: 26 The Lord has given you as priest instead of the priest Iodae to be an officer in the house of the Lord over every person prophesying and every person in a frenzy, and you will give him over to the lockup and to the sluice. 27 And now why have you not reviled Jeremias of Anathoth who prophesied to you?

28 Has he not for this reason sent to us in Babylon, saying, “It is far off; build houses, and settle down, and plant gardens, and eat their fruit”?

29 And Sophonias read the document in the ears of Jeremias. 30 And a word of the Lord came to Jeremias, saying: 31 Send to the exile, saying, Thus did the Lord say with reference to Samaias the Nelamite: Whereas Samaias has prophesied to you, and I did not send him, and he has made you trust wrongly, 32 therefore thus did the Lord say: Behold, I am going to visit upon Samaias and upon his family, and he shall not have a person in your midst to see the good that I am going to do for you.

37 The word that came to Jeremias from the Lord to say: 2 Thus did the Lord, the God of Israel, say, saying: Write in a book all the words that I gave you as oracles, 3 because, behold, days are coming, quoth the Lord, and I will bring back the exile of my people, Israeli and Iouda, said the Lord, and I will bring them back to the land that I gave to their fathers, and they shall have dominion over it. 4 And these are the words that the Lord spoke with reference to Israel and Iouda.

5 Thus did the Lord say: A sound of fear you will hear.

Fear there is, and no peace.

6 Ask, and see if a male gave birth, and about fear, with which they will hold on to loin and safety.

7 Because thus did the Lord say: Do not let the pseudo-prophets who are among you persuade you, because that day is great and there is none like it; it is a limited time for Jakob, and from this he shall be saved.

8 On that day, said the Lord, I will shatter a yoke from off their neck, and I will burst their bonds, and they shall no more work for foreigners. 9 And they shall work for the Lord, their God, and I will raise up David as their king for them.

12 Thus did the Lord say: I raised up a fracture; your wound was grievous.

13 There is no one to judge your cause; you were doctored into pain; there is no benefit for you.

14 All your friends have forgotten you; they will never inquire; because I struck you a blow of an enemy, firm discipline, your sins multiplied relative to all your injustice.

16 Therefore all who eat you shall be consumed, and all your enemies shall eat all their own flesh, and those who plunder you shall become plunder, and all those who ravage you I will give over to ravaging.

17 because I will bring up your healing and I will cure you from a painful blow, quoth the Lord, because you were called dispersed: “She is our prey, because there is no one seeking for her!”

18 Thus did the Lord say: Behold, I am bringing back the exile of Jakob and will have mercy on his captivity,
and a city shall be built upon its mound, and the shrine will sit on its rightful site.

19 And out of them shall come singers and the sound of merrymakers. And I will make them many, and they shall not be made few.

20 And their sons shall go in as formerly, and their testimonies shall be rectified before me, and I will visit those who oppress them.

21 And his stronger ones shall be over them, and his ruler shall come out from his midst, and I will gather them, and they shall return to me, because who is this that gave his heart to return to me? quoth the Lord.

23 because a fierce wrath of the Lord has gone forth; a revolving wrath has gone forth; it will come upon the impious.

24 Wrath of the Lord’s anger shall not turn back until he has executed and until he has accomplished the undertaking of his heart. In the latter days you will understand them.

38 (31.1)At that time, said the Lord, I will become a god to the race of Israel, and they shall become a people to me.

2 Thus did the Lord say: I found him warm in a wilderness with people that perished by dagger. Go, and do not destroy Israel!

3 The Lord appeared to him from far away. I have loved you with an everlasting love; therefore I have drawn you into compassion.

4 Again I will build you, and you shall be built, O virgin Israel! Again you shall take your tambourine and go forth with a gathering of jesters.

5 Again you shall plant vineyards on the mountains of Samaria. Plant, and praise, because it is a day of calling of people who argue in the mountains of Ephraim: “Rise up, and go up to Sion, to the Lord our God,”

7 because thus did the Lord say to Jakob: Be glad, and neigh for the head of nations; make heard, and give praise; say, “The Lord saved his people, the remnant of Israel.”

8 Behold, I am bringing them from the north, and I will gather them from the farthest part of the earth at the feast of phaseq,

9 and you will breed a large crowd, and they shall return here. With weeping they went out, and with consolation I will bring them up, making them lodge by canals of waters in a straight road, and they shall not wander in it, because I became a father to Israel, and Ephraim is my firstborn.

10 Hear a word of the Lord, O nations, and declare it in the islands far off; say, “He who winnowed Israel will gather him and will keep him, as he who feeds his flock.”

11 Because the Lord has redeemed Jakob, he has delivered him from the hand of people stronger than he.

12 And they shall come and be glad on the mountain of Sion, and they shall come to the good things of the Lord, to a land of grain and wine and fruit and cattle and sheep, and their soul shall become like a fruitful tree, and they shall hunger no more.

13 Then shall girls rejoice in a gathering of young men, and the old shall rejoice, and I will turn their mourning into joy, and I will make them glad.

14 I will magnify and intoxicate the soul of the priests, sons of Leui, and my people shall be satisfied with my good things.

15 Thus did the Lord say: A voice of lamentation and weeping and mourning was heard in Rama; Rachel did not want to stop weeping for her sons, because they are not.

16 Thus did the Lord say: Let your voice cease from weeping, and your eyes from tears, because there is a wage for your works, and they shall come back from a land of enemies; there will be permanence for your children.

18 In hearing I heard Ephraim mourning: “You instructed me, and I was instructed; I was not trained like a calf. Bring me back, and I shall come back, because you are the Lord my God. Because later than my captivity I repented, and later than that I became aware, I sighed for days of shame, and I yielded to you, because I bore the disgrace of my youth.”
Ephraim is my beloved son, a child to delight in; because, since my words are in him, I will remember him with remembrance. Therefore I hurried for him; in having mercy I will have mercy on him, quoth the Lord.

Set up for yourself sionim; make timrorim; give your heart to the shoulders. Return by the road which you went, O virgin Israel. Return to your cities in mourning.

How long will you turn away, O dishonored daughter?—because the Lord has created salvation for a new planting in which people will go about in safety.

Thus did the Lord say: Once more they shall speak this word in the land of Iouda and in his cities when I bring back his captivity: “Blessed be the Lord on his righteous, holy mountain!”

And there shall be people dwelling in the cities of Iouda, and in all his land, together with the farmer, and he shall be ‘raised up’ with a flock, because I intoxicated every thirsty soul and every hungry soul I replenished.

For this reason I awoke and saw, and my sleep was pleasant to me. Therefore behold, days are coming, quoth the Lord, and I will sow Israel and Iouda with the seed of a human and the seed of an animal. It shall be just as I used to watch over them to pull down and bring evil, so I will watch over them to build and to plant, quoth the Lord.

In those days they shall not say: “The fathers have eaten unripe grapes, and the children’s teeth were set on edge.” But each shall die for his own sins, and the teeth of him who eats unripe grapes shall be set on edge.

Behold, days are coming, quoth the Lord, and I will make a new covenant with the house of Israel and the house of Iouda. It will not be like the covenant that I made with their fathers in the day when I took them by their hand to bring them out of the land of Egypt, because they did not abide in my covenant, and I was unconcerned for them, quoth the Lord, because this is the covenant that I will make with the house of Israel after those days, quoth the Lord. Giving I will give my laws in their mind, and I will write them on their hearts, and I will become a god to them, and they shall become a people to me. And they shall not teach, each his fellow citizen and each his brother, saying, “Know the Lord,” because they shall all know me, from their small even to their great, because I will be gracious regarding their injustices, and remember their sins no more.

If the sky be elevated to midair, quoth the Lord, and if the floor of the earth below be brought low, even then I will not reject the race of Israel, quoth the Lord, because of all they have done.

Thus did the Lord say, who gives the sun as light by day, moon and stars as light by night, and a scream in the sea and its waves made a booming noise— the Lord Almighty is his name:

If these laws cease from before me, quoth the Lord, also the race of Israel will cease to be a nation before me, all the days.

Behold, days are coming, quoth the Lord, and a city shall be built for the Lord from the tower of Hananeel to the gate of the corner. And its measuring shall go out before them to the hills of Gareb, and it shall be encompassed all round with a circle of choice stones. And all hasaremoth as far as Nachal Kedron, to the corner of the gate of horses in the east, a holy precinct to the Lord, and it shall never again fail and shall never ever be destroyed.

The word that came from the Lord to Jeremias in the tenth year of King Sedekias: this was the eighteenth year for King Nabouchodonosor of Babylon. And the force of the king of Babylon raised a barricade against Jerousalem, and Jeremias was being confined in the court of the guard that was in the house of the king in which King Sedekias had shut him up, saying, “Behold, I am giving this city in the hands of the king of Babylon, and he shall take it, and Sedekias shall not be saved out of the hand of the Chaldeans, because in handing over he shall be handed over into the hands of the king of Babylon, and his mouth shall speak to his mouth and his eyes shall see his eyes. and Sedekias shall enter into Babylon and be seated there.”

Behold, Hanameel son of Salom your father’s brother is coming to you, saying: “Acquire for yourself the field that is at Anathoth, because the right of acquisition is yours to take.” And Hanameel son of Salom my father’s brother came to me in the court of the guard and said to me, “Acquire my field that is in the land of Beniamin at Anathoth, because the right to acquire is yours,
and you are the elder. And I knew that it was a word of the Lord.

9 And I acquired the field from Hanameel son of my father's brother and weighed out to him seventeen shekels of silver. And I wrote in a document and sealed it and got witnesses to witness and weighed the silver on a scale. And I took the document of purchase, the sealed one and the open one, and I gave it to Barouch son of Nerias son of Maasias, in the sight of Hanameel son of my father's brother and in the sight of those who were present and signed the document of purchase, and in the sight of the Judeans who were in the court of the guard. And in their sight I instructed Barouch, saying, Thus did the Lord Almighty say: Take this document of purchase and the open document, and you shall put it in an earthenware jar in order that it may last for rather many days, because thus did the Lord say: Fields and houses and vineyards shall again be bought in this land.

16 And after I had given the document of purchase to Barouch son of Nerias, I prayed to the Lord, saying: You That Are, Lord! It is you who made the sky and the earth by your great strength and by your high arm! Nothing shall be hidden from you when you do mercy for thousands and repay the sins of fathers into the laps of their children after them, you the great, the strong God, Lord of great counsel and powerful in deeds, the great God Almighty, Lord of great name. Your eyes are on the ways of the sons of men, to give each according to his way, who performed signs and wonders in the land of Egypt to this day both in Israel and among the earthborn, and you have made yourself a name, as this day. Lord of great counsel and powerful in deeds, all you commanded them they did not do. Obey your voice and did not walk by your ordinances; all you commanded them they did not do. And you have made all these evils to happen to them. Behold, a crowd has come against the city, and the city was given into the hands of the Chaldeans who are fighting it from before the dagger and the famine. As you spoke, so it happened. And you are saying to me, Acquire for yourself the field for money. And I wrote a document and sealed it and had witnesses witness it, and the city was given into the hands of the Chaldeans.

26 And a word of the Lord came to me, saying: I am the Lord, the God of all flesh; surely nothing will be hidden from me? Therefore, thus did the Lord say: When this city is surrendered it will be given over into the hands of the king of Babylon by dagger and by famine and by dispatch. Behold, I am gathering them from every land, there where I dispersed them in my wrath and in my anger and in great irritation, and I will bring them back to this place, and I will settle them in confidence. And they shall become a people to me, and I will become a god to them. And I will give them another way and another heart, to fear me all the days, both for their own heart, to fear me all the days, both for their own heart, to fear me all the days, both for their own heart. And I will make an everlasting covenant with them, which I will not turn away from behind them, and I will assign my fear to their heart so that they may not turn away from me. And I will visit them to do good to them, and I will plant them in this land in faithfulness, both with all my heart and with all my soul. But thus did the Lord say: Just as I have brought all these great evils upon this people, so I will bring upon them all the good that I told them. And fields shall be acquired again in the land of which you are saying. It is untrodden by human being or animal, and they were given over into the hands of the Chaldeans. And they shall acquire fields with money, and you shall write in a document and seal it and have witnesses witness it in the land of Benjamin and around Jerusalem and in the cities of Iouda and in the cities of the mountains and in the cities of the Sephela and in the cities of the Nageb, because I will bring back their exiles.

40 And a word of the Lord came to Jeremias a second time, and he was still confined in the court of the guard, saying: Thus
did the Lord say, when he was making earth and forming it to establish it—the Lord is his name: 3Cry to me, and I will answer you and will tell you great and mighty things, them that you have not known, 4because thus did the Lord say concerning the houses of this city and concerning the houses of the king of Loutsa that have been torn down for stakes and breastworks 5to do battle against the Chaldeans and to fill it with corpses of people whom I struck in my wrath and in my anger, and I turned away my face from them for all their acts of wickedness. 6Behold, I am bringing it soundness and healing, and I will make clear to them and heal it and make for them peace and trust. 7I will return the exile of Loutsa and the exile of Israel and build them as they were before. 8And I will cleanse them from all their injustices which they sinned against me, and I will not remember their sins which they sinned against me and they withdrew from me. 9And it shall be for gladness and for praise and for greatness for all the people of the earth, whoever shall hear of all the good that I shall perform, and they shall fear and be embittered concerning all the good and concerning all the peace which I shall make for them.

10 Thus did the Lord say: There shall yet be heard in this place of which you say, "It is a wilderness apart from human beings and animals," in the cities of Loutsa and outside of Lerusalem, that are desolate, to the point that there are no human being or animal, 11a voice of gladness and a voice of joy, a voice of bridegroom and a voice of bride, a voice of people saying, 12"Acknowledge the Lord Almighty, because the Lord is kind, because his mercy is forever!"

And they will bring gifts into the house of the Lord, because I will return the exile of that land as before, said the Lord.

12 Thus did the Lord say: There shall again be in this place that is waste and in all its cities, lodgings of shepherds resting sheep. 13In the cities of the hill country and in the cities of the Sephela and in the cities of the Nagbe and in the land of Benamin and in those around Lerusalem and in the cities of Loutsa sheep shall again pass under the hand of one who counts them, said the Lord.

But hear a word of the Lord, O King Sedekias of Loutsa! Thus says the Lord, 5You shall die in peace. And as they wept for your fathers, those who reigned before you, they shall also weep for you and lament for you: "Alas, Adonb," because I have spoken a word, said the Lord.

6 And Jeremias spoke all these words to King Sedekias in Lerusalem, 7and the force of the king of Babylon was fighting against Lerusalem and against the cities of Loutsa, against Lachis and against Azeka, because these were left among the cities of Loutsa as strong cities.

8 The word that came to Jeremias from the Lord, after King Sedekias had concluded a covenant with the people to call for a release, 9to send off free each his Hebrew male servant and each his Hebrew female servant so as not to have a man from Loutsa in slavery. 10And all the nobles and all the people, who had entered into the covenant to dismiss each his male servant and each his female servant, reneged and let them be their male and female servants. 12And a word of the Lord came to Jeremias, saying: 13Thus did the Lord say: It was I that made a covenant with your fathers in the day I delivered them from the land of Egypt, from a house of slavery, saying, 14"When six years are complete, you shall dismiss your Hebrew brother, who will be sold to you. And he shall work for you for six years, and you shall send him off free." And they did not hear me and did not incline their ear. 15And today they have turned to do what is right before my eyes, to call for a release, each of his fellow, and they concluded a covenant before me in the house where my name is called on it. 16And you turned and profaned my name when each of you turned back his male servant and each his female servant, whom you had sent off free, for their own self, as male and female servants for you. 17Therefore, thus did the Lord say: You have not obeyed me by calling for a release, each pertaining to his fellow. Behold, I am calling for a release for you to the dagger and to death and to the famine, and I will give you as a dispersion to all the kingdoms of the earth.

And as for the men who have transgressed my covenant, those that did not stand by my covenant that they made before me, I will render them as the bull calf which they made, to work for it: 19the rulers of Loutsa and those with power and the priests and the people. 20And I will hand them over to their enemies. And their carcasses shall become food for the birds of the air and the wild animals of the earth. 21And as for King Sedekias of Judea and their rulers, I will hand them over into the hands of their enemies—and the force of the king of Babylon is for those that are running away from them. 22Behold, I am giving instructions, quoth the Lord, and will bring them back to this land, and they will fight against it and take it and burn it down with fire, and the cities of Loutsa, and I will render them desolate apart from inhabitants.

1aI.e. without  bHeb = lord  cI.e. calf
42 (35.1) The word that came to Jeremias from the Lord in the days of King loaikim of Iouda, saying: 2Go to the house of Archabins, and you shall bring them into the house of the Lord, into one of the courts, and you shall offer them wine to drink. 3And I brought out lezonias son of Ieremin son of Chabasins and his brothers and his sons and the whole house of Archabin.

4And I brought them into the house of the Lord into the priestly chamber of the sons of Hana-nias son of Godolias, man of God, which was near the house of the rulers who were over the house of Maasias son of Selom, the keeper of the court. 5And I gave before them a jug of wine and cups, and I said, "Drink wine." 6And they said, "We will not drink wine, because our father Ionadab son of Rechab commanded us, saying, 'You shall not drink wine, because our father Ionadab son of Rechab commanded them, and you shall not have a vineyard, because you shall live in tents all your days, that you may live many days in the land in which you spent time in it.' 7And we have obeyed the voice of our father Ionadab so as not to drink wine all our days, and our fathers and our wives, and our sons and our daughters, 8and so as not to build houses to live there. And we did not have vineyard and field and seed, 9and we have lived in tents and obeyed and acted in accordance with all that our father Ionadab commanded us. 10And it happened, when King Nabouchodonosor of Babylon came up against the land, we also said, 'Come, and let us enter into Ierousalem from before the force of the Chaldeans and from before the force of the Assyrians,' and we are living there.”

12 And a word of the Lord came to me, saying: 13Thus says the Lord: Go, and say to a person of Iouda, those that come out from their father, hand, and come.” And Barouch d son of Nerias d wrote on a small roll of a book. 12And he went down to the king's house, into the secretary's house, and behold, all the rulers were sitting there: Elisama the secretary and Dalaias son of Selemias and Ionathan son of Akchobor and Gamarias son of Saphan the secretary, in the upper court, at the entry of the new gate of the Lord's house.

11 And Michaias son of Gamarias son of Saphan heard all the words of the Lord from the book. 12And he went down to the king's house, into the secretary's house, and behold, all the rulers were sitting there: Elisama the secretary and Dalaias son of Selemias and Ionathan son of Akchobor and Gamarias son of Saphan and Sedekias son of Hananias and all the rulers. 13And Michaias told them all the words that he had heard Barouch read in the ears of the people. 14And all the rulers sent Ioudin son of Nathanias son of Selomias son of Chousi to Barouch son of Nerias, saying, "The small roll in which you were reading in it, in the ears of the people, take it into your hand, and come." And Barouch a son of Neriasd took the small roll and went down to them.

15And they said to him, “Again read it into our ears.” And Barouch read. 16And it happened, when they heard all the words, they took counsel, each with his fellow, and they said, "In reporting let us report all these words to the king.” 17And they questioned Barouch, saying, “From where did you write all these words?”

---

aHeb = the Rechabites   bhe = Zi   cI.e. those from outside Ierousalem   dOm = Zi
said, "From his mouth Jeremiah proclaimed to me all these words, and I would write them in a book." 19 And they said to Barouch, "Go, hide, you and Jeremiah, and let no person know where you are."

20 And they entered to the king in the court, and the small roll they gave to be watched in the house of Elisama, and they reported all the words to the king. 21 And the king sent Loudin to take the small roll, and he took it from the house of Elisama, and Loudin read it into the ears of the king and into the ears of all the rulers who stood around the king. 22 And the king was sitting in his winter house, and there was a hearth of fire in front of him. 23 And it happened when Loudin would read three or four columns, he would cut them off with the secretary's penknife and would throw them into the fire that was in the hearth, until the entire roll had vanished into the fire that was in the hearth. 24 And the king and his servants, who were hearing all these words, were not alarmed, and they did not tear their garments. 25 And Elnathan and Dalaias and Gamarias suggested to the king not to burn the small roll. 26 And the king commanded Jeremiah the king's son and Saraias son of Esriel to arrest Barouch and Jeremiah. And they were hidden.

27 And after the king had burned the small roll, all the words that Barouch wrote from the mouth of Jeremiah, a word of the Lord came to Jeremiah, saying: 28 Again, take another small roll, and write all the words that were in the small roll, which words King Joakim has burned. 29 And you shall say: Thus did the Lord say, You burned this small roll, all the words that Baruch wrote from the mouth of Jeremiah, a word of the Lord came to Jeremiah, saying: 30 Again, take another small roll, and write all the words that were in the small roll, which words King Joakim has burned. 31 And you shall say: Thus did the Lord say, You burned this small roll, saying: Why have you written on it, saying, In coming the king of Babylon will come and destroy utterly this land, and human and animals and the cities thereof, and all the treasures thereof that are in this land, and they have not consigned him to the house of the guard. 32 And Jeremiah took another small roll and wrote on it what Jeremiah had written in the first small roll. And Baruch took another small roll and wrote on it what Jeremiah had written in the first small roll.

4 And Jeremiah went and passed through the midst of the city, and they had not consigned him to the house of the guard. 5 And a force of Pharaoh had come out of Egypt, and the Chaldeans heard news of them, and they withdrew from Jerusalem.

6 And a word of the Lord came to Jeremiah, saying: 7 Thus did the Lord say: Thus you shall say to the king of Judah, who sends to you to inquire of me, Behold, Pharaoh's force, which came out for assistance, will return to the land of Egypt. 8 And the Chaldeans themselves shall return and fight against this city, and they shall seize it and burn it with fire, 9 because thus did the Lord say: Do not suppose in your souls, saying, "In departing the Chaldeans will go away from us," for they will not go away. 10 Even if you struck the whole force of the Chaldeans, those who are fighting you, and there remained of them some pierced, each in his place, these would rise up and burn this city with fire.

11 And it happened, when the force of the Chaldeans had withdrawn from Jerusalem from before Pharaoh's force, 12 Jeremiah set out from Jerusalem to go to the land of Benjamin to buy property there among the people. 13 And he was at the gate of Benjamin, and there was a person with whom he used to lodge, Sarouia son of Selaia son of Hanania, and he arrested Jeremiah, saying, "You are fleeing to the Chaldeans." 14 And he said, "That is a lie; I am not fleeing to the Chaldeans." And he did not listen to him, and Sarouia arrested Jeremiah and brought him to the rulers. 15 And the rulers were embittered against Jeremiah, and they struck him and sent him to the house of the secretary Ionathan, because they had made this into a house of the guard. 16 And Jeremiah went into the house of the cistern and into the chereth and sat there many days.

17 And King Sedekias sent word and called him. And the king questioned him secretly to say if there was a word from the Lord. And he said, "There is! You shall be handed over into the hands of the king of Babylon." 18 And Jeremiah said to the king, "What wrong have I done you and your servants and this people that you are giving me over into the hands of the guard? 19 And where are your prophets who prophesied to you, saying, The king of Babylon will not come against this land? 20 And now, my lord king, let mercy for me come about before you, and why do you return me to the house of the secretary Ionathan? And shall I not die there?" 21 And the king gave instructions, and they committed him to the court of the guard and would give him one loaf of bread a day from outside where they bake until the bread of the city was gone. And Jeremiah sat in the court of the guard.

44 And Sedekias son of Iosias became king in place of Joakim, whom King Nabouchodonosor of Babylon made king to be king over Judah. 2 And he and his servants and the people of the land did not obey the words of the Lord that he spoke by the hand of Jeremiah. 3 And King Sedekias sent Ioachat son of Jeremia and the priest Sophonias son of Maasaia to Jeremiah, saying, "Pray for us to the Lord." 44

45 And Saphatias son of Matthan and Godolias son of Paschor and Ioachat son of Jeremia heard the words that Jeremiah was
Jeremiah 45:38–47:40

speaking to the crowd, saying, 2 Thus did the Lord say, He who lives in this city shall die by sword and by famine, and he who goes out to the Chaldeans shall live, and his soul shall be his windfall, and he shall live. 3 Because thus did the Lord say, In being handed over this city shall be handed over into the hands of the force of the king of Babylon, and he shall seize it. 4 And they said to the king, “Let that person be put to death, because he is relaxing the hands of the people that fight, who are left in the city, and the hands of all the people, by speaking such words to them. For this person does not utter an oracle of peace to this people but only hardship.” 5 And the king said, “Behold, he is in your hands.” 6 And they threw him into a cistern of mud, and he was in the mire. 7 There was no water in the cistern, but only dirt and the guard, and they let him down into the cistern. 8 And they cast a stone at Ieremias, the king’s son, which was in the court of the gate of Benjamin. 9 And he went out to him, and the king said to him, “What is this word that Ieremias has spoken, saying, ‘The Lord has not heard your words, for they are false’?” 10 And the king commanded Abdemelch, saying, “Take in hand thirty persons from here, and bring him up out of the cistern so that he may not die.” 11 And Abdemelch took the persons and entered into the house of the king—the underground chamber—and took from there old rags and old ropes and threw them into the cistern to Ieremias. 12 And he said, “Put these under the ropes.” And Ieremias did so. 13 And they drew him up by the ropes and brought him up out of the cistern. 14 And Ieremias sat in the court of the guard.

14 And the king sent word and called him to himself at the house of Assilieb, which is in the house of the Lord. And the king said to him, “I will ask you a matter, and do not hide any dictum from me.” 15 And Ieremias said to the king, “If I tell you, will you not put me to death with death? And if I give you advice, you will not hear me.” 16 And the king swore to him, saying, “The Lord lives, who made for us this life, if I shall kill you and if I shall give you into the hands of these people!” 17 And Ieremias said to him, “Thus did the Lord say, If in going out you go out to the leaders of the king of Babylon, your soul shall live, and this city shall not be burned with fire, and you shall live and your house. 18 And if you do not go out, this city shall be handed over into the hands of the Chaldeans, and they shall burn it with fire, and you shall not be saved.” 19 And the king said to Ieremias, “I have a concern regarding the Judeans who have fled to the Chaldeans, lest they give me into their hands and they shall mock me.” 20 And Ieremias said, “They will not deliver you up. Obey a word of the Lord, which I say to you, and it shall be better for you, and your soul shall live. 21 And if you are not willing to go out, this is the word the Lord has shown me: 22 And behold, all the women that are left in the house of the king of Iouda were being led out to the rulers of the king of Babylon, and they kept saying, ‘Your men of peace have misled you and will overpower you, and they will sink your feet in slipperiness; they turned away from you.’

23 And your wives and your children they shall lead out to the Chaldeans, and you shall not be saved, because you shall be seized by the hand of the king of Babylon, and this city shall be burned down.”

24 And the king said to him, “Let no person know any of these words, and you will not die. 25 And if the rulers hear that I have spoken with you, and they come to you and say to you, Tell us what the king said to you; do not conceal it from us, and we will not kill you. And what did the king say to you?” 26 And you shall say to them, ‘I am casting pity for me in the sight of the king so as not to return me to the house of Jonathan to die there.’” 27 And all the rulers came to Ieremias and questioned him, and he told them according to all these words which the king had commanded him. And they maintained silence, because a word of the Lord was not heard. 28 And Ieremias sat in the court of the guard until the time when Jerusalem was seized.

46 And it happened in the ninth year of King Sedekias of Iouda, in the tenth month, King Nabouchodonosor of Babylon and all his force came against Jerusalem, and they were laying siege to it. 2 And in the eleventh year of Sedekias, in the fourth month, on the ninth of the month, the city was breached. 3 And all the leaders of the king of Babylon entered and sat in the middle gate: Nargalsarsar, Samagoth, Nabousarsachar, Nabousaris, Nargalsarasar, Rabamag and the rest of the leaders of the king of Babylon. 4 And they sent and took Ieremias from the court of the guard and gave him to Godolias son of Achikam son of Saphan, and they brought him out, and he sat in the midst of the people.

15 And a word of the Lord came to Ieremias in the court of the guard, saying: 16 Go, and say to Abdemelch the Ethiopian: Thus did the Lord, the God of Israel, say: Behold, I am bringing my words against this city for evil and not for good. 17 And I will save you on that day, and I shall not hand you over into the hands of the people, before them whom you fear. 18 Because in saving I will save you, and you shall not fall by sword, and your soul shall be your windfall, because you have trusted in me, quoth the Lord.

47 The word that came from the Lord to Ieremias after Nabouzardan the chief cook from Dama sent him off, when he took him in... 4Heb = the third
handcuffs in the midst of the exile of lounda, those led away to Babylon. 2And the chief cook took him and said to him, “The Lord, your God, has given in oracles these evils against this place, 3and the Lord acted, because you sinned against him and did not obey his voice. 4Behold, I have released you from the handcuffs on your hands. If it is good before you to come with me to Babylon, come, and I will set my eyes on you. 5But if not, depart, and return to Godolias son of Achikam son of Saphan, whom the king of Babylon has appointed in the land of lounda, and live with him among the people in the land of lounda. Go to all that is good in your eyes to go to.” And the chief cook gave him presents and sent him off. 6And he went to Godolias at Massepha and settled among the people who were left in the land.

7 And all the leaders of the force in the open country, they and their men, heard that the king of Babylon had appointed Godolias in the land and that he had committed to him men and their women, whom he had not exiled to Babylon. 8And there came to Godolias at Massepha Ismael son of Nathania and Ioanan son of Karee and Saraia son of Thanaemeth and sons of Ophei the Netophati and Iezonioas son of the Moochati, they and their men. 9And Godolias swore to them and their men, saying, “Do not be afraid before the servants of the Chaldeans. Settle in the land. and work for the king of Babylon, and it shall be better for you. 10And behold, I am stationed before you at Massepha, to stand before the Chaldeans who may come to us, and as for you, gather wine and summer fruit and oil, and put them in your vessels, and live in the cities that you have taken over.” 11And all the Judeans, those in Moab and those among the sons of Ammon and those in Idumea and those in any other land, heard that the king of Babylon had given a remnant to lounda and that he had appointed over them Godolias son of Achikam. 12And they came to Godolias to the land of lounda at Massepha, and they gathered wine and summer fruit in great abundance.

13 And Ioanan son of Karee and all the leaders of the force, those in the open fields, came to Godolias at Massepha 14and said to him, “Do you know by knowledge that Beelias, king of the sons of Ammon, has sent to you Ismael to strike your soul?” And Godolias did not believe them. 15And Ioanan said to Godolias secretly at Massepha, “I will indeed go and strike Ismael, and let no one else know, lest he slay your soul, and all lounda, those gathered to you, be scattered, and those remaining of lounda shall perish.” 16And Godolias said to Ioanan, “Do not do this thing, because you are telling lies about Ismael.”

48 (41.1)And it happened in the seventh month, Ismael son of Nathaniah son of Eleasa of the family of the king came and ten men with him to Godolias at Massepha. And they ate bread together there. 2And Ismael got up, and the ten men who were with him, and they struck Godolias, whom the king of Babylon had appointed over the land, 3and all the Judeans who were with him at Massepha and all the Chaldeans who were found there.

4 And it happened on the second day after he had struck Godolias, and no person knew, 5men also arrived from Sychem and from Salem and from Samaria, eighty men with their beards shaved and their clothes torn and beating themselves, and manna 6and frankincense in their hands to bring to the house of the Lord. 6And Ismael came out to meet them. They were going and weeping, and he said, “Enter to Godolias.” 7And it happened, when they came into the middle of the city, he slaughtered them into the well. 8And ten men were found there, and they said to Ismael, “Do not kill us, because we have stores of wheat and barley, honey and oil in a field.” And he passed them over and did not kill them in the midst of their brothers.

9 And the well into which Ismael had thrown all whom he had struck—this is a large well that King Asa had made from before King Baasa of Israel—Ismael filled this with the slain. 10And Ismael turned away all the people who were left in Massepha, and the king’s daughters, whom the chief cook had committed to Godolias son of Achikam. And he went away beyond the sons of Ammon.

11 And Ioanan son of Karee and all the leaders of the force, those with him, heard of all the evil that Ismael had done, 12and they brought their whole army and went out to fight him. And they found him at a great water in Gabaon. 13And it happened when all the people who were with Ismael saw Ioanan and the leaders of the force that was with him, 14they then went back to Ioanan. 15And Ismael was saved with eight people and went to the sons of Ammon. 16And Ioanan and all the leaders of the force, those with him, took all the rest of the people whom he had turned away from Ismael—mighty men in war and the women and the rest and the eunuchs, whom he brought back from Gabaon. 17And they went out and settled at Gaberath Chamaam, which is near Bethleem, to go to Egypt from before the Chaldeans, because they feared before them, because Ismael had struck Godolias, whom the king of Babylon had appointed in the land.

49 (42.1)And all the leaders of the force and Ioanan and Azariah son of Maasaia and all the people from small even to great approached the prophet Ieremias and said to him, “Let mercy for us come about before you, and pray to the Lord, your God, for these that remain, because there are a few of us left out of many, as your eyes see. 3And let the Lord your God tell us the way we should go in it and the word we should do.” 4And Ieremias said to them, “I have heard; behold, I shall pray to the Lord, your God, according to your words, and it

Heb = grain offering
shall be, the word whichever the Lord will answer, I will tell you; I will not hide from you what is said." 5 And they in their turn said to Jeremias, "Let the Lord be among us as a just and faithful witness, if—according to every word with which the Lord sends you to us—we shall not act thus. 6 Both if it is good and if it is bad, we will obey the voice of the Lord, our God, to him to whom we are sending you, in order that it may go better with us, because we will obey the voice of the Lord our God." 7 And it happened after ten days a word of the Lord came to Jeremias. 8 And he summoned Ioanan and the leaders of the force and all the people from small even to great 9 and said to them, "Thus did the Lord say: 10 If in settling you settle in this land, I will build you and not pull you up, because I am at rest regarding the evils that I have done to you. 11 Do not be afraid before the king of Babylon, whom you fear before him. Do not be afraid, quoth the Lord, because I am with you, to rescue you and to save you from his hand. 12 And I will grant you mercy, and I will have mercy on you and return you to your land. 13 And if you keep saying, 'We will not settle in this land,' so as not to obey the voice of the Lord, 14 because we will go into the land of Egypt, and we shall not see war, and we shall not hear a trumpet sound, and we shall not enter to live there, 16 it shall also be that the sword, which you fear before it, shall find you in the cities of Ierousalem, so my anger will drip on you, and I will tell you; I will not hide from you what is said. 17 And there shall be: all the people and all the aliens who have set their faces to go into Egypt, the Lord will cut off from you. 18 And I will send a servant whom you fear before him, and he shall set them on fire and exile them—all these words—2 then Azarias son of Maa'saias said, and Ioanan son of Karee and all the men who had spoken to Jeremias, saying, "Lies! The Lord did not send you to us to say, 'Do not enter into Egypt to live there,' 3 but Barouch son of Nerias is inciting you against us in order that you hand us over into the hands of the Chaldeans that they put us to death and that we be exiled to Babylon." 4 And Ioanan and all the leaders of the force and all the people did not obey the voice of the Lord, to settle down in the land of Iouda. 5 And Ioanan and all the leaders of the force took all those remaining of Iouda who had returned to settle down in the land—6 the mighty men and the women and the rest and the daughters of the king and the souls whom Nabouzardan had left with Godolias son of Achikam and the prophet Jeremias and Barouch son of Nerias. 7 And they entered into Egypt, because they did not obey the voice of the Lord. And they entered into Taphnas.

8 And a word of the Lord came to Jeremias in Taphnas, saying: 9 Take some large stones for yourself, and hide them in the entrance to Pharao's house in Taphnas in the sight of the men of Iouda. 10 And you will say, Thus did the Lord say: Behold, I am sending for and will bring King Nabouchodonosor of Babylon, and he will set his throne over these stones that you have hidden, and he will raise his weapons against them, 11 and he shall enter and strike the land of Egypt, giving those who are destined for death, to death, and those who are destined for going into exile, to going into exile, and those who are destined for the sword, to the sword.

12 And he shall burn a fire in the houses of their gods, and he shall set them on fire and exile them, and he shall delouse the land of Egypt, as a shepherd delouses his cloak, and he shall depart in peace. 13 And there, they shall expire by sword and by famine, and there shall not be any of them that escapes from the evils that I am bringing upon them, 14 because thus did the Lord say: Just as my anger dripped on the inhabitants of Ierousalem, so my anger will drip on you, when you go into Egypt. And you shall become untrodden and be in subjection and become a curse and a reproach, and you shall see this place no more. 15 This is what the Lord has spoken to you who remain of Iouda: Do not enter into Egypt. And now in knowing you shall know 20 that you have acted wickedly in your souls in having sent to the Lord, and according to everything, whatever the Lord speaks to you, we will do. 21 And you have not obeyed the voice of the Lord by which he sent me to you. 22 And now you shall expire by sword and by famine in the place where you desire to go to settle there."

51 (44.1) The word that came to Jeremias for all the Judeans living in Egypt, even those settled in Magdolos and in Taphnas and in the land of Pathoures, saying, 2 Thus did the Lord, the God of Israel, say: You have seen all the evils that I have brought on Ierousalem and on the cities of Iouda. And behold, they are desolate of inhabitants because of their wickedness that they committed, to embitter me, by having gone to burn incense to other gods that they did not know. 3 And I sent to you my servants the prophets early in the morning, and I sent, saying, "Do not do the thing of this defilement that I hated!" 5 And they did not listen and did not incline their ear, to turn from their evils so as not to offer incense to other gods. 6 And my wrath and my anger dripped, and it burned in the cities of Iouda and outside of Ierousalem, and they became a desolation and something untrodden, as this day. 7 And now thus did the Lord Almighty say: Why are you doing great harm to your souls, to cut off your man and woman, infant

43.1 And it happened, when Jeremias stopped saying to the people all the words of the Lord, with which the Lord had sent him to them—all these words—4 then Azarias son of Maa'saias said, and Ioanan son of Karee and all the men...
and suckling, from the midst of louda so as not to have any one left, 8 to embitter me with the works of your hands, to offer incense to other gods in the land of Egypt, there where you have come to live, that you be cut off and that you become a curse and reproach among the nations of the earth? 9Surely, you have not forgotten the evils of your fathers and the evils of the kings of louda and the evils of your rulers and the evils of your wives, which they committed in the land of louda and outside of lerusalem? 10And they have not stopped to this day, and they have not clung to my ordinances that I gave before their fathers.

11 Therefore thus did the Lord say: Behold, I am setting my face 12 to destroy all those remaining who are in Egypt, and they shall fall; by sword and by famine they shall fail from small even to great, and they shall become a reproach and destruction and a curse. 13 And I will visit upon those who are settled in Egypt, as I have visited upon lerusalem, with sword and with famine, 14 and none of those remaining of louda who sojourn in the land of Egypt shall be saved to return to the land of louda, there to which they hope in their souls to return; they shall not go back, except as escapees.

15 And all the men, who were aware that their wives were offering incense to other gods, and all the women, a great gathering, and all the people who settled in Pathoures in the land of Egypt answered Jeremias, saying: 16 "As for the word that you have spoken to us in the name of the Lord, we are not going to hear you, 17 because in doing we will do every word that shall come out of our mouth, to offer incense to the queen of the sky and to pour out libations to her, just as we and our fathers and our kings and our rulers did in the cities of louda and outside of lerusalem. And we were filled with bread, and we were well and had peace in our days.

18 But when we left off offering incense to the queen of the sky, we all were diminished and have failed by sword and by famine. 19 And because we were offering incense to the queen of the sky and poured out libations to her—surely, we did not make cakes for her and poured out libations to her without our husbands?

20 And Jeremias said to all the people, the mighty men and the women and all the people who answered him words, saying: 21 "As for the incense offering that you offered in the cities of louda and outside of lerusalem, you and your fathers and your kings and your rulers and the people of the land, did not the Lord remember it, and did it not come up in his heart? 22 And the Lord could no longer bear up before the evil of your deeds, before the abominations that you committed, and your land became a desolation and something untrodden and a curse, as this day. 23 Because you were burning incense and because you sinned against the Lord and did not obey the voice of the Lord and did not walk by his ordinances and by his law and by his testimonies, these evils have also taken hold of you."

24 And Jeremias said to the people and the women, "Hear a word of the Lord, 25 Thus did the Lord, the God of Israel, say: You wives have spoken with your mouth and have accomplished with your hands, saying, 'In enacting we will enact our agreements to which we have agreed, to burn incense to the queen of the sky and to pour out libations to her.' In respecting you respected your agreements, and in enacting you enacted! 26 Therefore hear a word of the Lord, all louda who settled in the land of Egypt: Behold, I swore by my great name, said the Lord, if my name shall ever be in the mouth of all louda in all the land of Egypt to say, 'The Lord lives!' — 27 because, behold, I am watchful over them to harm them and not to do good, and all louda, those who live in the land of Egypt, shall fail by sword and by famine until they expire. 28 And those who have escaped from the sword shall return to the land of louda, few in number, and those remaining of louda, who are established in the land of Egypt to sojourn there, shall know whose word will endure! 29 And this shall be the sign that I am going to visit upon you for evil. 30 Thus did the Lord say, Behold, I am giving Ouaeph, king of Egypt, into the hands of his enemy and into the hands of people that seek his soul, just as I gave King sedekias of louda into the hands of King Nabouchodonosor of babylon, his enemy and one who sought his soul."

31(45.1) The word that the prophet Jeremias spoke to Barouch son of Nerias, when he would write these words in a book from the mouth of Jeremias, in the fourth year of loakim son of King losias of louda: 32(2) Thus did the Lord say with reference to you, O Barouch: 33(3) Because you said, "Woe is me! Woe is me! because the Lord has added sorrow to my pain, I slept in groaning, and I found no rest." 34(4) Say to him, "Thus did the Lord say: Behold, I am bringing evil against all the inhabitants of the city, all around. And they went in the direction of Araba. 35(5) And you will seek great things for yourself. Do not seek them because, behold, I am bringing evil upon all flesh, says the Lord, but I will give your soul as a windfall in every place, there where you may go."

52 It being sedekias' twenty-first year when he began to reign—and he reigned eleven years in lerusalem, and his mother's name was Hamital daughter of Jeremias from Lobena.

4 And it happened in the ninth year of his reign, in the tenth month, on the tenth of the month, King Nabouchodonosor of babylon came with all his force against lerusalem, and they blockaded it and walled it in on four sides, all around. 5 And the city came under siege until the eleventh year of King sedekias. 6 On the ninth of the month also the famine took a firm hold in the city, and there were no loaves for the people of the land. 7 And the city was breached, and all the men of war went out by night by the way of the gate between the wall and the outer wall, which was by the king's garden, and the Chaldeans were at the city, all around. And they went in the direction of Araba. 8 And the force of the Chaldeans pursued after the king and overtook him across from leri-
cho, and all his servants were scattered from him. 9 And they captured the king and brought him to the king of Babylon at Deblatha, and he spoke to him in judgment. 10 And the king of Babylon slew the sons of Sedekias before his eyes, and he slew all the rulers of Iouda at Deblatha. 11 And he blinded the eyes of Sedekias and bound him in fetters, and the king of Babylon brought him to Bab- ylon and delivered him to the mill house until the day he died.

12 And in the fifth month, on the tenth of the month, Nabouzardan the chief cook, who stood before the king of Babylon, came to Ierousalem. 13 And he set on fire the house of the Lord and the house of the king and all the houses of the city, and every great house he set on fire with fire. 14 And the force of the Chaldeans, which was with the chief cook, pulled down every wall around Ierousalem. 15 And the chief cook left a residue of the people to be vinedressers and tillers of the soil.

17 And the pillars of bronze that were in the house of the Lord and the bases and the bronze sea that was in the house of the Lord, the Chaldeans broke in pieces and took their bronze and carried them off to Babylon. 18 And the chief cook took away the saphphotha and the mas- marothb and the pitchers and the lampstands and the censers and the ladles, which were cgold goldc and which were dsilver silverd. 19 And as for the two pillars and the one sea and the twelve bronze bull calves under the sea, which things King Salomon had made for the house of the Lord, there was no weighing of their bronze. 20 And as for the pillars, the height of the one pillar was thirty-five cubits, and a cord of twelve cubits encompassed it, and its thickness was four fingers all round. 22 And upon them was a bronze cornice, and the excess of the one cornice was five cubits in length, and lattice-work and pomegranates were on the cornice all round; all was of bronze. And the second pillar had the same, with eight pomegranates to a cubit for the twelve cubits. 23 And there were ninety-six pomegranates on the one side, and all the pomegranates on the latticework were one hundred, all around.

24 And the chief cook took the first priest and the priest ranked second and the three that were guarding the thresholde and one eunuch, who was overseer of the men of war, and seven men of name in the presence of the king, who were found in the city, and the recorder of the forces, who was recording for the people of the land, and sixty persons of the people of the land, who were found in the midst of the city. 26 And Nabouzardan the chief cook took them and brought them to the king of Babylon at Deblatha. 27 And the king of Babylon struck them at Deblatha in the land of Hemath.

31 And it happened in the thirty-seventh year after King Ioakim of Iouda had been exiled, in the twelfth month, on the twenty-fourth of the month, King Oulaimaradach of Babylon, in the year in which he became king, received the head of King Ioakim of Iouda and brought him out the house where he was being guarded, 32 and he spoke kindly to him and gave him a seat above the seats of the other kings who were with him in Babylon. 33 And he exchanged his prison robe, and he would always eat bread in his presence all the days he lived. 34 For the allowance was given him always by the king of Babylon, from day to day, until the day he died.

---

4Heb = basins  5Heb = ? Possibly all gold  6Possibly all silver  7way = Zi
A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. All rights reserved.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Oxford University Press.

The text of A New English Translation of the Septuagint (NETS) may be quoted in any form (written, visual, electronic, or audio) up to and inclusive of 250 verses without written permission from Oxford University Press, provided that the verses quoted do not account for more than 20% of the work in which they are quoted and provided that a complete book of NETS is not quoted. When NETS is quoted in this way, one of the following credit lines must appear on the copyright page of the work:

Quotations marked NETS are taken from A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

Quotations are taken from A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

Unless otherwise indicated, quotations are taken from A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

A New English Translation of the Septuagint may be quoted in nonsalable media (such as church bulletins, orders of service, liturgies, newsletters, etc.) without inclusion of a complete copyright notice, but the abbreviation NETS must appear at the end of each quotation.

All other uses of NETS (including but not limited to the following: quotation in excess of 250 verses or 20% of the work, publication of any commentary or reference work that uses NETS) require written permission from Oxford University Press.

The title A New English Translation of the Septuagint, the abbreviation NETS, and the NETS logo are trademarks of the International Organization for Septuagint and Cognate Studies, Inc. and may not be used without written permission from Oxford University Press.


Interior design and typesetting by Blue Heron Bookcraft, Battle Ground, WA.

Printed in the United States
Edition of Greek Text
The New English Translation of the Septuagint (NETS) version of Barouch (Baruch) is based on the critical edition of Joseph Ziegler (Septuaginta: Vetus Testamentum Graecum Auctoritate Societatis Litterarum Gottingensis editum XV: Ieremias Baruch Threni Epistula Ieremiae [Göttingen: Vandenhoeck & Ruprecht, 1957]).

Literary Make-up
Barouch, an “apocryphal” text of five chapters, is a composite collection of different literary genres that divides easily into two sections.

Bar 1.1–3.8
The first section (1.1–3.8), written in prose, uses the historical background of the Babylonian captivity as a context for presenting what is essentially an admission of guilt read to the captives in Babylon. Included is an expression of hope that God will deliver them from their deserved fate. The liturgical purpose of offering sacrifices at the Jerusalem temple (1.10–11) places a focus on where the captives came from. Interestingly, God is continually addressed in the third person until 2.11 when suddenly there is a switch to second person followed by some first person references (2.23, 29–35) before returning to second person references until 3.8. There are considerable linguistic ties with the book of Ieremias in the first section suggesting, if not a shared authorship, then perhaps a common Greek translator.

Bar 3.9–5.9
The style of the second part turns suddenly into a poetic homily. Though the Greek itself from the perspective of Greek metrics is not poetry, it does reflect Hebrew poetic technique in terms of form and style. It begins at 3.9 with a plea to Israel, addressed in the second person, to contemplate wisdom and God’s law and the relationship between them. At 4.5 there is a change in the subject matter wherein the author seeks to comfort the captives (four times they are urged to “take courage”: 4.5, 21, 27, 30). This second section (3.9–5.9) shifts from focusing on the land they came from to the land they now reside in. Along with a genre and a subject change, there is also a noticeable adjustment in attitude toward the Babylonian captors in this second section. Whereas they are instructed to pray for the lives of their captors in the first section (1.11), they are informed of God’s future destruction of them in the second section (4.25, 31–32).

Translation Profile of the Greek
Barouch as a Translation
Barouch is a fascinating book from the perspective of translation since, despite the fact that there are no extant Hebrew versions, it is held almost unanimously among scholars that the first section (1.1–3.8) was originally written in Hebrew. This conclusion is based on the kind of Greek that is apparent in the text and the fact that some phrases are unclear without recourse to a Hebrew retroversion. There are possible mistranslations of an original Hebrew. So, for example, 3.4, “those of Israel who have died,” might have been a misreading of יִתְמַנְתִּים “men,” which when unvocalized can be read as “dead” (see Esa 5.13), and 2.25, “by dispatch,” might have been a misreading of נַפַר “famine.” There are also many pronounced Hebraisms of the Greek in this portion, such as sustained parataxis with καί (“and”) or ἀνθρώπος (“person”) for distributive ἐκάθεν (“each”) or again pleonastic adverbs, οὖν . . . οὐκέτι (“where . . . there”) (2.4, 13, 29; 3.8), and pronouns, e.g., οἷον . . . οὐτών (“of whom . . . of them”) in 2.17.

Emanuel Tov has made a Hebrew retroversion of this first section. His intent was to show how the translator of Barouch showed affinities with the translation of Jeremiah (Ieremias). Tov theorizes that the entire book of Jeremiah had originally been translated into Greek as a unit and then, subsequently, was revised but that only the second half of that revision (chs. 29–52 of Ieremias) has survived. Tov fur-
thermore postulates that the same reviser also revised Bar 1.1–3.8. Since Jeremias is clearly based on a Hebrew original, its affinities with the first section of Barouch (1.1–3.8) provide solid support for an original Hebrew of this section.

_Barouch as Greek Composition_

The second section (3.9–5.9) is the subject of much debate concerning its original language. On the one hand, there is a general Greek character to it. It also possesses one Septuagintal _hupax legomenon_, the μνημονέα "story-tellers" (3.23), and several words, many of which are neologisms, that only appear here in all of the Septuagint, i.e., _συμμετέχω _"to be defiled with" (3.11), _μακροβίωσιν _"longevity" (3.14), _ἀντανοίγω _"to rise up against" (3.19), _ἐξετητά _"seekers" (3.23), _ἐπιμήκος _"extensive" (3.24), _λάμψις _"shining" (4.2) and _δεκαπλασίασκο _"to multiply by ten" (4.28). Add to these data the facts that 4.36–5.9 has strong parallels with the Greek version of the Psalms of Solomon 11 and that the phraseology of 4.28 is difficult to reconstruct back into biblical Hebrew, and one might have good grounds to argue for an original Greek composition.

On the other hand, the literary style, especially the use of the vocative or the imperative and the strong use of parallelism, allow for the possibility of a Hebrew original. There are also a few instances where the Greek appears to be a mistranslation of the Hebrew, such as the unique appearance of the city Merran (3.23), which may have been a Hebrew corruption of Midian (the r and d in Hebrew are easily confused), followed by the Greek doubling of the r, which occurs occasionally in the transliteration of Hebrew proper names (e.g., _Sarra_ in LXX Gen 17.19 and _Gomorra_ in LXX Gen 18.20). David G. Burke has produced his own retroversion of this second section based on the conclusion that it was originally composed in Hebrew. Despite Burke’s ability to retrovert this section into Hebrew, however, the evidence for this section being translation Greek is by no means conclusive. It is just as possible that it was originally written in Greek. Much earlier, J. J. Kneucker was satisfied that the entire book had originally been written in Hebrew, and he created his own retroversion of what he thought to be the original Hebrew.

Ultimately though, since one does not find ties between Jeremias and this second section of Barouch as is clearly the case with the first section, it is likely that it was the work of a different author who could easily have composed in Greek. All of the biblical citations found here are based on the LXX rather than on the Hebrew and therefore are suggestive of a Greek origin. It is just as likely that the author of this section of Barouch was trained in a Septuagintal style of writing and deliberately created an original Greek text in this manner. Perhaps by the time of Barouch’s composition Hebraisms such as _τὰ σμηνίκα (4.34) _"to mourning" (Hebrew _חנף, _2 Sam 19.3; Amos 8.10; Lam 5.15) were becoming commonplace in the Jewish tradition of biblical composition and therefore are nothing more than stylistic imitations of the Septuagint. Nevertheless, despite the apparent problems of determining the original language of composition for 3.9–5.9, since no Hebrew text for any part of Barouch has survived, NETS is based in its entirety solely on the Greek. That being the case, any attempt to create a translation profile for the book lacks credibility. Since the Hebrew "versions" we do have available are retroversions from the Greek and thus are based on assumed Hebrew-Greek equivalencies, using them as evidence is inherently problematic.

_General Character of the Greek_

There are subtle differences in the style or presentation of Greek between the two sections. Whereas the first section is replete with Hebraisms in the Greek, the second has far fewer. Nevertheless, since it attempts to imitate Hebrew poetry, the Greek is not altogether a fluid rendering.

_Content_

Barouch is a highly eclectic text. It reads like a patchwork of expressions and ideas borrowed from other parts of biblical material rather than an original work of its own. To give just a few examples, 1.15–2.12 shows considerable influence from Dan 9.7–14, and 2.13 compares well with Deut 28.62 and Jer 42.2. Barouch 3.29–4.4 is indebted to Job 28.12–27 as well as Deutero-Isaiah (e.g., 3.36 and 5.5, 7). Ecclesiast (Qoheleth) and the Psalms of Solomon for most of its ideas and expressions. Barouch 3.14 is reminiscent of Prov 3.13–18, and 4.15 is based on Deut 28.49–50. There are faint echoes of Reigns as well. And, of course, the book of Jeremiah/Jeremias lies behind much of the content in the first section.

Barouch shows inconsistency in the use of divine titles. Though not problematic as Greek per se, such inconsistency might be indicative of multiple authors/translator and hence would constitute a way of noting different Greek usage. The first section (1.1–3.8) prefers _κύριος_ to refer to the deity, whereas the first part of second section (3.9–4.4) commonly uses _θεός_. The second part of the second section
(4.5–5.9) then introduces ὁ αἰώνιος “the everlasting one” as a preference. There is even the unique (to Barouch) and unexpected use of παντοκράτωρ “Almighty” as a divine epithet in 3.1, which almost suggests a different author/translator for the first eight verses of chapter three.

The appearance of very different basic words and phrases in the second section, not evident in the first, is both interesting and significant. In the previous prose section, the Greek κοι (probably translating the Hebrew שָׁלוֹם) is very prominent, but in this poetic section δε appears most often. As well, ἐξεῖ appears to be the translation of choice for the prose, but the translator prefers γὰρ for the poetic material (both no doubt translating the Hebrew תֶּבֶן). Perhaps, all such “clues” to different translators/authors are merely due to a change in the content.

BIBLIOGRAPHICAL NOTE

I owe an immeasurable debt to Albert Pietersma for his precedent-setting initial translation of the Psalms that has been the beacon for all subsequent NETS work. I wish to express a heartfelt, sincere gratitude for his personal encouragement and inexhaustible patience in advising on and editing this particular translation. There is clearly a debt here that can never be wholly repaid.

TONY S. L. MICHAEL

1 And these are the words of the book which Barouch son of Nerias son of Maasias son of Sedeckias son of Hasadias son of Chelkias wrote in Babylon, 2 in the fifth year, on the seventh of the month, at the time when the Chaldeans took Jerusalem and set it on fire.

3 And Barouch read the words of this book in the ears of Iechonias son of Ioakim, king of Iouda, and in the ears of all the people, those who came to the book, 4 and in the ears of the mighty and the sons of the kings and in the ears of the elders and in the ears of all the people, from small to great, all who lived in Babylon by the river Soud.

5 And they kept weeping and fasting and praying before the Lord, 6 and they collected silver as the hand of each was able 7 and sent it to Jerusaleam to the priest Ioakim son of Chelkias son of Salom and to the priests and to all the people who were found with him in Jerusalem 8 when he took the vessels of the house of the Lord which were carried out of the shrine to return to the land of Iouda on the tenth of Siouan—the silver vessels that King Sedekias of Iouda son of Iosias had made, 9 after Nabouchodonosor, king of Babylon, exiled lechonis and the magistrates and the prisoners and the mighty and the people of the land from Jerusaleam, and he brought them to Babylon.

10 And they said: Look, we sent you silver; and buy with the silver whole burnt offerings and for sin and incense, and make manah, and offer them on the altar of the Lord our God; 11 and pray concerning the life of King Nabouchodonosor of Babylon and regarding the life of his son Baltasar so that their days on the earth may be like the days of the sky. 12 And the Lord will give strength to us, and he will illuminate our eyes, and we shall live under the shadow of King Nabouchodonosor of Babylon and regarding the life of his son Baltasar so that their days on the earth may be like the days of the sky. 13 And the Lord will give strength to us, and he will illuminate our eyes, and we shall live under the shadow of King Nabouchodonosor of Babylon and regarding the life of his son Baltasar, and we shall be subject to them many days, and we shall find favor before them. 13 And pray

a Possibly them  b Heb = grain offering
concerning us to the Lord our God, for we have sinned against the Lord our God, and the anger of the Lord and his wrath have not turned away from us until this day. And you shall read aloud this book, which we sent to you to declare in the house of the Lord on a feast day and on days of a season.

And you shall say: To the Lord, our God, belongs righteousness but to us shame of faces as this day, to a person of Iouda, to the inhabitants of Ierousalem, to our kings and to our magistrates, and to our priests and to our prophets and to our fathers. for which things we have sinned before the Lord, and we have disobeyed him and have not listened to the voice of the Lord, our God, to walk by the decrees of the Lord that he gave before us. From the day when the Lord brought our fathers out of the land of Egypt even until this day, we were being disobedient to the Lord our God, and we were acting carelessly so as not to listen to his voice. And there have clung to us the bad things and the curse that the Lord instructed to his servant Moyses in the day he brought out our ancestors from the land of Egypt, to give to us a land flowing with milk and honey, as this day. And we did not listen to the voice of the Lord our God according to all the words of the prophets whom he sent to us, and each of us went off in the intent of his evil heart to work for other gods, to do evil things in the eyes of the Lord our God.

And the Lord established his word which he spoke to us and to our judges whom he judged Israel and to our kings and to our magistrates and to a person of Israel and Iouda. It was not done under the whole sky as he did in Ierousalem, according to that which is written in the law of Moyses—that we should eat, a person the flesh of his son and a person the flesh of his daughter. And he gave them as subjects to all the kingdoms around us as a disgrace and as something untrodden, among all the peoples around us there where the Lord scattered them. And they became beneath and not above, because we sinned against the Lord, our God, so as not to listen to his voice.

To the Lord, our God, belongs righteousness but to us and to our fathers shame of faces, as this day. All these bad things which the Lord spoke to us have come upon us. And we did not treat the face of the Lord to turn away, each from the designs of their wicked heart. And the Lord kept watch over the bad things, and the Lord brought them upon us, for the Lord is just in all his works, which he commanded us. And we have not listened to his voice to walk by the decrees of the Lord that he gave before us.

And now, O Lord God of Israel, you who brought out your people from the land of Egypt by a mighty hand and with signs and with wonders and with great power and with a high arm and you made yourself a name, as this day. We have sinned; we have been impious; we have done wrong, O Lord our God, against all of your requirements. Let your anger turn away from us, for few of us have been left behind among the nations, there where you scattered us. Listen, O Lord, to our prayer and our petition, and deliver us for your sake, and give us favor before the face of those who carried us off to exile in order that all the earth may know that you are the Lord our God, for your name has been called upon Israel and upon his family.

O Lord, look down from your holy house, and think of us. Incline, O Lord, your ear, and listen. Open your eyes, and see, for the dead in Hades, those whose spirit has been taken from their inward parts, will not give glory and justification to the Lord. But the soul who is grieving over the magnitude, that walks bowed and is weak, and the eyes that are failing and the soul that is hungry—they shall give you glory and righteousness, O Lord.

For it is not because of acts deemed righteous of our fathers and our kings that we throw down our mercy before you, O Lord, our God. For you have brought your anger and your wrath against us, as you had spoken by the hand of your servants the prophets, saying: Thus did the Lord say: Incline your shoulder, and work for the king of Babylon, and sit upon the land which I gave to your fathers. And if you do not obey the voice of the Lord to work for the king of Babylon, I will make to fail from the towns of Iouda and from outside of Ierousalem a voice of merriment and a voice of delight, a voice of bridegroom and a voice of bride, and all the land will become untrodden by inhabitants.

And we did not obey your voice to work for the king of Babylon, and you have established your words which you spoke by the hands of your servants the prophets, that the bones of our kings and the bones of our fathers may be carried out from their place. And look, they are cast out in the heat of the day and the frost of the night, and they died in wicked pains, by famine and by sword and by dispatch. And you made the house, where your name was called over it, as this day because of the wickedness of the house of Israel and the house of Iouda.

And you have done to us, O Lord, our God, according to all your fairness and according to all your great compassion as you spoke by the hand of your servant Moyses in the day when you commanded him to write your law before the sons of Israel, saying: If you do not obey my voice, surely this great, voluminous buzzing will turn into a small one among the nations, there where I will scatter them. For I knew that they would not obey me, because the people are stiff-necked. And they will return to their heart in the land of their exile, and they will know that I am the Lord their God. And I will give them a heart and hearing ears,
and they will praise me in the land of their exile, and they will remember my name, and they will turn away from their hard back and from their wicked deeds, because they will remember the way of their fathers who sinned before the Lord. And I will return them to the land, which I swore to their fathers, to Abraam and to Isaak and to Jakob, and they will rule over it, and I will multiply them, and they will not diminish. I will establish with them an everlasting covenant, that I be god to them and they be a people to me, and I will not disturb again my people Israel from the land that I have given them.

O Lord Almighty, God of Israel, a soul in straits and a weary spirit calls out to you. Listen, O Lord, and show mercy, for we have sinned before you. For you are seated forever, and we are perishing forever. O Lord Almighty, God of Israel, listen now to the prayer of those of Israel who have died and of the sons of those who kept sinning before you, who did not listen to the voice of the Lord, their God, and bad things have clung to us. Do not remember the injustices of our ancestors; rather, remember your hand and your name in this season. For you are the Lord, our God, and we will praise you, O Lord. For because of this you have given your fear in our heart in order that we call upon your name, and we will praise you in our exile, for we have put away from our heart all the injustice of our fathers who sinned before you. Look, we are today in our exile, there where you have scattered us for a reproach and for a curse and for a penalty according to all the injustices of our fathers who departed from the Lord our God.

Who has found her place, and who entered into her treasuries? Where are the magistrates of the nations and those who have dominion over the beasts that are on the earth, those who make sport among the birds of the sky and who store up silver and gold, in which humans have trusted, and there is no end to their acquisition, those who scheme for silver and are anxious, and there is no trace of their works? They have vanished and gone down to Hades, and others have arisen in their place.

Younger ones saw light, and they lived upon the earth, but they did not know the way of knowledge nor understood her paths, nor did they take hold of her. Their sons ended up far away from their way.

She has neither been heard of in Chanaan nor been seen in Thaiman—nor the sons of Hagar who seek out intelligence upon the earth, the merchants of Merran and Thaiman and the story-tellers and the seekers for intelligence. But they did not know the way of wisdom nor remembered her paths.

Ah Israel, how great is the house of God, and how extensive is the place of its estate! It is great and has no end; it is high and immeasurable. The giants were born there, those renowned, those of old, seeing that they were large, experts in war. Not these did God choose, nor did he give them the way of knowledge, and they perished because they had no insight; they perished through their recklessness.

Who has gone up into the sky and taken her and brought her down from the clouds? Who has crossed over the sea and found her and will bring her in exchange for choice gold? There is no one who is familiar with her way, nor one who thinks much about her path. But he who knows all things is familiar with her; he discovered her by his intelligence; he who equipped the earth for all time, he filled it with quadrupeds. He who sends the light, and it goes—he summoned it and it obeyed him, with a shudder,
but the stars shone in their watches and were glad; he called them, and they said, “We are present!” They shone with gladness for him who made them.

This is our God; no other will be reckoned with him. He discovered the whole way of knowledge and gave her to his servant Jakob and to Israel who was loved by him. After this she appeared on earth and associated among humans.

She is the book of the decrees of God and the law that remains forever. All who seize her are for life, but those who forsake her will die.

Turn, O Jakob, and take hold of her; pass through toward the shining in the presence of her light.

Do not give your glory to another and your benefits to a foreign nation.

Happy are we, O Israel, because what is pleasing to God is known to us.

Take courage, my people, reminder of Israel! You were sold to the nations not for destruction, but because you angered God you were delivered to your adversaries.

For you provoked the one who made you by sacrificing to demons and not to God. And you forgot the one who nursed you, God everlasting, and you even grieved Jerusalem who reared you.

For she saw the anger that came upon you from God, and she said: Listen, you neighbors of Sion, God has brought great mourning upon me; for they saw the captivity of my sons and daughters, which the Everlasting brought upon them.

For I reared them with gladness, but I sent them away with weeping and grief. Let no one rejoice against me, the widow and one forsaken by many; I was left desolate because of the sins of my children, because they turned away from God’s law.

And they did not recognize his statutes; neither did they walk in the ways of God’s commandments nor tread on the paths of instruction by his righteousness.

Let the neighbors of Sion come. And remember the captivity of my sons and daughters, which the Everlasting brought upon them.

For he brought against them a far off nation, a shameless nation and one speaking an alien tongue, who did not respect an old man nor showed mercy to a child. And they led away the beloved sons of the widow and isolated the lonely woman from her daughters.

But how am I able to help you? For he who brought these bad things upon you will deliver you from the hand of your enemies.

Walk, children, walk, for I have been left desolate.

I have taken off the robe of peace and put on sackcloth for my petition; I will cry out to the Everlasting in all my days.

Take courage, O children; call out to God, and he will deliver you from domination, from the hand of enemies.

For I have hoped in the Everlasting for your salvation, and joy has come to me from the Holy One because of the mercy that will soon come to you from your everlasting savior.

For I dispatched out with mourning and weeping, but God will give you back to me with delight and merriment forever.

For as the neighbors of Sion have seen your captivity now, so they will quickly see your salvation from God, which will come to you with the great glory and splendor of the Everlasting.

O children, bear patiently the wrath that has come upon you from God. The enemy has pursued you, but you will quickly see their destruction and will tread upon their necks.

My pampered children have traveled rough roads; they were taken away like a flock carried off by enemies.

Take courage, O children, and call out to God, for there will be mention of you by the one who brought this.

\(a\) I.e. way of knowledge \(b\) I.e. Jerusalem
28 For just as your intention became to go astray from God, multiply by ten when you return to seek him.
29 For the one who brought these bad things upon you will bring you everlasting merriment with your salvation.
30 Take courage, O Jerusalem; he who named you will comfort you.
31 Wretched will be those who have harmed you and who have rejoiced at your fall.
32 Wretched will be the cities that your children served as slaves; wretched will be the one that received your sons.
33 For just as she rejoiced at your fall and was glad for your ruin, so she will be grieved at her own desolation.
34 And I will take away her rejoicing of her great population, and her insolence will be turned to mourning.
35 For fire will come upon her from the Everlasting for long days, and for a rather long time she will be inhabited by demons.
36 Look around toward the east, O Jerusalem, and see the merriment that is coming to you from God.
37 Behold, your sons are coming, whom you sent away; they are coming, gathered from east until west, at the word of the Holy One, rejoicing in the glory of God.

5 Take off your robe of mourning and affliction, O Jerusalem, and put on the dignity of the glory from God forever.
2 Put on the double-cloak of the righteousness that is from God; put on your head the headband of the glory of the Everlasting.
3 For God will show your splendor in the all that is beneath heaven.
4 For your name will be called by God forever, “Peace of righteousness and glory of piety.”
5 Arise, O Jerusalem, and stand upon the height, and look around toward the east, and see your children gathered from the setting of the sun until its rising at the word of the Holy One, rejoicing at God’s remembering.
6 For they went out from you on foot, led away by enemies, but God will bring them to you, taken up with glory, as on a royal throne.
7 For God has instructed that every high mountain and the everlasting mounds be made low and the valleys be filled to make level the ground so that Israel may walk safely by the glory of God.
8 And even the woods and every fragrant tree have shaded Israel at God’s ordinance.
9 For God will lead Israel with merriment, by the light of his glory, together with the mercy and righteousness that is from him.

\[a\text{I.e. Babylon}\hspace{1cm}b\text{a style of garment}\]
LAMENTATIONS

TO THE READER

EDITION OF THE GREEK TEXT


I have departed from the critical text of Ziegler in four instances. First are the alphabetic labels. The Hebrew book of Lamentations is comprised of five poems. The first four are alphabetic acrostics: each verse (or triplet of verses in the case of chapter 3) begins with a successive letter of the Hebrew alphabet. While the fifth poem is not an acrostic per se, the number of lines (22) does correspond to the Hebrew alphabet. This acrostic structure is clearly represented not only in the Hebrew manuscript tradition by spacing techniques but also in the Greek (as well as in the Peshitta and Vulgate) tradition by including the Hebrew alphabet letters in Greek transcription as discrete labels heading each unit. Neither Alfred Rahlfs’ *Handausgabe* (1935) nor Joseph Ziegler’s critical edition recognizes these alphabetic labels as original text. Albert Pietersma has recently shown that they are indeed from the hand of the translator. The alphabetic labels, therefore, are included in the NETS translation.

Second, neither the lemma of Rahlfs’ or Ziegler’s text includes 3.22–24 as original text. This is the entire ποιήσις. Since the endings of v. 21 and v. 24 are virtually identical (in both Hebrew and Greek), the omission might be blamed on an error of parablepsis due to homoioteleuton.

Pietersma has argued cogently, however, that the parablepsis occurred in the textual transmission of the Greek text and that the verses were part of the original translation. The missing text may be gleaned from Ziegler’s apparatus as follows:

εἰς τὸν κυρίον, ὅτι οὐκ ἔξελίπομεν, ὅτι οὐ συνετελέσθησαν οἱ οἰκτηροί αὐτοῦ. Καὶ οἷς τὰ πρᾶξις, πολλὴ ἡ πίστις σου. Μὲ γὰρ μου κύριοι, ἐπεν ἡ ψυχή μου· διὰ τοῦτο ὑπομενώ αὐτῶν.

Third, neither Rahlfs’ nor Zeigler’s lemma have anything corresponding to 3.29. Certain witnesses in the textual transmission of the Septuagint do have the verse as follows:

οἱ ὁ πεπερασμένοι εἰς τὸ κεφαλάριον (+ τὸ γεγονός) οἱ συνεισάγοντες (+ υπομονής L'-538 Θκτ. Αμπρ. Σπεκ.) O-Qmq L'-538 87mr-91mr-239 Αμπ. Θκτ. Αμπρ. Β 204. 206 Σπεκ.

The omission of the line was doubtless caused by parablepsis due to homoioarcton. While the omission might be blamed on either pre-Greek transmission or on the translator, since both vv. 29 and 30 begin with ἐκθέουσι, it is also possible that the parablepsis occurred in the textual transmission of the Greek. Both Rahlfs and Ziegler no doubt thought the entire line hexaplaric and therefore secondary. Moreover, Ziegler boldly attributes the text to Symmachus, though no manuscript attributes it to one of the Three. Indeed, support for the inference that the line is hexaplaric is weak. Text extant in Hebrew but not in Origen’s Old Greek was added to his Fifth Column from one of the Three, usually Theodotion. Material in the Hexaplaric Text that clearly cannot be connected with the Three, as is the case here, is almost certainly Old Greek. Origen himself stated that for Lamentations, versions from Aquila and Theodotion were not extant, only those from the Septuagint and Symmachus (see Ziegler, p. 467). This statement, however, is

only partially supported by evidence elsewhere: fragments attributed to Aquila are extant for Lamentations, but none attributed to Theodotion is found. Therefore one cannot on the basis of this statement automatically assign marginal materials lacking attribution to Symmachus. Ziegler’s attempt to attribute 3.29 to Symmachus is not convincing; the translation technique may well fit Theodotion or Aquila but not the style of Symmachus. Note, for example, the rendering of ἐχόμαι by χάμα. In 2.10b, the only other occurrence of χάμα in Lamentations, we have the similar term χάνοι. This pattern is similar to Theodotion in Iob (ἐχόμαι = χάμα 14.8b, 19b; 17.16b, 19.25b, 20.11b, 22.24a; 28.6b = χάνοι 39.14b), but uncharacteristic of Symmachus. Where Symmachus can be distinguished from Old Greek, Aquila and Theodotion, he has χάνοι; only in Iob 41.25, never χάμα, and uses alternative equivalents like κόνις in Iob 5.6; 40.13; Ps 21(22).30; 29(30).10. An unanswered question is whether or not our Old Greek text of Lamentations is the work of Theodotion. Either Theodotion did not render or revise this book, or he did, and all evidence is now lost, or the Old Greek text we now have is from Theodotion. The external evidence for 3.29 does look suspiciously recensional, but interestingly, most of the support is from witnesses that have also preserved 3.22–24, although support is not as widespread. True, a full citation of 3.27–29 by Origen (Contra Celsum 7.25) does not have the line in question, but it is possible that the parablepsis occurred before Origen’s time. The case is by no means as straightforward as that of 3.22–24 and external evidence weaker, but it is easier to imagine the mistake being made in the transmission of the Greek text than being made by the original translator. The text will be included, but enclosed within square brackets to indicate uncertainty.

Fourth is the case of 3.42. The editions of Rahlfs and Ziegler are as follows, including Apparatus I of Ziegler and the Masoretic Text:

**Rahlfs**

42 init. Pr. ἡμαρτήσαμεν, ἐγαζήσαμεν, καὶ οὐχ ἰλάθησις.

**Ziegler**

Ḥimarṣaṣme, ḫabẖṣim, kai oux ḫlāṣhēs.

This problem can best be resolved by careful consideration of translation technique. Clearly kai oux ḫlāṣhēs renders יִמַּשֵּׁל הַחַטָּא or יִמַּשֵּׁל הַחַטָּא in the parent text. Less clear, however, are the original renderings of the first two predications. Leaving 3.42 aside for the moment, all instances of the verb הַחַטָּא are rendered solely by ἁμαρτάνω (1.8a, 5.7a, 16b). The noun ḫmartàn occurs twice in the parent text and in both instances is translated by ἁμαρτία (1.8a; 3.39). The noun ḫmartàn occurs three times in the Hebrew and is twice rendered by ἁνομία (4.6a, 13a), once by ἀδίκημα 4.22b. The verb ḫmartàn occurs only in 3.42, but the noun is found three times in the parent text and is rendered by ἀδίκημα in 1.5b, by ἁνομία in 1.14a and by ἁμαρτία in 1.22b. The parent text has three instances of the verb ḫmartàn and all are rendered by παρεπικράσω (1.18a, 20b). In addition, the adjective ḫmartàn is translated by παραφράνω in 1.4c and the noun ḫmartàn by παράφρασα in 3.15. παράφρασα also renders Hebrew יִמַּשֵּׁל in 3.20 [19 MT], but χάνει is employed for the other instance of this word in 3.15. To complete the picture, note that the noun יִמַּשֵּׁל is rendered by ἁνομία three times, (4.6a, 22a, 22b), by ἁνομία once (5.7b) and by ἀδίκημα twice (4.1b; 13a). While the Greek translator of Lamentations is not absolutely rigid in his equivalents for Hebrew terms for “sin,” the degree of stereotyping is high. Normally words from the ἁμαρτία–root are employed for words in Hebrew from הַחַטָּא, words from ḫmartàn are rendered by lemmas from the ἁσβεί–root, and יִמַּשֵּׁל is rendered by ἁνομία and ἀδίκημα. The translator tries to distinguish the nouns יִמַּשֵּׁל and ḫmartàn by employing ἁμαρτία for the former and ἁνομία for the latter. The use of ἁνομία in 4.22a for יִמַּשֵּׁל is what motivates the use of ἀδίκημα as an alternative for יִמַּשֵּׁל in 4.22b. The rendering of lemmas from יִמַּשֵּׁל by words from the παρά–root is stereotypical.

If Rahlfs is right, ḫmartàn would be rendered by ἁμαρτάνω and יִמַּשֵּׁל by ἁσβείω, uniquely in both cases. Neither is likely in terms of translation technique. Ziegler is an advance on Rahlfs, since he correctly includes παρεπικράσω, omitted due to parablepsis. Ziegler is also aware that 3.42 is a confession of sin that is somewhat typical in the Old Testament and attributes variants largely in the L group (Lucianic recension) to the influence of parallel passages. Unfortunately, he did not pursue this task far enough. Almost certainly, ḫhabẖṣim is the rendering of the Greek translator for יִמַּשֵּׁל and ἡμαρτήσαμεν is due to harmonization from parallel passages along with the loss of παρεπικράσω through parablepsis.

There is also no good reason to exclude the pronouns ἡμεῖς and οὗ as hexaplaric just because they are
in the Hexaplaric Group and equal MT. First, there is no textual testimony to indicate that they were introduced from the Three. Second, in terms of translation technique, the independent first and second person pronouns are always rendered by pronouns in Greek elsewhere by the Greek translator (ἐγώ = ἐγώ 1.16a[15cMT], 21a; 3.1, 63; ἦμεις = ἦμεις 5.7b; ἦμεί = σύ 1.21b; 5.19a), and the third person pronouns are usually so (οὗτος in 3.10, by ἐστιν in 1.18a; ὁτι in 1.4c, 8c and zero in 1.3b; ὁτι in 1.19a). It is therefore out of character for the Greek translator not to render ἡμείς and ὁτι in 3.42. Thus, we consider the following to be the original text: ἦμεις ηρεβήσαμεν καὶ παρεπικράσαμεν, καὶ σὺ σώξ ἱλάσθης.

**Translation Profile of the Greek**

Greek Lamentations is chiefly characterized by formal equivalence to the source language, i.e., Hebrew. More particularly, it belongs to a group of both translations and revisions known as the καιγέ tradition, due to its standard rendering of Mg/Mgw by καιγέ. D. Barthelemy first identified the tradition in his *Les Devanciers d’Aquila* (1963). He delineated nine key chief characteristics of members of the tradition. The chart below lists the traits and marks their presence (P) or inapplicability (NA) in the case of Greek Lamentations.

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Presence</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mg/Mgw = καιγέ</td>
<td>P</td>
</tr>
<tr>
<td>2. ἀνήρ = ἀνήρ</td>
<td>P</td>
</tr>
<tr>
<td>3. ἡμείς = ἐπαναλήθην / ἀπάναλήθην + Genitive</td>
<td>NA</td>
</tr>
<tr>
<td>4. ὁτι - ὁτι = στηλο</td>
<td>P</td>
</tr>
<tr>
<td>5. καιγέ = σάλπιγγες / ἰτι = κερατίνη</td>
<td>NA</td>
</tr>
<tr>
<td>6. Elimination of Historical Presents</td>
<td>P</td>
</tr>
<tr>
<td>7. ὁτι = οὐκ ἐστίν when context = future / past</td>
<td>P</td>
</tr>
<tr>
<td>8. ἰτι = ἐγώ εἴμι</td>
<td>NA</td>
</tr>
<tr>
<td>9. ἰτι = εἰς συμπάντθαιν</td>
<td>NA</td>
</tr>
</tbody>
</table>

Brief comments on patterns present in the Greek Lamentations are necessary. 1) καιγέ for Mg (Mgw does not occur) is well attested: 1.8c; 2.9c; 3.8; 4.3a, 15b, 21b. 2) ἀνήρ for ἀνήρ appears in 3.33, but not as a distributive. 3) ἡμείς is rendered twice. In 2.4a ἡμείς ἡμείς is translated ἐστιν ὁτι, ἰτι. Thus the equivalent is στηλο, and the Hebrew parent text appears to be read as Hiphil rather than Niphal. 4) Since in only one instance (4.19a = MT 18b) does a Greek present appear, it can safely be said that the translator was not in the habit of using historical presents. 5) The pseudo-verbal θάνατος is glossed six times as οὐκ ἐστίν (1.9b, 17a, 21a; 2.9b; 4.4b; 5.8b), once as οὐκ ἦν (1.7c), and three times as οὐκ ὑπάρχει/ὑπάρχουσιν (1.2b; 5.3a, 7a). Once θάνατος is rendered by τοῦ ἐν εἰς (3.49). 1.21a is not in a succession of aorists and can be eliminated. In sum, only three of the five patterns provide strong support that the Greek Lamentations belongs to the καιγέ tradition.

Other scholars have proposed patterns additional to these nine, but they are not as crucial or significant. It is clear that some relationship exists between Greek Lamentations and other texts in the καιγέ tradition, but it is not systematic. For the purposes of NETS it is useful to note that the approach of the translator to his task is one where faithfulness is defined and measured by a degree of quantitative alignment between Greek translation and Hebrew original. The Greek translation of Ruth is similar.

**The NETS Translation of Lamentations**

In accordance with NETS policy this translation makes an attempt at reflecting the style of the Greek.

---

Though ungrammatical English has been avoided, less than felicitous English may be expected. Formal equivalence is frequently given higher priority than idiomatic English.

The attempt to follow a model of translation similar to that of the Greek translator has occasionally created clashes with the NRSV. For example, in 3.33 NRSV has a free and idiomatic rendering of the Hebrew text: “for he does not willingly afflict or grieve anyone.” Greek Lamentations renders the same Hebrew in extreme literalism. Some differences between NETS and NRSV are due to the fact that the Greek translator interprets the Hebrew differently; others reflect a difference in translational approach between the two.

On occasion the gender inclusive language policy of NRSV had to be abandoned in order to reflect the Greek adequately. For example, according to the approach of the Greek translator, ἀνήρ is rendered by ἀνήρ (3.36, 39) and ἄνδρα by ἄνδρα (3.33). This enables the Greek reader to track the differences between the two words in the parent text. In NETS, while gender inclusive renderings may be maintained for ἀνήρ, ἄνδρα is gender specific in Greek and is translated accordingly in English. There are also instances where gender inclusive language has been achieved by converting generic masculine singular pronouns and verbs to common gender plural pronouns and verbs or by altering active constructions to passive. Sometimes this so alters the formal equivalence between NRSV and the Hebrew that the formal equivalence between the Greek and the Hebrew cannot be fairly represented this way. 3.35 and 36 may illustrate the attempt in NETS to represent the exact way in which the Greek reproduces the Hebrew text.

EDITORIAL POLICY

While the Greek translator does not always read the beginning and ending of sentences or connections between clauses in the Hebrew in the same way as NRSV, in essence the same versification is used. Differences can be indicated by different grammar and punctuation.

BIBLIOGRAPHICAL NOTE

NETS is for the most part a completely fresh translation of the Greek adapted to NRSV. Occasionally, the translation of Brenton was consulted and found to be useful. The doctoral dissertation of I. Assan-Dhote was graciously sent to me by the author, but unfortunately not until the Fall of 2000 when all research for the NETS Lamentations was virtually complete. It is interesting to note that she connects the Greek Lamentations with Theodotion, but her analysis of translation technique is not exhaustive.

PETER J. GENTRY

And it happened, after Israel was taken captive and Jerusalem was laid waste, Jeremiah sat weeping and gave this lament over Jerusalem and said:

1 How the city sat alone, who was full of peoples!
   she has become like a widow—multiplied among the nations!
   A ruler among the countries, she has become tribute.

2 Weeping she wept in the night, and her tears were on her cheeks;
   of all those who love her; there is no one to comfort her.

3 Judea was deported from her humiliation and from greatness of her slavery;
   she sat among nations; she has found no rest;
   all those pursuing her have overtaken her among her oppressors.

4 Roads to Sion mourn because there is none that comes to a feast;
   all her gates are obliterated;
   her priests groan;

All that were her friends dealt treacherously with her;
   they became enemies to her.

36-La-NETS-4.qxd 11/10/2009 10:42 PM Page 935
her young girls are being led away,
and she, being embittered in herself.

5 Those that oppress her have become
t head,
and her enemies kept flourishing,
because the Lord humbled her
for the multitude of her impieties;
her babes went away in captivity
before an oppressor.

6 And from daughter Sion has departed all her majesty.
Her rulers became like rams
that find no pasture,
and they were going in no strength
before a pursuer.

7 Jerusalem remembered
days of her humiliation
and her rebuffs.
As for all her desired objects
that were from days of old—
when her people fell into the
hands of an oppressor,
then there was no one to help her.
When her enemies saw,
they laughed at her being settled.

8 Jerusalem sinned sin,
so she became ashamed;
all those that honored her humiliated her,
for they saw her shame;
indeed, while she herself is groaning,
she also turned her face away.

9 Her uncleanness was from her feet;
she did not remember her extremities.
And she brought down
things of great size;
there is no one to comfort her.
"O Lord, look at my humiliation,
for an enemy became great!"

10 An oppressor spread out his hand
over all her desired objects;
for she saw nations enter
into her holy precinct,
with reference to whom you commanded
that they not enter into your assembly.

11 All her people are groaning
as they search for bread;
they gave her desired objects
for food to restore life.

Look, O Lord, and see
that I have become one dishonored.

12 It is nothing to you,
all you who pass along the road!
Turn, and see if there is a sorrow
like my sorrow, which has happened;
the Lord humbled me
on the day of the wrath of his anger.

13 From his height he sent fire in my bones;
he brought it down;
he spread a net for my feet;
he turned me backwards;
he gave me as one put away,
suffering pain all day long.

14 He was kept awake over all my impious
deeds;
by my hands they were plaited
together;
they came up upon my neck;
my strength became weak;
because the Lord gave them in my hands,
I shall not be able to stand.

15 The Lord removed
all my strong men from my midst;
he proclaimed a season against me
to crush my choice men;
the Lord trod the wine vat
for virgin daughter Juda.

(16)For these things I weep.

16 My eye has brought down water,
because the one to comfort me is far
from me,
the one to restore my life;
my sons became put away,
for an enemy prevailed.

17 Sion spread out her hands;
there is no one to comfort her;
the Lord commanded regarding Jakob;
around him are those oppressing him.
Jerusalem became as one
sitting apart among them.

18 The Lord is in the right,
because I have made his mouth bitter.
Hear then, all you peoples,
and behold my sorrow;
my young women and my young men
went away in captivity.

\textsuperscript{a}was removed = Zi \textsuperscript{b}Possibly began with  \textsuperscript{c}I.e. a female  \textsuperscript{d}I.e. in menstruation
koph
19 I called to my lovers,
but they deceived me;
my priests and my elders
failed in the city,
because they sought food for themselves
to restore their life,
and they did not find it.

daleth
4 He bent his bow as an enemy;
he fixed firm his right hand as an
opponent,
and he killed all that my eyes desired
in the tent of daughter Sion;
he poured out his wrath like fire.

res
20 See, O Lord, that I am distressed;
my stomach churned;
my heart was turned in me,
because I have embittered, when
embittering.
Outside a dagger made childless,
just as death at home.

sen
21 Hear then, because I am groaning;
there is no one to comfort me.
All my enemies heard of my troubles,
and they rejoiced that you have acted.
You brought on the day; you proclaimed the
time,
and they became just like me.

thau
22 May all their evil doing come before
you,
and glean every grape of theirs
as you gleaned in connection
with all my sins,
for my groanings are many
and my heart is grieved.

alph
2 How the Lord brought gloom in his anger
over daughter Sion!
He has thrown down from heaven
to earth the splendor of Israel.
And he did not remember the footstool of
his feet

beth
2 in the day of his anger.

(2) The Lord has drowned without sparing
all the beauties of lakob;
in his wrath he broke down
the strongholds of daughter Iouda;
he glued thema to the ground;
he profaned her king and her rulers.

gimel
3 He broke off in the anger of his wrath
every horn of Israel;
he turned back his right hand
from before the enemy,
and he kindled in lakob a flame like
fire,
and it consumed all things around.

aLacking in Gk

ouau
6 And he tore down his covert like a vine;
he ruined his feast;
the Lord made feast and
sabbath to be forgotten in Sion,
and he provoked in the indignation of his anger
king and priest and ruler.

zai
7 The Lord rejected his altar;
he shook off his holy precinct;
he crushed by the hand of an
enemy the wall of her bastions;
they gave forth a cry in the house of the Lord
as on a feast day.

heth
8 And the Lord returned to lay in ruins
the wall of daughter Sion;
he stretched out a measuring line;
he did not turn back his hand from drowning,
and the outer wall mourned,
and the wall became weak along with it.

teth
9 Her gates were stuck in the ground;
he destroyed and shattered her bars,
her king and her rulers among the nations.
There is no law;
indeed, her prophets did not see a vision from the Lord.

ioth
10 They sat on the ground;
elders of daughter Sion were silent;
they brought up dust on their head;
they girded themselves with sackcloth;
they brought down to the ground
leading young women of Jerusalem.

chaph
11 My eyes failed in tears;
your stomach churned;
my honor was poured out on the ground
because of the fracture of the daughter of
my people,
as infant and suckling fail
in city squares.

To their mothers they said,
"Where is bread and wine?"
as they faint like the wounded
in city squares,
as their life is poured out
into their mothers' bosom.

What witness shall I bear of you,
or to what shall I compare you,
O daughter Jerusalem?
With what shall I equate you and comfort
you,
O virgin daughter Sion?
For the cup of your ruin was made great;
who will heal you?

Your prophets saw for you
what is worthless and foolishness,
and they did not expose your injustice,
to turn your captivity around;
and they saw for you worthless messages—
and banishments!

All who pass along the road
clapped their hands at you;
they hissed and wagged their head
at daughter Jerusalem:
"Is this the city, of which they say,
'Crown of splendor, Joy of all the
earth'?"

All your enemies opened
their mouth against you;
they hissed and gnashed their teeth;
they cried, "We have swallowed her!
Only, this is the day
that we were expecting;
we have found it; we have seen!"

The Lord has done what he purposed;
he has carried out his words,
what he commanded from ancient days;
he demolished and did not spare,
and he has made the enemy rejoice over you;
he exalted the horn of the one opposing
you.

Their heart cried out to the Lord:
O walls of Sion!

Bring down tears like wadis day and night!
Give yourself no calming down!
May your eye not be silent, O daughter!

Arise, give a cry of joy in the night
at the beginnings of your watch!
Pour out like water your heart
before the presence of the Lord!
Lift your hands to him
for the life of your babes
who faint with hunger at the
beginning of all exits.

Look, Lord, and consider
for whom have you gleaned grapes thus.
Will women eat the fruit of their womb?
A butcher\(^a\) made a gleaning.
Will you kill in the holy precinct of the
Lord
priest and prophet?

Young child and old man fell asleep
on the ground in the exits;
my young women and my young men
fell by the sword;
in the day of your anger you killed;
you slaughtered them; you did not spare.

He invited my sojournings from all around
as to a feast day,
and on the day of the anger of the Lord
there was no one saved and left behind,
as I prevailed and multiplied all my
enemies.

I am the man who sees poverty
by the rod of his wrath;
he took me along and led me away
into darkness and not light;
only, against me he turned his hand
all day long.

He made my flesh and my skin old;
he shattered my bones;
he built\(^b\) up against me and encircled my
head,
and it became exhausted;
he made me sit in dark places
like the dead of long ago.

He built\(^c\) up against me, and I shall not go
out;
he made my brass heavy;
indeed, because I shall cry out and shout for
help,
he shut out my prayer;  
he built up my ways; he fenced in my paths;  
he troubled me.

daleth
He is to me a she-bear lying in wait,  
a lion in hiding;  
he pursued a runaway and pulled me down;  
he made me one put away;  
he bent his bow and set me up as a target for an arrow.

he
He made sons of his quiver enter in my kidneys;  
I became a laughingstock to all my people, their strumming all day long;  
he has fed me with bitterness;  
he has made me drunk with gall.

ouau
And he broke out my teeth with a pebble;  
he fed me tidbits of ashes.  
And he thrust my soul away from peace;  
I forgot good things.  
And I said, "My victory perished, and my hope from the Lord."

zai
I remembered from my poverty and out of my persecution;  
bitterness and gall (my soul will remember  
and will talk idly at me;  
I will place it in my heart;  
therefore I will wait.

heth
The mercies of the Lord are that we have not expired,  
that his compassion has not come to an end.  
They are new in the early mornings;  
great is your faithfulness.  
"The Lord is my portion," said my soul,  
"therefore I will wait for him."

teth
The Lord is good to those who wait for him,  
to the soul that will seek him.  
A good thing it is—and it will wait  
and be quiet for the salvation of the Lord.  
It is a good thing for a man when he bears a yoke in his youth.

ioth
He will sit alone and be silent,  
because he raised it on himself;  
he will give his mouth in a heap of earth,  
if perhaps there is hope;]

30 he will give a cheek to him that smites it;  
he will be fed with insults.

chaph
For the Lord will not reject forever;  
for he who humbled will have compassion,  
according to the abundance of his mercy;  
for he did not answer from his heart,  
and he abased a man's sons:

labd
to abase under his feet all the prisoners of the land,  
to turn aside a man's case in the presence of the Most High,  
to condemn a person when he goes to law—did not the Lord see?

mem
Who is this that spoke, and it happened?  
Did the Lord not command it?  
Will bad and good not come from the mouth of the Most High?  
Why will any person alive grumble, a man, concerning his sin?

noun
Our way was investigated and examined,  
and so let us return to the Lord.  
Let us take up our hearts in our hands to a high one in heaven.  
We have acted impiously, and we embittered you,  
you were not appeased.

samch
You covered us over in wrath and pursued us;  
you killed; you did not spare.  
You covered yourself with a cloud on account of prayer;  
you set us in the midst of the peoples to make me stoop and be rejected.

pe
All our enemies opened their mouth against us.  
Fear and a pit have come upon us, lifting up and destruction.  
My eye will bring down emissions of water for the fracture of the daughter of my people.

ain
My eye was exhausted, and I will not be silent  
so that there will be no calming down  
until the Lord stoops down and looks from heaven.  
My eye will glean my soul more than all daughters of the city.
lamentations 3–4

sade
52 Hunting my enemies hunted me like a sparrow, without cause;
53 they condemned my life to death in a cistern and placed a stone over me;
54 water flowed over my head; I said, "I am rejected."

koph
55 I called on your name, O Lord, from the lowest cistern;
you heard my voice: "Do not cover your ears to my plea!"
56 You came near to help me in the day when I called on you; you said to me, "Do not fear!"

res
57 You adjudicated the causes of my soul, O Lord; you have redeemed my life.
58 You saw my troubles, O Lord; you judged my case.
59 You saw all their revenge, all their schemes against me.

sen
60 You have heard their insults, all their schemes against me,
lips of my opponents and their machinations against me all day long.
61 Consider their sitting and their rising: I am their strumminga.

thau
62 You shall render a repayment to them, O Lord, according to the works of their hands;
you shall repay to them a shielding of heart, your hardship for them.
63 You shall pursue in anger and exterminate them beneath the sky, O Lord.

alph
4 How gold will grow dim; the good silver will be altered!
Consecrated stones were poured out at the beginning of all exits.

beth
2 The precious sons of Sion who were lifted up with gold—how they were reckoned as earthen pots, works of a potter's hands.

gimel
3 Indeed, dragons bared their breasts; their whelps sucked;
the daughters of my people are incorrigible, like an ostrich in the wilderness.

daleth
4 The tongue of the suckling stuck to its throat with thirst; babes begged for food; there was no one to break it up for them.

he
5 Those who eat delicacies were put away in the exits; those nursed in scarlet wrapped themselves in dung.

ouau
6 And the lawlessness of the daughter of my people was great, beyond the lawlessness of Sodoma, which was overthrown, as it were, with haste,
and they did not labor their hands with her.

zai
7 Her Nazirites were pronouncedb purer than snow; they shone brighter than milk; they were made redder than stones; their branchc was of lapis lazuli.

heth
8 Their appearance was darker than soot; they were not recognized in the exits; their skin had stiffened on their bones; they were withered; they became like wood.

teth
9 The wounded from the sword were more noble than the wounded from hunger; they walked, stabbedd, eapart from e the produce of the fields.

ioth
10 Hands of compassionate women boiled their children; they became their food in the fracture of the daughter of my people.

chaph
11 The Lord completed his wrath; he poured out the anger of his wrath and kindled a fire in Sion, and it consumed her foundations.

labd
12 The kings of the earth did not believe, none of the inhabitants of the world, that enemy and oppressor would enter through the gates of Jerousalem.

a Possibly psalm  b Or made  c Or fragment  d I.e. by hunger  e I.e. without
13 It was due to the sins of her prophets, the injustices of her priests, those who shed the blood of the righteous in the midst of her.

14 Her watchers were shaken in the exits; they were defiled with blood. Since they could not help it, they touch their garments.

15 Away from the unclean! Call them! Away! Away! Do not touch! For they were set ablaze; indeed they were shaken. Say among the nations, "They will by no means add to live as resident aliens."

16 The presence of the Lord is their portion; he will not add to look upon them; they did not receive the person of the priests; they granted no mercy to the elders.

17 While we were still alive, our eyes failed; our eyes failed regarding help for us, vainly; while we were looking steadily,

18 we looked steadily to a nation that does not save. We hunted our small ones so that they might not walk in our squares.

19 Our time has drawn near; our days have been fulfilled; our time is at hand.

19 Our pursuers were swifter than eagles in the sky; they clung to us on the mountains; they lay in wait for us in the wilderness.

20 The Lord’s anointed, the breath of our face, was captured by their destructions—of whom we said, "In his shade we shall live among the nations."

21 Rejoice, and be glad, O daughter Idumea, you who live in the land; indeed, the cup of the Lord will pass to you; you will become drunk and spill.

22 Your lawlessness is ended, O Daughter Sion; he will not add to exile you; he visited your lawlessness, O Daughter Edom; he uncovered your impious deeds.

5 Remember, O Lord, what has befallen us. Look, and see our disgrace!

2 Our inheritance has been turned over to foreigners, our homes to strangers.

3 We have become orphans; there is no father; our mothers are like widows.

4 Since our days, our wood came by exchange.

5 We were pursued upon our necks; we grew weary; we were given no rest.

6 Egypt gave a hand; Assour, for repletion of bread.

7 Our fathers sinned; they are no more, and we were subject to their lawless deeds.

8 Slaves became our masters; there is no one to redeem from their hand.

9 We shall bring in our bread by our lives, away from before the sword of the wilderness.

10 Our skin became dark like an oven from before the squalls of hunger.

11 They humbled women in Sion, virgins in the cities of Juda.

12 Rulers were hung up by their hands; elders were not held in honor.

13 Choice men took up the millstone, and young men became weak with wood.

14 Old men ceased from the city gate, choice men from their tunes.

15 The joy of our hearts ceased; our dance was turned to mourning.

16 The crown on our head fell; woe indeed to us, for we have sinned.

17 Because of this our heart became grief stricken; because of these things our eyes grew dark,

18 for Mount Sion, because it was obliterated. Foxes passed through it.

19 But you, O Lord, will dwell forever; your throne is for generation and generation.

20 Why will you regarding to victory forget us? Why will you forsake us throughout length of days?

21 Turn us back, O Lord, to you, and we shall turn back, and renew our days as before.

22 For rejecting you have rejected us; you have become exceedingly angry with us.
LETTER OF IEREMIAS
TO THE READER

EDITION OF GREEK TEXT

TRANSLATION PROFILE OF THE GREEK
Translation from Hebrew?
Although in the Septuagint the Letter of Ieremias (LetIer) is a discrete unit, in the Vulgate it forms chapter 6 of the book of Barouch. Many scholars are convinced that, even though no Semitic Vorlage for the Greek text is extant, it is indeed a translation. A number of features of the book are more typical of original Greek composition, however. Carey Moore identifies “three lines of linguistic evidence” that he considers probative for concluding that the Letter originated as a translation.1 First, a number of Greek readings seem to stem from misreadings of a Hebrew parent text. So, for example: (1) In v. 11 the Greek claims that the idols of the Gentiles cannot save themselves from “rust and foods (πρωματω)”. The “translator” has apparently confused two possible pointings of πρωματω—one meaning “from a devourer” (so, for example, in Mal 3.11 a consuming insect, locust or moth) and one meaning food;2 (2) γνωριμοι in v. 14 represents a mistake on the part of the “translator,” who evidently read συνεργασμοι as a noun rather than a participle;3 and (3) in v. 71 the translator produced “from the purple and marble (μαρμαρω) that rots upon them.” Of course, marble does not rot, and here we see a confusion of the Hebrew word for “alabaster” or “marble,” מז, with its homograph, which means “fine linen.”4 Second, a Semitic original seems the best explanation for the existence of some variant readings. So, for instance, in v. 54, the Greek reads, “like crows (κορωναι) between heaven and earth,” for which the Syriac has “ravens.” The inherent difficulty of the verse and the Syriac’s “ravens” together suggest that the Greek “translator” may have read a Hebrew מ, “as the clouds,” as מ, “as the crows.”5 Third, Moore notes the presence of what he identifies as “Hebraisms,” such as the use of the Greek future tense as a present tense and what looks like the rendering of the Hebrew infinitive absolute in v. 4—μη κατι ωμοθετητα τοις ἁλλοφυλοις ἀφομοιοθητητα, “lest you too, having been made like the allophylies, become like them.”6 One last bit of evidence that we have in Leter is that in v. 69 the Greek has, “For like a scarecrow in a cucumber patch,” a phrase that occurs in the Hebrew of Jer 10.5, but not in the Greek, which indicates that the author of the Letter drew on the Hebrew of Jeremiah, and the Greek translator rendered what he had before him.

Each of these “lines of linguistic evidence”—misreadings, variant readings, and Hebraisms—are characteristic of the translation process, and they could point to the genesis of Leter as a translation. At least two of Moore’s examples are somewhat weak, however. First, the use of γνωριμοι in v. 14 might not be a misreading at all, since the Greek word can just as well be an adjective as a noun. Second, two obstacles stand in the way of understanding the phrase ἀφομοιοθητητα τοις ἁλλοφυλοις ἀφομοιοθητητη as reflecting an infinitive absolute in a presumed Hebrew Vorlage. Both the existence of paranomasia in the Greek and the interposition of τοις ἁλλοφυλοις between the participle and the verb, since the infinitive absolute in Hebrew keeps the two verbal forms immediately adjacent to one another, mitigate the force of this interpretation.

2 Ibid., 338.
3 Ibid., 339.
4 Ibid., 357.
5 Ibid., 352–353.
6 Ibid., 335.
TO THE READER OF LETTER OF IEREMIAS

Composition in Greek?

Whereas Letter undeniably contains elements indicative of translation, other features of this work are not typical of the kind of Greek normally seen in the Septuagint. One of the most frequently occurring is the use of Greek particles. Letter often uses as connectors particles that require second position in the clause—a feature not found in Hebrew grammar. The numbers are really quite staggering for a book of a scant 72 verses: ὅπως, 12x; γὰρ, 16x; δὲ, 23x; ταύτης (counting its use as a coordinator of all types, including the negative ἄκριτης) 33x. Some entire books of the Septuagint do not contain 23 occurrences of δὲ. The appearance of these particles might suggest that the Greek writer was interested in the logical connection of one clause to another, but that is by no means apparent in the frequency with which these words appear. In fact, their logical force is almost blunted by how many times they appear sequentially in one clause after the other.

Finally, there are a number of places where the Greek text really makes little sense, or, at least, one has to work very hard to wrest some sense from it. In other books of the Septuagint, scholars often understand such difficult passages as indicating the translator’s inability to make sense of the Hebrew Vorlage. Perhaps the best example of such a case in Letter is vv. 40–41. In these two verses, one is often at a loss to know what the writer is trying to communicate. In v. 40 the claim is made that the Chaldeans dishonor their gods. The Greek as we have it, however, really does not satisfactorily say how they do this. They empty their gods, perhaps in an unusual way, because the object is not explicit, is not clear as to whether the Chaldeans expect the mute person to speak or whether it is their god Bel who should talk. In v. 41, the Greek grammar suggests that the Chaldeans, even though they understand that their gods cannot speak or make the mute speak, cannot abandon their gods and thus are as senseless as they. How, one wonders, does their inability to leave their gods dishonor them? Perhaps this logical difficulty is what prompts both the NRSV and Moore to render their gods—precisely the opposite of what the Greek grammar would lead one to think. Moore’s and the NRSV’s English translations at least bring a logical consistency to the passage and the actions could thus be understood as dishonoring the idols.

One approach to this conundrum would be to conclude that the difficulty reflects a translator who did not understand the full import of a Hebrew parent text or who got lost in a difficult Hebrew sentence, and as a result he made something of a mess out of these verses. A possible way to check or confirm this explanation might be to reconstruct a possible Hebrew Vorlage for these verses. Although any attempt at retroversion from Greek into Hebrew ought to be undertaken with caution, these verses do not retrovert into Hebrew very readily at all. Indeed, the complexity of the verses really looks more like an overworked stab at Greek rhetorical style than a translation.

Inconclusive Evidence

So, Letter presents us with a confusing situation. On the one hand, several features of this text could be the result of the process of translating from Hebrew to Greek. On the other hand, the relatively frequent appearance of elements of compositional style and certain normal features of Greek, such as the extensive use of particles and the occurrence of verbal adjectives ending in -τέως (for which there is no Hebrew equivalent) indicate that the writer is working at the least at the discourse level (and perhaps originally in Greek). When one surveys the entire work, there is a notable absence of telltale signs of the different translational styles that one finds elsewhere in the Jewish-Greek corpus. Further study of this problem in Letter seems necessary and would benefit from an analysis of the letter’s Greek style, which seems a desideratum for the work. At best, then, we can conclude that the evidence for Letter being a translation is inconclusive at this juncture.

The NETS Translation of the Letter

Since Letter does display at least some evidence of being a translation, I have taken a practical approach and followed all of the usual NETS guidelines for a translated text. In those cases where the Greek could be a misreading of a missing Semitic parent, I have retained the “misreading.” So, for example, even though marble does not rot, that is what the Greek writer produced and that is the text I have translated. In several cases where the Greek is awkward or even close to nonsensical, I have retained that flavor in NETS, while maintaining grammatical English. As a result, the NETS translation varies from the NRSV (and Moore’s translation incidentally) at quite a number of places, since the NRSV assumes that the Letter is a self-standing Greek text that should be comprehensible on its own. NETS does not make such assumptions.
TO THE READER OF LETTER OF IEREMIAS

BIBLIOGRAPHICAL NOTE
The best commentary on the Letter to date is Carey A. Moore’s Anchor Bible Commentary—Daniel, Esther and Jeremiah: The Additions (AB 44; Garden City, NY: Doubleday, 1977). For other literature on Letter, see Moore’s bibliography, AB 331–332.

BENJAMIN G. WRIGHT

A copy of a letter that Ieremias sent to those who would be led as captives into Babylon by the king of the Babylonians to proclaim to them just as it was commanded to him by God.

1 On account of the sins that you have sinned against God, you will be led into Babylon as captives by Nabouchodonosor, king of the Babylonians. 2When, therefore, you come into Babylon, you will be there for rather many years, even for a long time, as long as seven generations. But after this, I will bring you from there with peace. 3Now then, you will see in Babylon silver and gold and wooden gods being carried upon shoulders causing fear to the nations. 4Beware, therefore, lest you too, having been made like the allopbyles, become like them and reverence for them seizes you 5when you see a crowd before and behind them doing obeisance to them, but say in thought, “It is necessary to bow down to you, O Master.” 6For my angel is with you, and he himself is seeking out your souls.

7 For their tongue has been smoothed by a craftsman, and they are overlaid with gold and silver. Yet they are fake and are not able to speak. 8And just as for a maiden who loves ornamentation, taking gold, 9they construct crowns upon the heads of their gods. But it is also the case that the priests, purloining gold and silver from their gods, will spend it on themselves. 10And they will give of them also to the prostitutes at the brothel. And they adorn them with clothes like human beings—gods of silver and gold and wood. 11But they are not kept safe from rust and food. When they are dressed in purple clothing, 12they have their face wiped because of the dust from the house, which is rather much upon them. 13And he has a scepter like a human district judge, he who will not destroy the one who sins against him. 14And he has a hand-knife in his right and an ax but will not deliver himself from war and robbers. Whence they are recognizable as not being gods. Do not, therefore, fear them.

15 For just as when a person’s implement, when broken, becomes useless, 16such are their gods, though they are established in houses. Their eyes are full of dust from the feet of those who enter. 17And just as the courtyards are fortified all around against anyone who has wronged the king as though sentenced to death, the priests secure their houses with doorways and bolts and bars, lest they be stripped by robbers. 18They burn lamps even more than for themselves, none of which they can see. 19Just like one of the beams of the house they are, and they do not notice that their hearts, it is said, are licked out, as the creeping creatures from the earth devour both them and their clothing. 20Blackened in their face by the smoke from the house. 21Bats, swallows and birds ride upon their bodies and their heads, just as also the cats do. 22Whence you will know that they are not gods. Do not, therefore, fear them.

23 For the gold, which they wear for beauty, unless someone wipes off the corrosion, they will not make it shine, for they were not sentient, even when they were cast. 24Those things in which there is no breath are bought at all cost. 25Lacking feet they are carried upon shoulders displaying their dishonor to people, and even those who attend to them are ashamed on account of the fact that they are made to stand up by them, lest it fall to the ground. Not even if some one makes it stand upright, will it move by itself, nor if it leans over, will it straighten itself up, but gifts are placed before them, just as before the dead. 26But their priests, by selling their sacrifices, use them. And likewise also their wives preserve some of them, but they do not share any with the poor or disabled. 27One who sits apart and one who has just given birth touch their sacrifices. Since you know, therefore, from these things that they are not gods, do not fear them.

29 For on what basis can they be called gods? Because women serve up for gods of silver and gold and wood! 30And in their houses the priests take their seat with their tunics torn and their heads and beards shaved, whose heads are uncovered. 31And they howl and shout before their gods as some do at a funeral feast for a corpse. 32Taking from their clothing, the priests clothe their wives and children. 33Whether they experience evil from someone, or whether it be good, they will not be able to repay. They can neither empower a king nor can they remove him. 34Likewise they can neither give wealth nor money. If anyone, professing a vow to them, does not keep it, they will not demand it. 35They will not deliver a person from death nor rescue a weak person from a strong one. 36They will not restore a blind person to sight; they will not rescue a person who is in anguish.

---

4I.e. are assimilated to 6I.e. the gods’ 8Or messenger 9I.e. the god 10I.e. the sacrifices 11I.e. is menstruating 12Or copper
37 They will not have pity on a widow nor treat an orphan well. 38 These things that are made of wood and overlaid with gold and silver are like stones from a mountain, and those who attend to them will be put to shame. 39 Why then should they be thought to be or be called gods?

40 Furthermore, though the Chaldeans themselves bring them into disrespect—when they see a mute incapable of speech, bring him and request that Bel utter an articulate sound, as though he were capable of sensation—41 they are incapable of abandoning them, though they themselves have observed it. For they have no sense. 42 And when one of them is drawn away by one of those who passes by to have sexual intercourse, she chides her companion, because she was not valued as she herself was, nor has she had her cord torn. 43 Everything that happens for them is fake. How then should one consider or call them gods?

45 They have been constructed by carpenters and goldsmiths; they are nothing other than what the artisans want them to be. 46 And who constructs them will not themselves be long-lived. 47 How then indeed are the things made by them going to be gods? For they have left behind lies and disgrace for those who come after. 48 Every time that happens for them is fake. How then should one consider or call them gods?

52 For they will not set up a king of a country, nor will they give rain to people. 53 And they will not decide their own case or deliver one who is wronged, since they are powerless. 54 For like crows between the sky and the earth they are. For also when fire attacks a house of gods who are wooden or overlaid with gold or silver, their priests flee and will come through safely, but they will be burned up like the center beams. 55 And they shall not withstand king or enemies. 56 How then must it be admitted or reckoned that they are gods?

Gods made of wood and overlaid with silver and gold will not be safe either from thieves or from bandits. 57 The strong of whom will strip away the gold and silver, and they make off with the clothing they wear. Nor shall they help themselves. 58 So it is better to be a king who displays his manliness or a useful vessel in a house, which the owner will use, than these fake gods, or even a door in a house that keeps safe those things that are in it than these fake gods, and a wooden pillar in palaces than these fake gods.

59 For sun and moon and stars are bright, and when they are sent for a service, they are obedient. And the same wind also blows in every country. 60 So also lightning, when it flashes, is conspicuous. And as for clouds, when ordered by God to traverse the entire inhabited world, they accomplish what is ordained. 61 And the fire sent out from above to destroy utterly mountains and woods will do what is prescribed. But these things are similar neither in appearances nor in powers. 62 Whence one should neither think them to be nor call them gods, since they are not able either to judge a case or to treat humans well. 63 Since you know, therefore, that they are not gods, do not fear them.

69 For as a scarecrow in a cucumber field guards nothing, so are their gods of wood and gold and silver overlay. 70 In the same way also their gods of wood and overlaid with gold and silver are similar to a thorn bush in a garden on which every bird perches, and so also to a corpse thrown out in darkness. 71 And from the purple and marble that rots upon them you will know that they are not gods. And finally they will themselves be consumed, and there will be disgrace in the country. 72 Better, therefore, is a righteous person who does not have idols, for he will be far from reproach.
IEZIKIEL
TO THE READER

Edition of the Greek Text

The NETS version of Ezechiel (Ezekiel) follows the Greek edition by Joseph Ziegler Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum XVI.1: Ezekiel (Göttingen: Vandenhoeck & Ruprecht, 1977) in all points with the exception of some matters of punctuation and sentence divisions.

With the MT as the point of comparison, the LXX text features numerous omissions as well as some additions. Larger omissions occur in chaps. 32 and 33, where all of 32.19; and 33.26 are absent from the Septuagint text, and the larger part of 32.23, 25, 31; 33.25 and 27 are lacking. Larger plusses occur in Ezech 40.6–8 and 43 and 44. The reader will also note a shuffling in the order of verses at the beginning of chap. 7.

Translation Profile of the Greek

The Greek translators follow an isomorphic model of translation quite closely, preferring to employ a Greek item to represent each Hebrew item. But within this approach, (explained as the interlinear model; see "TO THE READER OF NETS"), the Greek translators employ relative freedom in the choice of the exact terms used in various contexts. The translation shows both semantic leveling, as one Greek term can be used to represent several Hebrew terms, but it also shows a great deal of semantic differentiation, as many Greek terms can be used to render one Hebrew term. To cite a particularly clear example of semantic differentiation, the single Hebrew term "sword" (יָֽרָשׁ) is translated by four different Greek terms: "sword" (ῥομφαία), "dagger" (μάχαιρα), "hand-knife" (ἐγχειρίδιον) and "rapier" (ἐξόφος). The first two terms alternate as the most common translation of יָֽרָשׁ depending on the political context of the prophesies, while the latter two terms occur only five times overall, being reserved for specific contexts.

In chaps. 5–24 where the prophecies concern Israel, the standard translation is "sword" (ῥομφαία), occurring 34x, whereas "dagger" (μάχαιρα) only occurs twice in these same chapters. The relative frequency inverts in chaps. 25–32 where the focus of the prophecies shifts back to Israel and "sword" (ῥομφαία) occurs 5x compared to one for "dagger" (μάχαιρα). In yet another reversal the prophecies concerning Gog and Magog in chaps. 38 and 39 "dagger" (μάχαιρα) occurs four times as the exclusive translation for יָֽרָשׁ. "Hand-knife" (ἐγχειρίδιον) occurs only three times, in 21.3, 4 and 5, where it describes the Lord’s own weapon, and "rapier" (ἐξόφος) occurs only in 16.40 and 23.47, in both contexts describing a lover’s sword used to slay a prostitute.

The choice of terms in many cases possibly reflects changes made according to political contexts, since terms seem to vary based upon the nation being discussed, be it Israel, Egypt, Edom, Tyre, Sidon or others. While it is possible that the translators were trying to be sensitive to political nuances, another explanation would be that different translators handled different materials and therefore word choices reflect the individual preferences of separate translators.

So for example, the terms for political leaders show both semantic leveling and differentiation that generally correspond to political contexts. The translators seem to avoid using royal language to describe the rulers of Israel, even when the Hebrew employs royal language to describe them. Instead, to describe the leaders in Israel the translators use the rather generic terms "leader/guide" (ἄγιοιμενος) and "guide/leader" (Ἴῃοιμενος) or "ruler" (ἄρχων). So even when the Hebrew uses the term "king" (βασιλεύς) three times to describe the kings of Israel in 43.7 and 9, the Greek translators use the term "guide/leader" (Ἰῃοιμενος). Elsewhere, the translators regularly use the royal term "king" (βασιλεύς) to translate βασιλεύς, but in those contexts it does not describe the kings of Israel but rather the kings of Babylon (17.12 and 16 and elsewhere), of the earth (27.33), of the islands (27.35), of Egypt (29.2; 30.10 and elsewhere). The only king of Israel or Judah who bears the title "king" (βασιλεύς) is Ioakim in 1.2. Even Daud is not described as "king" (βασιλεύς) in 37.24 but rather as "ruler" (ἄρχων), even though the Hebrew reads...
"king" (יְהוָה). Likewise, the term נָבִיא, which the NRSV translates as "prince" when referring to princes in Israel, is rendered with the terms "ruler" (ἄρχων), "leader/guide" (ἀρχοντικός) and "guide/leader" (ἀρχοντικός) (see 12.12; 46.2; 45.7).

The translators also (possibly) show variations in their choice of terms to describe the destruction of different political entities, including cities and countries. So they translate the term "desolation" (מִשְׁמַ Phonetic: mishma) as "annihilation" (ἀφανίζομαι), i.e., devastation to the point of complete disappearance, when describing the destruction of Israel in chaps. 6–23. But when describing the "desolation" (מִשְׁמַ Phonetic: mishma) of Egypt in chap. 29, the Greek has the term "destruction/ruin" (ἀπώλεια), and then "desolation" (ἐρημία or ἐρήμος) when describing Mount Seir in chap. 35, which implies that the land is emptied but still exists. So "wilderness" (ἐρήμος) once again translates "ruins" (παράδεισυ). Other words for destruction in both noun and verb forms show similar patterns of differentiation.

As a final set of examples of possible political contextualization, the terms regarding sin show a high degree of differentiation in various political contexts, although not as consistently as the terms for rulers or even the terms for destruction. So the term "misdeed" (אָבָט Phonetic: avot) is rendered as "injustice" (ἀδίκια) in chaps. 3–24, regarding the sin of Israel. An exception occurs in 16.49, in the long comparison of Israel to a prostitute where "misdeed" (אָבָט Phonetic: avot) is translated as "lawless act" (ἀνομία). But the same term "misdeed" (אָבָט Phonetic: avot) is rendered as "sin" (ἁμαρτία) regarding the ruler of Tyre in 28.18 and as "lawlessness" (ἀνομία) regarding the misdeeds of Egypt. Mosoch (Meshech) and Thobel (Tubal) in 29.16 and 32.27. Then, in chaps. 33–44, where the discussion reverts to Israel, "misdeed" (אָבָט Phonetic: avot) is translated by four different terms: "lawlessness" (ἀνομία), "impunity" (ἀμαρτία), "sin" (ἁμαρτία) and "injustice" (ἀδίκια) in 33.8; 33.9; 39.23 and 44.10, respectively.

The variation of terms found in the Greek translation does not concern only political contexts but is reflected in many other terms as well. For example, the term "spirit" or "wind" (πνεῦμα) is translated by six different Greek terms: "wind" (ἀνομία), "spirit/wind" (πνεῦμα), "blast/breath" (πνεῦμα), "fervor" (θυμός), "face" (πρόσωπον) and "part" (μέρος), depending on the precise linguistic context.

As a result of the nuancing of their terms, the translators produce a Greek text that is, for the most part, quite understandable, although their excessive literalism can present problems for the reader of the Greek text. Very problematic is the lack of nuance shown in rendering the Hebrew word רָאָס Phonetic: ra’as, "give," which can also mean "to set," "establish," "appoint" or "turn into." But despite the variations of the Hebrew meanings, the translators almost always render it with δίδωμι "give," which does not have the same extended range of meanings as does Hebrew רָאָס Phonetic: ra’as, with the result that many turns of phrase must have sounded odd to a Greek ear.

Also problematic is the literal translation of the Hebrew oath formula, as exemplified in 16.48: "I live, says the Lord, if your sister Sodoma has acted, she and her daughters, as you and your daughters acted! . . ." What follows the "if" clause is left unspoken, so the reader is left with an unresolved conditional clause and a sentence fragment.

The NETS Translation

There are two ways to depart from a literal one-for-one correspondence of Greek terms for Hebrew terms. Either several Greek terms can be used to translate a single Hebrew term or a single Greek term can be used for several Hebrew terms. Both are commonplace in the Greek translation of Yezeekiel in a way that cannot be characterized as either pure semantic leveling or as pure semantic nuancing, because one-for-many and many-for-one substitutions occur for the same terms. So, for example, the Greek term "stretch out" (ἐκτίνωσα) translates five different Hebrew terms: מָצַ Phonetic: maṣa (1.11); מָצַ Phonetic: maṣa (1.23); מָצַ Phonetic: maṣa (2.9); מָצַ Phonetic: maṣa (1.22); and מָצַ Phonetic: maṣa (37.6) (see the Hebrew word מָצַ Phonetic: maṣa, which does not have the same extended range of meanings as does Hebrew מָצַ Phonetic: maṣa, with the result that many turns of phrase must have sounded odd to a Greek ear.

As a result where there is a pattern of one-for-many translations for terms, NETS also follows a straight one-for-one substitution following the NRSV, as much as possible. But where there is a many-for-one pattern interwoven with a one-for-many pattern, NETS varies the terms that are used for the Greek terms, as much as possible. Each Greek-for-Hebrew translation couplet is represented by distinct English terms. So
when ἐκτείνω translates ἐκτείνομαι, it is represented in NETS by “extend,” but when it translates ἐκτείνομαι, it is represented by “stretch out,” since ἐκτείνω is being used in two different ways. Likewise, when ἐκτείνομαι is translated by ἔξωποστέλλω, NETS uses “send,” whereas when ἐκτείνομαι is translated by ἐκτείνω, again NETS uses “extend,” because two different terms are being used to translate a single Greek term. Since the translations display neither pure leveling nor nuancing, the departures from literal one-for-one substitutions are both marked by a variation of the terms in NETS.

As for the exceptional one-for-one literalism in the use of διδωμι for ἐκτείνομαι, NETS seeks to represent the problem by rendering “give” (διδωμι) with synonyms for “give,” even when they produce a somewhat forced translation, to try to represent the literalism of the Greek translation with regard to the term.

Finally, there are numerous cases of disagreement between subject and verb of the sentence, where a plural noun disagrees with a singular verb. In these cases, the offending noun and pronoun or verb are rendered as they are in Greek to indicate a disruption of the normal pattern of grammatical agreement. For example 3.7 reads: “But the house of Israel shall not be willing to listen to you, for they do not wish to listen to me, because all the house of Israel are contentious and hard-hearted.” The singular “house of Israel” does not agree with the plural forms of the verb in the next clauses, resulting in a lack of agreement in the NETS translation.

**BIBLIOGRAPHICAL NOTE**

I would like to thank Albert Pietersma for all his insightful comments regarding the translation of Iezekiel, Benjamin Wright for his efforts to organize the project and keep it on track, and Matt Olsen and my wife, Meredith Hubler, for their patient proofreading. Good use has been made of the standard grammars and lexica.

J. Noel Hubler

1 And it happened in the thirtieth year, in the fourth month, on the fifth of the month, and I was in the middle of the captivity by the river Chobar, and the heavens were opened, and I saw divine appearances. 2On the fifth of the month (this was the fifth year of the captivity of King Ioakim) (3) and a word of the Lord came to the priest Iezekiel son of Bouzi, in the land of the Chaldeans by the river Chobar, and the hand of the Lord came upon me.

4 And I looked, and behold, a rising wind was coming out of the north, and a great cloud was in it, and radiance was all around it and fire flashing forth, and in the middle of it was something like a sight of electrum in the middle of the fire, and radiance was in it. 5And in the middle was something like a likeness of four living beings, and this was their appearance: a human likeness was upon them, and one had four faces, and one had four wings. 6And their legs were straight, and their feet were winged, and there were sparks like flashing bronze, and their wings were nimble. 7And a human hand was underneath their wings on their four parts, and the faces of the four were not veering when they were going. Each was moving opposite their face. 8And as for the resemblance of their faces: there was a face of a human, and the four had a face of a lion on the right, and the four had a face of a calf on the left, and the four had a face of an eagle. 9And the four had their wings, stretched out above. Each had two adjoined to each other, and two were covering up over their body. 10And each was moving according to its face. Wherever was the spirit as it moved, they were moving and were not veering. 11And in the middle of the living beings was an appearance like burning coals of fire, as the look of torches coming together between the living beings, and a radiance of the fire, and lightening was issuing from the fire.

15 And I looked, and behold, the four had one wheel on the ground, close to the living beings. 16And the aspect of the wheels was like the aspect of tharsis, and the four had one likeness, and their construction was just as if a wheel was within a wheel. 17They were moving upon their four parts, and they were not veering when they were moving, nor were their backs, and they had height, and I looked at them, and the four had their backs full of eyes all around. 18And when the living beings were moving, the wheels were moving next to them, and when the living beings rose from the ground, the wheels were raised. 20Wherever was the cloud, there was the spirit to move; the living beings were moving, and the wheels were being raised with them, for a spirit of life was in the wheels.

4.I.e. the wind 5Possibly the wind or the fire or the gold 6Heb = topaz
22 And over the head of the living beings, they had a likeness just like a firmament—like a sight of ice—stretched out on their wings from above.

23 And under the firmament, their wings were stretched out, flapping, one against the other. Each had two wings covering over their bodies. 24 And when they were moving, I heard the sound of their wings, like the sound of abundant water, and when they were pausing, their wings were resting.

25 And behold, a voice from above the firmament that was over their heads.

26 Like an appearance of a lapis lazuli stone was the likeness of a throne upon it, and on the likeness of the throne was a likeness just as a form of a human above. 27 And I saw something like the likeness of the face of the throne was a likeness just as a form of a man above. And I saw something like the likeness of the face of a man above, and in it was a likeness as the sight of electrum from the appearance of the loin and up, and from the appearance of the loin and all the way down, I saw something like an appearance of fire, and its radiance was all around. 28 Like an appearance of a bow whenever it is in the cloud in a day of rain, so was the vision of the radiance all around.

This was the appearance of a likeness of the glory of the Lord, and I looked and fell upon my face, and I heard a voice of one speaking.

(2.1) And he said to me: Son of man, stand upon your feet, and I will speak to you. 2 And a spirit came upon me and took me up to a mountain of God, and he set me upon his feet, and he spoke to me, 3 and he said to me, Son of man, I am sending you out to the house of Israel, those who are embittering me—who embittered me, they and their fathers, to this very day, 4 and you shall say to them, “This is what the Lord says.” 5 Whether then they hear or are terrified (for it is an embittering house), they shall also know that you are a prophet in their midst. 6 And you, son of man, hear the one speaking to you, whether then they hear or are terrified (for it is an embittering house), they shall also know that you are a prophet in their midst. 7 And you shall say to them, “This is what the Lord says.” 8 And you, son of man, hear the one speaking to you. Do not become one who embitters just like the embittering house; open wide your mouth, and eat this scroll.

3 And he said to me, Son of man, devour this scroll, and go, and speak to the sons of Israel. 2 And I opened wide my mouth, and he fed me the scroll. 3 And he said to me, Son of man, your mouth shall eat, and your belly shall be filled with this scroll that has been given to you. And I ate it, and in my mouth it was like sweet honey.

4 And he said to me, Son of man, go, enter to the house of Israel, and speak my words to them, 5 for not to a thick-lipped and heavy-tongued people are you being sent out, to the house of Israel—nor to many people of other languages or other tongues, neither being robust with their tongue, whose words you will not understand. Even if I had sent you out to such, these would have listened to you. 2 But the house of Israel shall not be willing to listen to you, for they do not wish to listen to me, because all the house of Israel are contentious and hard-hearted. 8 And behold, I have rendered your face powerful against their faces, and I will make strong your contention against their contention, 9 and it shall be continually stronger than rock. Do not be afraid of them, nor be terrified from before them, for it is an embittering house. 10 And he said to me, Son of man, all the words that I have spoken with you, take into your heart, and hear with your ears, 4 and go, enter into the captivity, to the sons of your people, and you will speak to them and say to them, “This is what the Lord says”, whether, then, they hear, whether, then, they give in.

12 And a spirit lifted me up, and I heard behind me a sound of a great shaking. “Blessed is the glory of the Lord from his place.” 13 And I perceived the sound of the wings of the living beings as they flapped, one against the other. And there was a sound of the wheels beside them, and a sound of the shaking. 14 And the spirit lifted me up and took me up, and I went in a rush of my spirit, and the hand of the Lord came strong upon me. 15 And I came into the captivity high up and went around those living by the river Chobar, those that were there, and I sat there seven days face about among them.

16 And after seven days, a word of the Lord came to me, saying: 17 Son of man, I have given you as a sentinel to the house of Israel, and you shall hear a word from my mouth, and you shall warn them from me. 18 When I say to the lawless, “By death you shall be put to death,” and you did not give him strict orders, nor did you speak in order to give the lawless one strict orders to turn back from his ways that he might live, that lawless one shall die for his injustice, and I will demand his blood from your hand. 19 And if you give the lawless one strict orders and he does not turn back from his lawlessness and his way, that lawless one shall die for his injustice, and you shall rescue your soul. 20 And when a righteous one turns away from his righteous acts, and if he commits transgression, and I will give the test in front of him, he shall die, because you did not give him strict orders. And he shall die in his sins, for his righteous acts that he did shall not be remembered, and I will demand his blood from your hand. 21 But you, if you give the righteous strict orders not to sin, and he does not sin, the righteous shall live by life, because you gave him strict orders, and you shall rescue your own soul.

a Possibly it  b Or strife or battle  c Possibly put him to the test
22 And the hand of the Lord came upon me, and he said to me, “Rise up, and go out into the plain, and there it shall be spoken to you.” 23And I rose up and went out into the plain, and behold, the glory of the Lord stood there, just like the appearance and just like the glory that I saw by the river Chobar, and I fell upon my face. 24And a spirit came upon me and set me on my feet, and he spoke to me and said to me: Enter, and be closed in within your house. 25As for you, son of man, behold, bands have been given upon you, and they shall bind you with them, and you shall not go out from their midst. 26And I will bind fast your tongue, and you shall be made mute, and to them you shall not be as a man who reproves, for it is an embittering house.

4 And you, son of man, take for yourself a brick, and you shall set it in front of you and portray upon it a city, Jerusalem. 2And you shall give an enclosure against it and build siege walls against it and cast a palisade against it and give camps against it and line up the batteries of war engines all around. 3And take for yourself an iron frying-pan, and you shall place it as an iron wall between you and between the city, and you shall ready your face against it. And it shall be in an enclosing, and you shall enclose it. This is a sign for the sons of Israel.

5 And you, son of man, take for yourself a sharp sword. Just like a barber’s razor you shall acquire it for yourself and lay it upon your head and upon your beard. And you shall take a balance of weights and divide them. 2A quarter you shall burn in the fire in the midst of the city according to the completion of the days of the enclosing, and you shall take a quarter, and you shall burn it up in its midst, and a quarter you shall cut up with a sword around it; a quarter you shall scatter by the wind, and I will unsheathe a dagger after them. 3And from there you shall take a few in number and bundle them in your robe. 4And you shall take some from them again and throw them into the midst of the fire and burn them up in the fire; from it a fire shall go forth.

And you shall say to all the house of Israel. 5This is what the Lord says: This is Jerusalem. I have set her and the countries surrounding her in the midst of the nations. 6And you shall speak my statutes and my laws to the lawless one out of the nations, out of the countries around her, for they rejected my statutes and in my precepts they have not walked in them. 7Therefore, this is what the Lord says: Because your starting point was from the nations around you and you did not walk in my precepts and did not perform my statutes—on the contrary, you have not even acted according to the statutes of the nations around you—therefore, this is what the Lord says: Behold, I am against you, and I will execute judgment in your midst before the nations, 9and I will do in you what I have not done and the like of which I will not do again because of all your abominations. 10Therefore, fathers shall eat children in your midst, and children shall eat fathers, and I will execute judgment against you, and I will scatter all your survivors to every wind. 11Therefore, I live, says the Lord. Surely, because you defiled my holy places with all your abominations, I will also thrust you aside. My eye shall not spare, and I will have no pity.
quarter of you shall be dispensed by death, and a quarter of you shall be finished off by famine in your midst, and a quarter of you, to every wind I will scatter them, and a quarter of you shall fall by the sword around you, and a dagger I will unsheathe after them.

13 And my wrath and my fury shall be completed upon them, and you shall recognize that I, the Lord, have spoken in my jealousy, when I spend my anger on them. 14And I will make you and your daughters around you into a wilderness before every passer-by. 15And you shall be mourned and be wretched among the nations around you when I execute my judgments against you in the punishment of my wrath; I, the Lord, have spoken. 16When I send out my missiles of famine upon them, they shall also become a wipping out, and I will shatter your support of bread. 17And I will send out famine and harmful animals against you, and I will take vengeance against you, and death and blood shall pass through upon you, and I will bring a sword upon you from all around; I, the Lord, have spoken.

6 And word of the Lord came to me, saying, 2Son of man, set your face upon the mountains of Israel, and prophesy against them. 3And you shall say, As for the mountains of Israel—hear a word of the Lord. This is what the Lord says to the mountains and the hills and the ravines and the dells: Behold, I myself am bringing a sword upon you, and I will utterly destroy your high places, 4and your altars and your sacred precincts shall be shattered, and I will throw down your wounded in front of your idols. 5And I will scatter your bones around your altars. 6In every habitation of yours the cities shall be devastated, and the high places will be annihilated so that your altars shall be utterly destroyed and your idols broken and your sacred precincts razed. 7And the wounded shall fall in your midst, and you shall recognize that I am the Lord.

8 When there are some of you who are rescued from the sword among the nations and are in your dispersion among the countries, 9the rescued ones of you shall also remember me among the nations, there where they were taken prisoner. I have sworn to their heart that is whoring away from me and to their eyes that play the whore after their practices, and they shall strike their faces for all their abominations. 10And they shall recognize that I, the Lord, have spoken.

11 This is what the Lord says: Clap your hand, and stomp your foot, and say, Good, good! For all the abominations of the house of Israel, they shall fall by the sword and by death and by famine. 12The one who is near shall fall by the sword, while the one who is far away shall come to an end by death, and the one gripped by hunger shall be finished off, and I will spend my anger upon them. 13And you shall know that I am the Lord, when your wounded are in the midst of your idols around your altars, on every lofty hill and under a shady tree, where they gave an odor of fragrance to all their idols. 14And I will stretch out my hand against them and make their land into an annihilation and destruction from the wilderness of Deblatha, out of every habitation, and you shall recognize that I am the Lord.

7 And a word of the Lord came to me, saying:
2And you, son of man, say, This is what the Lord says to the land of Israel:

An end has come. The end has come upon the four extremities of the land.

3(6) The end has come upon you, the inhabitant of the land.
The time has come near; the day has arrived not with tumult or with anguish.

5(8) Now close by I will pour out my anger upon you and will spend my fury against you, and I will judge you by your ways and will give against you all your abominations.

6(9) My eye will not spare, nor will I show pity, for I will give your ways against you and your abominations shall be in your midst, and you shall recognize that it is I, the Lord, who strike.

7(3) Now the end is upon you, and I will send it upon you, and I will punish you for your ways, and I will give against you all your abominations.

8(4) My eye will not spare, nor will I show pity, for I will give your way against you and your abominations shall be in your midst. And you shall recognize that I am the Lord, because this is what the Lord says:

Behold, the end has come, behold, a day of the Lord. Even if the rod has blossomed, insolence has arisen.

And it shall shatter a support of a lawless one and not with tumult or with haste. The time has come, behold, the day; let not the buyer be glad, and let not the seller mourn, for the buyer shall no longer return to the seller, and a person shall not gain control of his life by his eye. Trumpet with a trumpet, and judge all things.

War by the sword is from without, and famine and death from within. The one on the plain shall come to an end by the sword, while those in the city famine and death shall finish off.

And the survivors of them shall survive and shall be upon the mountains; I will slay them all, each in his injustices. All hands shall grow feeble,
and all thighs shall be sullied with moisture.

18 And they shall gird themselves round with sackcloth, and amazement shall cover them. And shame shall be on every face on them, and baldness on every head.

19 Their silver shall be thrown into the streets, and their gold shall be despised. Their souls shall not be satisfied, and their bellies shall not be filled, for a test of their injustices has occurred. Choice things of decoration—they made them into arrogance, and they made from them images of their abominations; therefore I have given them to them as impurity.

20 And I will hand them over into the hands of foreigners to seize them and to the pestiferous ones of the earth as plunder, and they shall profane them.

21 And I will turn back my face from them, and they shall defile my visitation. And they will enter into them without precaution, and they will profane them.

22 And I will turn back the wantonness of their strength, and their holy things shall be defiled. Atonement shall come, and it shall seek peace, and it shall not be.

23 Woe shall be upon woe, and rumor shall be upon rumor. And vision shall be sought from a prophet, and the vapor of the incense was ascending.

24 And I will turn back the Lord looking north, and behold, women sitting there, lamenting Thammouz, and he said to me, “Son of man, have you seen what these are doing? They are committing great acts of lawlessness here by keeping themselves far from my holy things. And you will see still greater acts of lawlessness.”

25 And he brought me to the entry of the gate of the house of the Lord looking north, and behold, women sitting there, lamenting Thammouz, and he said to me, “Son of man, have you seen what the elders of the house of Israel are doing, each of them in their hidden bedroom? For they said, ‘The Lord does not see; the Lord has forsaken the land.’”

26 And he said to me, “Son of man, do you see what these are doing? They are committing great acts of lawlessness here. And it happened in the eighth year, in the fifth month, I was sitting in my house, and the elders of Judah were sitting before me, and the hand of the Lord came upon me, and I saw, and beheld, a likeness of a man, and from his loin and all the way down was fire, and the loin up was as an appearance of white gold.

27 And a likeness of a hand extended and lifted me up by the top of my head, and a spirit took me up between earth and between sky and brought me to Jerusalem in a divine vision to the entry of the gate looking north, where the stele of the buyer was. And behold, the glory of the Lord God of Israel was there like the vision that I saw in the plain.

8 And it happened in the eighth year, in the fifth month, on the fifth of the month, I was sitting in my house, and the elders of Judah were sitting before me, and the hand of the Lord came upon me, and I saw, and beheld, a likeness of a man, and from his loin and all the way down was fire, and the loin up was as an appearance of white gold. And a likeness of a hand extended and lifted me up by the top of my head, and a spirit took me up between earth and between sky and brought me to Jerusalem in a divine vision to the entry of the gate looking north, where the stele of the buyer was. And behold, the glory of the Lord God of Israel was there like the vision that I saw in the plain.
And to these he said as I was listening, “Go over after him into the city, and smite, and do not spare with your eyes, and you shall show no pity; exterminate elder and young man and unmarried girl and little children and women unto obliteration, but you shall not approach anyone upon whom is the mark, and begin from my holy places.” And they began from the men who were inside, in the house. And he said to them, “Defile the house, and fill the roads with the dead as you go out, and smite.” And it happened, when they were smiting, I also fell upon my face and shouted out and said, “Woe is me, O Lord, are you wiping out the survivors from Israel when you pour out your wrath upon Jerusalem?” And he said to me, “The injustice of the house of Israel and Loudas has become very, very great, because the land was filled with many people and the city was filled with injustice and uncleanness, for they said, ‘The Lord has forsaken the land; the Lord does not watch.’ And my eye shall not spare, nor shall I show pity; I have given their ways against their heads.”

And behold, the man who wore the full-length robe and girded with a belt on his loin and he answered, saying, “I have done as you commanded me.”

And I saw, and behold, above the firmament over the head of the cherubin was something like a lapis lazuli stone; a likeness of a throne was upon them. And he said to the man clothed in the robe, “Go into the midst of the wheelworks under the cherubin, and fill your hands with coals from the fire in the midst of the cherubin, and scatter them upon the city.” And he went in before me. And the cherubin stood on the right of the house when the man was entering, and the cloud filled the inner court. And the glory of the Lord arose from the cherubin into the atrium of the house, and the cloud filled the house, and the court was filled with the radiance of the glory of the Lord. And a sound of wings of the cherubin was heard as far as the outer court like a voice of God Saddai when he speaks.

And it happened, when he was commanding the man clothed in the holy robe, saying, “Take fire from the midst of the wheelworks from the midst of the cherubin,” and he went in and stood close to the wheels. And he extended his hand into the midst of the fire that was among the cherubin and took and gave it into the hands of the one clothed in the holy robe, and he took it and went out. And I saw the cherubin; a likeness of human hands was underneath their wings.

And I saw, and behold, four wheels stood close to the cherubin, one wheel close to one cherub, and the appearance of the wheels was as the appearance of a stone of carbuncle. And their appearance was one likeness belonging to the four, as whenever a wheel is in the midst of a wheel. When they were moving, they were moving in their four parts. They were not veering when they were moving, because they were moving to whichever place the one first element looked, and they were not veering when they were moving. And their backs and their hands and their wings and their wheels were full of eyes all around the four wheels. Now, as I was listening, the name Gelgel was assigned to these wheels.

And the cherubin rose up. This is the living being that I saw by the river of Chobar. And when the cherubin were moving, the wheels were moving, and they were close to them. And when the cherubin were lifting up their wings to be borne aloft from the earth, their wheels were not veering. When they stopped, they stopped, and when they were being borne aloft, they were being borne aloft with them, for a spirit of life was in them.

And the glory of the Lord went out from the house and mounted upon the cherubin, and the cherubin lifted up their wings, and they were borne aloft from the earth before me when they went out together with the wheels beside them, and they stood at the entry of the opposite gate of the house of the Lord, and the glory of God of Israel was upon them from above.

This is the living being that I saw below the God of Israel by the river Chobar, and I knew that they were cherubin. One had four faces, and one had eight wings, and a likeness of human hands was underneath their wings. As for the resemblance of their faces: these were the faces that I saw below the glory of the God of Israel by the river Chobar, and they were moving, each in front of them.

And a spirit lifted me up and brought me to the opposite gate of the house of the Lord, the one looking east, and behold, at the entry of the gate were about twenty-five men, and in the midst of them I saw Iezonias the son of Ezer and Phaltias the son of Banaias, the commanders of the people. And the Lord said to me, “Son of man, these are the men who devise empty things and deliberate wicked counsel in this city, the ones who say, ‘Have not the dwellings been built recently? This is the cauldron while we are the meat.’ Therefore, prophesy against them; prophesy, son of man.”

And a spirit fell upon me and said to me, “This is what the Lord says: Speak thus, O house of Israel, I understand even the deliberation of your spirit. You multiplied your dead in this city and packed full your roads with the wounded. Therefore this is what the Lord says: Your dead that you have set out in its midst—these are the meat, and this is the cauldron—and I will take you out from its midst. You fear a sword, and I will bring a sword upon you, says the Lord. And I will take you out from its midst and give you over to the hands of foreigners, and I will execute judgments among you. You shall fall by the sword, I will
judge you at the borders of Israel, and you shall recognize that I am the Lord. 11 This shall not be for you as a cauldron, and you shall not become in its midst as meat. I will judge you at the borders of Israel, 12 and you shall recognize that I am the Lord.

13 And it happened, while I was prophesying, and Phaltias son of Banaias died, and I fell upon my face, and I shouted with a loud voice and said, “Woe is me; woe is me, O Lord; are you making an end of the remnant of Israel?”

14 And a word of the Lord came to me, saying:

15 Son of man, your brothers and the men of your captivity and the entire house of Israel have been finished off, those to whom the inhabitants of Jerusalem have said, “You keep far from the Lord. To us the land has been given as a portion.”

16 Therefore, say: This is what the Lord says, “I will drive them away into the nations, and I will scatter them into all the earth, and I will be for them as a small holy precinct in the countries, there where they enter.” 17 Therefore I said, This is what the Lord says: And I will take them in from the nations and will assemble them from the countries, in them where I dispersed them, and I will give them the land of Israel. 18 And they shall enter there, and they shall remove all its abominations and all its lawless acts from it. 19 And I will give them another heart, and I will impart a new spirit in them, and I will draw forth the heart of stone from their flesh, and I will give them a heart of flesh so that they might walk by my ordinances and keep my statutes and perform them, and they shall be for me as a people, and I will be a god for them. 20 And against the heart of their abominations and of their lawless acts—just as their heart was going, I will heap up their heart, and I will impart a new spirit in them, and through for yourself into the wall, and you shall go out through it. 6 Before them you shall be lifted up on shoulders, and you shall go out concealed. You shall veil your face, and you shall not see the earth at all, for I have given you as a sign to the house of Israel.

7 And I did so in everything that he commanded me, and I carried it out as the baggage of captivity by day, and by evening I dug through the wall for myself, and I went out concealed. Upon shoulders I was lifted up before them.

8 And a word of the Lord came to me in the morning, saying: 9 Son of man, did not the house of Israel, the embittering house, say to you, “What are you doing?” 10 Say to them, “This is what the Lord says: The ruler and the leader are in Jerusalem and in all the house of Israel, who are in their midst.” 11 Say: “I am making signs in its midst. As I have done, so shall it be for them; they shall go in exile and in captivity,” 12 and the ruler in their midst shall be lifted upon shoulders, and he shall go out concealed through the wall, and he shall dig through, to go out through it. He shall veil his face so that he shall not be seen by eye, and he himself shall not see the land. 13 And I will spread out my net over him, and he shall be caught in my enclosure, and I will bring him to Babylon, to the land of the Chaldeans, and he shall not see it, and he shall come to an end there. 14 And I will distribute to every wind all his helpers around him and all who assist him, and I will unsheathe a sword after them. 15 And they shall know that I am the Lord after I scatter them among the nations, and I will distribute them among the countries. 16 And I will retain from them men by number, from sword and from famine and from death, so that they shall tell of all their lawless acts among the nations where they enter, and they shall know that I am the Lord.

17 And a word of the Lord came to me, saying:

18 Son of man, you shall eat your bread in grief, and you shall drink your water in torture and suffering. 19 And you shall say to the people of the land of Israel, This is what the Lord says to the inhabitants of Jerusalem and in the land of Israel: They shall eat their bread in need, and they shall drink their water in annihilation so that the land is extinguished together with its fullness, for all who live in it are engaged in impiety. 20 And their inhabited cities shall be devastated, and the land shall become an annihilation, and you shall recognize that I am the Lord.

21 And a word of the Lord came to me, saying:

22 Son of man, what is this comparison of yours about the land of Israel as they are saying, “Distant are the days; vision has perished?” 23 Therefore, say to them, “This is what the Lord says: And I will turn back the comparison, and the house of Israel shall no longer speak this comparison,” because you shall speak to them, “The days and word of every vision have come near.” 24 For there shall no longer be any false vision and one giving divina-

---

\[a\text{.i.e. the city} \]
\[b\text{.Possibly that} \]
And a word of the Lord came to me, saying:

And I will stretch out my hand against the prophets who behold falsehoods and utter vanities; they shall not be engaged in the instruction of my people, nor shall they be enrolled in the register of the house of Israel, and they shall not enter the land of Israel, and they shall know that I am the Lord. Because they have misled my people, saying, "Peace, peace," and there was no peace, when they were uttering vain utterances to preserve souls that should not die and to preserve souls that should not live, when you were uttering vain utterances to a listening people.

Therefore, this is what the Lord says: Behold, I am against your cushions whereby you collect souls, and I will tear them from your arms, and into a dispersion I will send out their souls, which souls of theirs you distort. And I will tear through your veils, and I will rescue my people from your hand, and they shall no longer be in your hands for gathering, and you shall recognize that I am the Lord. Because you were perverting the heart of a righteous person and I was not perverting him even to make strong the hands of a lawless person so that he might turn back at all from his wicked way and he might live, therefore, you shall not behold falsehoods and no longer perform divinations, and I will rescue my people from your hand, and you shall know that I am the Lord.

And men from the elders of Israel came to me and sat down in front of me. And a word of the Lord came to me, saying: Son of man, these men set their thoughts upon their hearts, and they set the punishment of their injustices in front of them; am I to answer them by answering? Therefore speak to them, and you shall say to them, This is what the Lord says: Person by person I will answer him by those things by which his mind is held fast in order that he may turn aside the house of Israel according to their thoughts.

Therefore say to the house of Israel, This is what the Lord says: Turn about, and turn back from your practices and from all your impieties, and turn your faces around. For person by person I will set the punishment of their injustices in front of him and comes to the prophet, I, the Lord, will answer him by those things by which his mind is held fast in order that he may turn aside the house of Israel according to their hearts that are estranged from me through their notions.

And I will stretch out my hand against him and take him to the house of Israel wherever his heart is held fast by that whereby he is held fast. And I will set my hand against the wall and upon those who plaster it; it shall fall. And I said to you, The wall is not, nor are those who plaster it, the prophets of Israel who prophesy concerning Jerusalem and who behold peace for it, and there is no peace, says the Lord.

And you, son of man, set your face against the daughters of your people, who prophesy from their heart, and prophesy against them, and you shall say, This is what the Lord says: Woe to those who stitch together cushions for every bend of the arm and make veils for every head of every age-group so as to pervert souls; the souls of my people were perverted, and they maintain their own souls. And they were profaning me before my people for the sake of a handful of barley and on account of pieces of bread so as to slay souls that should not die and to preserve souls that should not live, when you were uttering vain utterances to a listening people.

And the prophet, if he should ever deceive and speak, I, the Lord, have deceived that prophet, and I will stretch out my hand against him and
will annihilate him from the midst of my people, Israel. 10 And they shall receive their injustice; like the wrongdoing of the inquirer and like the wrongdoing, so shall it be for the prophet so that the house of Israel may no longer go astray from me and so that they may not defile themselves further in all their transgressions, and they shall be for me as a people, and I will be a god for them, says the Lord.

12 And a word of the Lord came to me, saying: 13 Son of man, if a land sins against me so that transgression occurs, I will also stretch out my hand against it and will shatter its support of bread, and I will send out famine upon it and will take away human and cattle from it. 14 Even if these three men were in its midst, Noe and Daniel and loh, they shall be saved by their righteousness, says the Lord. 15 Even if I bring harmful animals against the land, I shall also take vengeance on it, and it shall be as an annihilation, and there shall not be one who passes through from before the animals, 16 even if these three men were in its midst, I live, says the Lord, if sons or daughters shall be saved! But they alone would be saved, while the land would be for annihilation. 17 Or again, if I bring a sword upon that land and say, “Let a sword pass through the land” and I will take away human and cattle from it 18 and these three men be in its midst, I live, says the Lord, they shall rescue neither sons nor daughters. They alone shall be saved. 19 Or again, if I send out death upon that land and I pour out my wrath upon it with blood so as utterly to destroy human and cattle from it, 20 and Noe and Daniel and loh shall be in its midst, I live, says the Lord, if sons or daughters should be left behind! They shall rescue their souls by their righteousness.

21 This is what the Lord says: But even if I send out my four grievous punishments, sword and famine and harmful animals and death, upon Jerusalem so as utterly to destroy human and cattle from it 22 and behold, those rescued from it who bring out their sons and daughters are left behind in it, behold, they come out to you, and you shall see their ways and their thoughts, and you shall regret the evil that I brought upon Jerusalem, all the evil that I brought upon it, 23 and they shall console you; for you shall see their ways and their thoughts, and you shall recognize that I have not done all the things that I did in it without cause, says the Lord.

15 And a word of the Lord came to me, saying: 2 And you, son of man, what might the wood of the vine become from all the trees, the branches that are among the trees of the forest? 3 Shall they take wood from it to make it into a product? Shall they take a peg from it to hang any object on it?

4 On the contrary, it has been given to the fire for consumption; the fire consumes the yearly cleansing of it, and it fails completely; shall it actually be useful for production? 5 Not even when it is still whole shall it be for production. How much less if ever fire consumes it completely shall it still be fit for production?

6 Therefore, say: This is what the Lord says: Like the wood of the vine among the trees of the forest, that which I have given to the fire for consumption, so have I given the inhabitants of Jerusalem.

7 And I will give my face against them; they shall go out from the fire, and fire shall devour them, and they shall recognize that I am the Lord when I set my face against them. 8 And I will give the land into annihilation, because they fell away in transgression, says the Lord.

16 And a word of the Lord came to me, saying: 2 Son of man, testify to Jerusalem about her lawless acts, 3 and you shall say. This is what the Lord says to Jerusalem: Your origin and your birth is from the land of Chanaan; your father is an Amorrite, and your mother a Chettite. 4 And as for your birth—in the day that you were born, they did not bind your breasts, and you were not bathed with water, nor were you salted with salt, and you were not wrapped in cloths, 5 neither did my eye spare you so as to do for you one of all these things to show feeling to you. And you were thrown out on the surface of the plain by the persons of your soul in the day that you were born.

6 And I passed by you and saw you fouled by your own blood and said to you, “From your blood is life; 7 grow up, just like the sprouting of the field I have rendered you.” And you grew up and became tall and entered into cities of cities; your breasts were set right, and your hair grew, but you were naked and disgraced.

8 And I passed by you and saw you, and behold, your season was a season of lodgers, and I spread my wings over you and covered your disgrace, and I swore to you and entered into a covenant with you, says the Lord, and you became mine. 9 And I bathed you with water and washed your blood from you and anointed you with oil, 10 and I clothed you with embroidered clothes and shod you with blue and girded you with fine linen and clothed you in a fine hair-veil, 11 and I adorned you with an ornament and put bracelets around your arms and a chain around your neck. 12 And I gave an earring on your nostril and small rings on your ears and a crown of boasting upon your head. 13 And you were adorned with gold and silver, and your wraps were of fine linen and of woven hair and embroidered. You ate choice flour and oil and honey, and you became very beautiful. 14 And your fame went out among the nations on account of your beauty, because you had been completed in
attractiveness by the elegance that I set upon you, says the Lord. 15 And you trusted in your beauty, and you whored because of your fame and poured out your whoring on every passer-by. 16 And you took some of your garments and made for yourself stitched figures and played the whore on them, and you shall not enter, nor shall it happen. 17 And you took your objects of boasting from my gold and from my silver, from that which I gave you, and you made for yourself male images and played the whore with them. 18 And you took your embroidered apparel and put them on, and you set my oil and my incense in front of them, 19 even my bread that I gave you. I fed you choice flour and oil and honey, and you set them in front of them as an odor of fragrance, and it happened, says the Lord. 20 And you took your sons and your daughters whom you bore, and you sacrificed them to them as consumption, as if you played the whore just a little. 21 And you slaughtered your children and delivered them up when you were appeasing them through them. 22 This was in addition to all your whoring, and you did not remember the days of your childhood, when you were naked and disgraced, and you lived fouled in your blood.

23 And it happened after all your evil acts, says the Lord, 24 you also built for yourself a whoring chamber, and you made a proclamation for yourself in every boulevard. 25 And at the head of every way you built your whorehouses, and you spoiled your beauty and drew your legs apart for every passer-by and multiplied your whoring. 26 And you played the whore with the sons of Egypt who accompanied you, who were great in flesh, and you played the whore frequently so as to provoke me. 27 Now if I stretch out my hand against you and I will take away my precepts, I will also give you to a passer-by and multiplied your whoring. 28 And you took your objects of boasting from my gold and from my silver, from that which I gave you, and you made for yourself male images and played the whore with them. 29 And you multiplied your covenants not satisfied, and you played the whore but were not satiated. 30 How should I treat your daughter, says the Lord, when you did all these things, deeds of a woman of whoredom? And you played the whore with them. 31 You built your whoredom on the land of the Chaldeans, and you were not satisfied, and you played the whore with the land of the Chaldeans, and you shall not make payments any more. 32 The adulterous wife is like you, taking payments from her husband, and an extra after a you they have not played the whore gathering payments. 33 She would dole out payments to all those who played the whore with her, and you have given payments to all your lovers, and you would load them down to come to you from all around for your whoring. 34 And there was something perverted in you compared to other women in your whoring, and next after you they have not played the whore, while you would dole out payments, and payments were not given to you. And there were in you things perverted. 35 Therefore, O whore, hear a word of the Lord: 36 This is what the Lord says, Because you have poured out your money, your shame in your whoring shall also be uncovered to your lovers, both for all the thoughts of your lawless acts and because of the streams of blood of your children that you gave them. 37 Therefore, behold, I am gathering against you all your lovers, those with whom you consorted, and all those you loved, with all those you hated, and I will gather them against you from all around and will uncover your evil acts to them, and they shall see all your shame. 38 And I will take vengeance on you with vengeance of an adulteress, and I will place you in the blood of wrath and jealousy. 39 And I will give you over into their hands, and they shall eradicating your brothel, and they shall demolish your pedestal, and they shall strip you of your apparel and take the objects of your boasting and leave you naked and disgraced. 40 And they shall bring on thongs against you, and they shall stone you with stones, and they shall slay you with their rapiers. 41 And they shall bring on the objects of your boasting and leave you naked and disgraced. 42 And I will let loose my wrath on you, and my jealousy shall be taken away from you, and I will take my rest, and I will no longer be vexed. 43 Because you did not remember the day of your childhood and you would pain me with all these things, and behold, I have given your ways against your heads, says the Lord.

And thus you have committed impiety in addition to all your lawless acts. 44 These are all the things that they said about you in a comparison, saying, "Like mother 45 like daughter." You are your mother's daughter, sheb who thrust aside her husband and her children, and the sisters of your sisters are those who thrust aside their husbands and their children; your mother is a Chettite, and your father an Amorrite. 46 Your elder sister is Samaria, she and her daughters, she who was living on your left, and your younger sister who was living on your right is Sodoma and her daughters. 47 And you did not even walk in their ways, nor did you act according to their lawless acts; in fact, you almost surpassed them in all your ways. 48 I live, says the Lord, if your sister Sodoma has acted, she and her daughters, as you and your daughters acted! 49 But this was the lawless act of Sodoma, your sister: arrogance. She and her daughters were indulging in excess of bread and in prosperous ease; this belonged to her and her daughters, and they were not holding the hand of the poor and the needy. 50 And they were boasting and committed lawless acts before me, and I took them away, just as I saw. 51 And Samaria sinned not half of your sins, and you multiplied your lawless acts beyond them and made your sisters right by all your law-
less acts that you committed. 52 And you shall bear your trial, for you ruined your sisters with your sins by which you acted lawlessly beyond them and rendered them right beyond yourselves, and be ashamed, you, and receive your dishonor for rendering your sisters right.

53 And I will turn back your turning back, the turning back of Sodoma and her daughters, and I will turn back the turning back of Samaria and her daughters, and I will turn back your turning back in their midst 54 in order that you may bear your trial and be dishonored as a result of all that you have done when you provoked me. 55 And your sister Sodoma and her daughters shall be restored, just as they were from the beginning, and Samaria and her daughters shall be restored, just as they were from the beginning, and you and your daughters shall be restored, just as you were from the beginning.

56 And surely Sodoma your sister was not as a report in your mouth in the days of your arrogance, 57 before your evil acts were uncovered, as you are now an ignominy to daughters of Syria and all the daughters of allophyles around her that enclose fore your evil acts were uncovered, as you are now an ignominy to daughters of Syria and all the daughters of allophyles around her that enclose around her? 58 Your impieties and your lawless acts—you have carried them off, says the Lord.

59 This is what the Lord says: And I will deal with you just as you have done, as you have dishonored these things so as to transgress my covenant. 60 And I will remember my covenant with you in the days of your childhood, and I will establish with you an everlasting covenant. 61 And you will remember your way, and you shall be completely dishonored when you receive back your elder sisters with your younger ones, and I will give them to you for a building and not on account of your covenant. 62 And I will establish my covenant with you, and you shall recognize that I am the Lord 63 when you shall remember and be ashamed and it be impossible for you any longer to open your mouth from before your dishonor, when I am appeased with you for every-
that he transgressed! 20And I will spread out the net over him, and he shall be captured in its enclosure. 21In his every battle they shall fall by the sword, and I will disperse the survivors to every wind, and you shall recognize that I, the Lord, have spoken.

22 Therefore, this is what the Lord says:
And it is I who will take some from the select parts of the cedar;
I will snip off something from the top of their heart.
And it is I who will transplant on a high mountain.
And I will hang him in a mountain of Israel high in the air.
And I will transplant him, and he shall produce a shoot and bear fruit and become a large cedar.
And every animal shall rest under him, and every winged creature shall rest under his shade, and his shoots shall be restored.

23 And I will carry away out of Egypt as many as have seen the decree for Egypt; and against all the multitude of the mercenaries, 24And all the trees of the plain shall know that I am the Lord, who brings low a high tree and exalts a low tree and withers a green tree and makes a dry tree flourish.

25 I, the Lord, have spoken, and I will do it.

18 And a word of the Lord came to me, saying:

2 Son of man, why do you have this comparison among the sons of Israel, when they are saying, "The fathers ate unripe grapes, and the teeth of the children had pain?"

3 I live, says the Lord, if this comparison ever comes to be spoken again in Israel! 4For all the souls are mine; as is the soul of the father mine, so also is the soul of the son. Mine they are. The soul that sins, this one shall die.

5 Now, the person who shall be righteous, the one who performs judgment and righteousness, 6upon the mountains he shall not eat, and he shall not lift up his eyes to the notions of the house of Israel and shall not defile his neighbor's wife and shall not draw near a woman during her separation, 7and he shall not oppress a person, shall restore a debtor's pledge and shall not commit robbery, shall give his bread to the needy and clothe the naked 8and shall not give his money for interest and shall not take excess and shall turn his hand back from injustice; he shall perform righteous judgment between a man and between his neighbor 9and has walked by my ordinances and has kept my statutes so as to do them; this one is righteous, and he shall live by life, says the Lord.

10 And if he produces a pestiferous son who pours out blood and commits sinful acts, 11he did not walk in the way of his righteous father, but he ate upon the mountains and defiled his neighbor's wife 12and oppressed the poor and needy and committed robbery and did not restore a pledge and set his eyes upon idols, has committed lawlessness, 13has given with interest and taken excess, he shall not live by life; he has committed all these lawless acts; by death he shall be put to death; his blood shall be upon him.

14 Now if he produces a son and he sees all the sins of his father that he has done and he is afraid and does not act according to them, 15he has not eaten upon the mountains and did not set his eyes to the notions of the house of Israel and did not defile his neighbor's wife 16and did not oppress a person and did not exact a pledge and did not commit robbery, gave his bread to the needy and clothed the naked 17and turned his hand back from iniquity, he did not take interest nor excess, performed justice and walked in my ordinances, he shall not come to an end for the iniquities of his father; he shall live by life. 18But his father, if he extorts with extortion and robs what was robbed, he did the opposite in the midst of my people, and he shall die for his injustice.

19 And you shall say, "Why is it that the son of the father did not receive the injustice?" Because the son did justice and mercy, he observed all my precepts and did them: he shall live by life. 20But, the soul that sins shall die, but the son shall not receive the injustice of the father, nor shall the father receive the injustice of the son; the righteousness of the righteous shall be upon him, and the lawlessness of the lawless shall be upon him.

21 And if the lawless turns back from all his lawless acts that he committed and keeps all my commandments and does justice and mercy, he shall live by life; he shall not die. 22None of his transgressions that he committed shall be remembered; by his righteousness that he did he shall live. 23By my will I actually with the death of all lawless one, says the Lord, rather than for him to turn back from his wicked way and live? 24After the righteous one turns back from his righteousness and commits injustice like all the lawless acts that the lawless commits, none of his righteous acts that he performed shall be remembered, for his transgression by which he transgressed and in his sins that he committed in these he shall die.

25 And you said, "The way of the Lord does not go straight." Hear now, O house of Israel; does my way not go straight? Is it not your way that does not go straight? 26When the righteous turns back from his righteousness and should he commit transgression and die, by the transgression that he committed—by it he shall die. 27And when a lawless one turns back from his lawlessness that he committed and should he perform judgment and righteousness, he has preserved his soul 28and has turned back from all his impurities that he committed; he shall live by life; he shall not die. 29And they say—the house of Israel—"The way of the Lord is not straight." Is my way not straight, O house of Israel? Is it not your way that is not straight?
30 I will judge you, each one, according to his way, O house of Israel, says the Lord. Turn about, and turn back from all your impieties, and they shall not be for you as a punishment for injustice. 31 Throw away from yourselves all your impieties that you committed against me and make for yourselves a new heart and a new spirit. And why are you dying, O house of Israel? 32 For I do not will the death of the dying, says the Lord.

19 And as for you, take up a lamentation over the ruler of Israel, and you shall say: What is your mother? A whelp in the midst of lions!

2 And she was born in the midst of lions and multiplied her whelps.

3 And one of her whelps ran off and became a lion, and he learned to catch prey and ate human beings.

4 And nations heard of him; he was caught in their destruction, and they brought him in a muzzle to the land of Egypt.

5 And she saw that he had rejected her, and her confidence perished. And she took another of her whelps and made him a lion.

6 And he would dwell among lions; he became a lion, and he learned to catch prey; he ate human beings.

7 And he would feed in his rashness and devastated their cities, and he annihilated the land and its fullness, with a voice of his roaring.

8 And they gave nations against him from countries all around. And they spread their nets upon him, and he was caught in their destruction.

9 And they put him in a muzzle and in a cage. He came to the king of Babylon, and he brought him into custody so that his voice might not be heard on the mountains of Israel.

10 Your mother was like a vine, like a flower in a pomegranate planted in water; its fruit and its shoot came to be from abundant water.

11 And a rod of strength became for it as a tribe of leaders, and it was exalted in its size in the midst of trunks, and he saw its size in the multitude of its shoots.

12 And it was broken off in wrath, thrown upon the ground, and a scorching wind withered its choice parts, and they were punished.

And its rod of strength was withered;

13 And now they have planted it in the wilderness, in a waterless land.

14 And fire went out from a rod of its choice parts and has devoured it. And a rod of strength was not in it.

A tribe for an illustration of a lament it is, and it shall become a lament.

20 And it happened in the seventh year, in the fifth month, on the tenth of the month, men came from the elders of the house of Israel to inquire of the Lord, and they sat down in front of me.

2 And a word of the Lord came to me, saying: Son of man, speak to the elders of the house of Israel, and you shall say to them: This is what the Lord says: Are you coming to inquire of me? I live, if I will answer you! says the Lord. 4 Will I judge them with punishment? Son of man, testify to them of the lawless acts of their fathers, and you shall say to them: This is what the Lord says: From the day that I chose the house of Israel and I was made known to the offspring of the house of Jacob and became known to them in the land of Egypt and took hold of them with my hand, saying: I am the Lord, your God, 6 in that day I took hold of them with my hand to bring them out of the land of Egypt into the land that I prepared for them, a land flowing with milk and honey; it is a honeycomb beyond every land. 7 And I said to them: Let each throw away the abominations of his eyes, and do not defile yourselves with the practices of Egypt; I am the Lord, your God. 8 And they rebelled against me and were unwilling to listen to me; they did not throw away the abominations of their eyes and did not forsake the practices of Egypt.

And I spoke in order to pour out my wrath upon them, to spend my rage against them in the midst of the land of Egypt. 9 And I acted so my name shall not be altogether profaned before the nations, among whom they were, among whom I was known to them before them so as to bring them out from the land of Egypt. 10 And I led them out from the land of Egypt and brought them into the wilderness, and I gave them my ordinances, and I made known to them my statutes, those that a person shall perform, and he shall live. 12 And I gave them my sabbaths to be a sign between me and between them, that they might know that I am the Lord who sanctifies them.

And I spoke in order to pour out my wrath upon them in the wilderness so as to consume them. 14 And I acted so my name shall not be altogether profaned before the nations out of which I brought them before their eyes. 15 And I raised my
hand against them in the wilderness so that I might not bring them at all into the land that I gave them, a land flowing with milk and honey—
it is a honeycomb beyond every land— because they rejected my statutes, and by my ordinances they did not walk by them, and they were profaning my sabbaths and were going after the notions of their hearts. And my eye spared them from wiping them out, and I did not make an end of them in the wilderness.

And I said to their children in the wilderness: Do not walk by the precepts of your fathers, and do not keep their statutes, and do not be mixed up together with their practices, and do not defile yourselves. I am the Lord, your God; walk by my ordinances, and keep my statutes, and perform them, and hallow my sabbaths, and it shall be as a sign between me and you, that you might know that I, the Lord, am your God. And they and their children embittered me; they did not walk by my ordinances, and they did not keep my statutes so as to perform them, that a person shall perform and live by them, and they were profaning my sabbaths.

I spoke in order to pour out my wrath upon them in the wilderness so as to spend my rage on them. And I acted so my name shall not be altogether profaned before the nations, out of which I brought them before their eyes. And I raised up my hand against them in the wilderness so as to scatter them among the nations, to dispere them in the countries, because they did not perform my statutes and rejected my ordinances and were profaning my sabbaths, and their eyes were after their fathers’ notions. And it was I who gave them ordinances that were not good and statutes whereby they shall not live. And I will defile them with their gifts when I am passing through everything that opened up a womb so that I might annihilate them.

Therefore, speak to the house of Israel, son of man, and you shall say to them: This is what the Lord says: Thus far your fathers angered me by their transgressions by which they transgressed against me. And I brought them into the land that I raised my hand to give it to them, and they saw every high hill and every shady tree and sacrificed there to their gods and set out there an odor of fragrance and poured there their libations. And I said to them: What is Habama, that you enter there? And they called its name, Habama, to this very day. Therefore, speak to the house of Israel: This is what the Lord says: Are you defiling yourselves in the lawless acts of your fathers, and are you playing the whore after their abominations? And by the first fruits of your gifts, with what has been set apart, you defile yourselves in all your notions to this day. And am I to answer you, O house of Israel? I live, says the Lord, if I will answer you and if it will come up into this spirit of yours.

And it shall not be as you say: We will be like the nations and like the tribes of the earth by serving wood and stones.

Therefore, I live, says the Lord, surely with a strong hand and a raised arm and with outpoured wrath I will reign over you, and I will bring you out from the peoples and take you in from the countries, where you were scattered in them, with a strong hand and with a raised arm and with out poured wrath. And I will bring you into the wilderness of the peoples, and I will execute judgment against you there, face-to-face. As I executed judgment against your fathers in the wilderness of the land of Egypt, so will I judge you, says the Lord. And I will drive you under my rod and bring you in by number, and I will select out of you the impious and rebellious; for from a land of their sojourn I will bring them out, but they shall not enter into the land of Israel, and you shall recognize that I am the Lord.

And you, O house of Israel: This is what the Lord says: Each one of you, take away your practices and after this, unless you listen to me, and you shall no longer profane my holy name with your gifts and with your practices.

For, on my holy mountain, on a lofty mountain, says the Lord, there they shall be slaves to me, the entire house of Israel completely, and there I will accept them, and there I will look upon your first fruits and the first fruits of what has been set apart by you in all your holy precincts. In an odor of fragrance I will accept you, when I bring you out from the peoples and take you in from the countries, those in which you were scattered, and I will be hallowed among you in the eyes of the peoples. And you shall recognize that I am the Lord, when I bring you into the land of Israel, into the land to which I raised my hand to give it to your fathers. And there you shall remember your ways and your practices in which you were defiling yourselves, and you shall strike your faces because of all your evil acts. And you shall recognize that I am the Lord, when I deal thus with you so that my name shall not be profaned according to your evil ways and accordingly to your corrupt practices, says the Lord.

And a word of the Lord came to me, saying: Son of man, set your face toward Thaiman, and gaze upon Darom, and prophesy against the leading forest of the Nageb. And you shall say to the forest of the Nageb: Hear a word of the Lord, This is what the Lord says: Behold, I am kindling a fire in you, and it shall devour every green tree in you and every dry tree; the kindled flame shall not be quenched, and by it every face shall be burned up from east wind to north. And all flesh shall recognize that I, the Lord, have scorched it; it shall not be quenched. And I said, Never Lord, O Lord; they are saying to me, “Has not this comparison been spoken?”

And a word of the Lord came to me, saying: Therefore, prophesy, son of man; set your face toward Jerusale, and gaze upon their holy things, and you shall prophesy against the land of Israel, and you shall say to the land of Israel: Behold, I am against you and will draw my hand-
knife out of its sheath and will utterly destroy the unjust and the lawless from you. 4Because I will utterly destroy the unjust and the lawless from you, thus my hand-knife shall come out of its sheath against all flesh from the east wind to the north, and all flesh shall recognize that I, the Lord, have drawn my hand-knife out of its sheath. No longer shall it turn back. 5And you, son of man, sigh in the rubbing together of your loin, and in grief you shall groan before their eyes. 6And it shall be, if they say to you, "Why do you groan?" and you shall say, "Because of the news, for it comes, and every heart shall be enfeebled, and all hands shall be paralyzed, and all flesh and every spirit shall pass out, and all thighs shall be sullied with moisture." Behold, it comes, and it shall be, says the Lord.

8 And a word of the Lord came to me, saying:
9Son of man, prophesy, and you shall say: This is what the Lord says, Say:

O sword, O sword, be sharp and enraged.

10 That you might slaughter victims, be sharp, prepared for undoing.

Slaughter; annihilate; expel every tree.

11 Shriek, and wail, son of man, because it came to be among my people; it is among all the leaders of Israel; they shall sojourn upon a sword; it came to be among my people; therefore, clap upon your hand.

13 For it has been deemed just, and why, even if a tribe has been rejected? It shall not be, says the Lord.

14 And as for you, son of man, prophesy, and clap hand upon hand. And double a sword; the third sword for casualties is the great sword for casualties. And it shall confound them, that the heart might be broken and the weak be multiplied upon every gate.

They have been given over as victims of the sword. Good! It has come for slaying. Good! It has come for flashing.

15 But I too will clap my hand against my hand and will let loose my wrath; I, the Lord, have spoken.

18 And a word of the Lord came to me, saying:

19 And you, son of man, lay out for yourself two ways so that a sword might come against Rabbath of the sons of Ammon and against Judea and against Jerusalem in its midst. 20For the king of Babylon shall stand upon the prime way, at the beginning of the two roads to practice divination, to throw up a rod and to consult by carved objects and to inspect livers upon his right. 22And the oracular response came against Jerusalem, to throw up a palisade, to open wide a mouth in a shout, to raise up high a voice with a cry, to throw up a palisade against its gates and to put up a ramp and to build batteries of war-engines. 23 And he shall be to them as one divining vain things before them, and he shall be as one recalling injustice to be seized.

24 Therefore, this is what the Lord says: Because you recalled your injustices when your impieties were uncovered, that your sins be seen in all your impieties and in your practices—because you recalled, you shall be captured by means of them. 25 And as for you, profane, lawless leader of Israel, whose day has come, an end in a time of injustice, 26 Remove the turban, and put off the crown; this shall not be such. You abased that which is high and exalted that which is low.

27 Injustice, injustice, I will make it! (But this shall not be such.) Until he comes to whom it is due, I will also give it over to him.

28 And as for you, son of man, prophesy, and you shall say: This is what the Lord says to the sons of Ammon and to their reproach, and you shall say: A sword, a sword drawn for victims and drawn for completion. Rouse yourself that you may flash in your vain vision and in your divining of lies, to give you over onto necks of lawless wounded, whose day has come, an end in a time of injustice.

30 Turn back, do not lodge in this place in which you were born; in your own land I will judge you, and I will pour out my indignation upon you. In a fire of my wrath I will breathe upon you and give you into hands of barbarian men as they devise destruction.

32 You shall be food in the fire; your blood shall be in the midst of the earth. There will not be any memory of you, for I, the Lord, have spoken.
And a word of the Lord came to me, saying:

2 And you, son of man, will you judge the city of streams of blood? So declare to it all its lawless acts, 3 and you shall say: This is what the Lord says: Oh city, shedding streams of blood in its midst so that its time might come and producing notions against it so as to defile it; 4 by their streams of blood that you shed you have transgressed, and by your notions that you kept producing you were defiling yourself, and you brought your days near and brought a time of your years. Therefore, I have given you as a disgrace to the nations and for mockery to all the countries that come near to you and to those that are far from you, and they shall mock you: Your fame is unclean and great in lawless acts.

6 Behold, the leaders of the house of Israel, each with his kindred—they wallowed together in you so that they shed blood; 7 they were reviling father and mother in you and dealing unjustly with the guest in you; they were oppressing orphan and widow in you, 8 and they were despising my holy things and were profaning my sabbaths in you. 9 Men were robbers in you so that they shed blood in you, and upon the mountains in you they ate; they were committing unholy acts in your midst. 10 They uncovered a father’s shame in you and were abasing a woman sitting apart in uncleanness in you. 11 Each one with his neighbor’s wife—they would act lawlessly, and each would defile his bride in impiety, and each one his sister, a daughter of his father—they would abuse in you. 12 In you, they would take bribes in order to shed blood; they would take interest and excess in you, and you completed a completion of your evil by oppression, and they forgot me says the Lord.

13 If I will bring my hand upon my hand over what you have completed, that which you have done, and over your streams of blood that have come about in your midst, 14 shall your heart endure? Shall your hands be strong in the days that I will act against you? I, the Lord, have spoken, and I will do it. 15 And I will scatter you among the nations, and you shall be dispersion in the countries, and your uncleanness shall depart from you. 16 And I will receive my heritage in you before the eyes of the nations, and you shall know that I am the Lord.

17 And a word of the Lord came to me, saying:

18 Son of man, behold, the house of Israel have all become to me mixed up with bronze and iron and tin and lead; in the midst of silver it is mixed up. 19 Therefore, say: This is what the Lord says: Because you have become as one mixture, therefore, behold, I take you into the middle of Jerusalem. 20 Just as silver and bronze and iron and tin and lead are taken into the middle of a furnace to blow fire into it to be melted, so I will take you in with my rage and gather and melt you, 21 and I will blow upon you with the fire of my wrath, and you shall be melted in the midst of it. 22 As silver is melted in the midst of a furnace, so you shall be melted in its midst, and you shall recognize that I, the Lord, poured out my wrath upon you.

23 And a word of the Lord came to me, saying:

24 Son of man, say to it: You are a land that is not rained upon, nor did rain come upon you in a day of indignation, 25 whose leaders in its midst are like roaring lions catching prey, devouring souls with dominance, taking honors, and your widows have been multiplied in your midst. 26 And its priests nullified my law and were profaning my holy things; they were making no distinction between holy and profane, and they were making no distinction between unclean and clean, and they were hiding their eyes from my sabbaths, and I was being profaned in their midst. 27 Its rulers in its midst were like wolves catching prey to shed blood so that they gain through greed. 28 And its prophets, while smearing them, shall fall, while they behold idle things, giving lying divination, saying, “This is what the Lord says,” and the Lord has not spoken, 29 while they oppress the people of the land in injustice and committing robberies, oppressing poor and needy, and did not deal with judgment toward the guest. 30 And I was seeking from them a man who behaved rightly and stood in front of me entirely in the time of the land so as not to wipe it out completely, and I did not find him. 31 And I poured out my ire upon it with the fire of my wrath to complete it; I have given their ways upon their heads, says the Lord.

23 And a word of the Lord came to me, saying:

2 Son of man, two women were daughters of one mother, 3 and they played the whore in Egypt in their youth; there their breasts fell; there they lost their virginity. 4 And their names were Oola the elder and Ooliba her sister. And they became mine and bore sons and daughters. As for their names: Oola was Samaria, and Ooliba was Jerusalem.

5 And Oola played the whore away from me and laid herself upon her lovers, upon the Assyrians who were coming near to her 6 clothed in blue, governors and commanders. They were all elite young men, horsemen riding upon horses. 7 And she granted her whoring to them; they were all the chosen sons of Assyrians, and she was defiling herself upon all, upon whom she laid herself, with all her notions. 8 And she did not give up her whoring from Egypt, for they were lying with her in her youth, and they took her virginity and poured out their whoring upon her. 9 Therefore, I gave her over into the hands of her lovers, into hands of the sons of Assyrians upon whom she was laying herself. 10 They uncovered her shame; they took her sons and daughters and killed her by sword, and she became prattle for women, and they executed judgment against her upon her daughters.

11 And her sister, Ooliba, saw and was corrupting her aggression beyond her and her whoring beyond the whoring of her sister. 12 She applied her-
self to the sons of Assyrians, governors and commanders near her, wearing fine purple, horsemen riding upon horses. They were all elite young men. 13And I saw that she had been defiled, one way for the two. 14And she added to her whoring, and she saw men painted upon the wall, images of the Chaldeans, painted by brush, 15girded with brocades upon their loins and dyed tiaras on their heads; all had a triple aspect, a likeness of sons of Chaldeans of their native land. 16And she applied herself to them in the vision of her eyes and sent out messengers to them into the land of the Chaldeans. 17And the sons of Babylon came to her for a bed of lodgers, and they were defiling her in her whoring, and she was defiled with them, and her soul recoiled from them. 18And she uncovered her whoring and uncovered her shame, and my soul recoiled from her, as my soul recoiled from her sister. 19And you multiplied your whoring to remind them of the days of your youth when you whored in Egypt, 20and you applied yourself to the Chaldeans, whose flesh was like that of donkeys and their privies were privies of horses. 21And you reflected upon the lawlessness of your youth, what you used to do in Egypt in your lodging, where the breasts of your youth were.

22 Therefore, O Ooliba, this is what the Lord says: Behold, I am rousing your lovers against you, those from whom your soul recoiled, and I will bring them against you from all around, 23sons of Babylon and all the Chaldeans, Phakoud and Soue and Koue and all the sons of Assyrians with them, elite young men, all leaders and commanders, triples and famed riders upon horses. 24All shall come against you from the north, chariots and wheelworks with a throng of people, oblong and small shields, and they shall cast a guard upon them. And I will give judgment in front of them, and they shall judge you with their judgment. And I will give my jealousy against you, and they shall deal with you in furious anger; they shall deal with you in hatred and with the retribution of blood, because they are adulteresses and blood is on their hands. 44And they were entering into Oola and Ooliba to commit adultery and blood was on their hands; they were committing adultery with their notions and they drove their children that they bore me through flames to them. 38While they did these things to me, they were defiling my holy things and profaning my sabbaths. 39And when they were slaughtering their children to their idols, they were also entering into my holy things to profane them. And it is that they would act thus in the midst of my house!

40 And it was that, for the men who would come from afar (those to whom they would send out messengers), even as soon as they would come, immediately you would bathe and would paint your eyes, and you would adorn yourself with adornment, 41and you would sit on a covered couch, and a table adorned in front of it! And my incense and my oil would make merry among them. 42And they would strike up a sound of harmony for themselves. And to men from a multitude of humans, when they would come out of the wilderness—they would also give bracelets upon their arms and a crown of boasting upon their heads. 43 And I said: Do they not commit adultery with these? And with actions of a whore, she too played the whore. 44And they were entering into her; as they enter into a whoring woman, so they were entering into Oola and Ooliba to commit lawlessness. 45And righteous men themselves shall judge them with the retribution of an adulteress and with the retribution of blood, because they are adulteresses and blood is on their hands.

46 This is what the Lord says: Bring up a throng against them, and impart tumult and plundering among them, 47and cast stones upon them with the stones from throngs, and pierce them with their rapiers; they shall kill their sons and daughters and set ablaze their houses with fire. 48And I will turn back impiety from the land, and all the women shall be educated and shall not act according to their impieties. 49And your impiety shall be given against you, and you shall receive the sins of your notions, and you shall know that I am the Lord.

24 And a word of the Lord came to me in the ninth year, in the tenth month, on the
tenth of the month, saying: 2Son of man, write for yourself for a day from this day, from which the king of Babylon leaned on Jerusalem, from this very day. 3And speak an illustration to the embittering house, and you shall say to them: This is what the Lord says:

Set on the cauldon, and pour water into it, and throw in it pieces cut in two, every good piece cut in two, leg and shoulder, flesh cleaned from the bones taken from choice cattle, and burn the bones underneath them. It boiled; it boiled, and her bones were kindled in her midst.

6 Therefore, this is what the Lord says: Oh city of shed blood, a cauldon wherein there is rust, and the rust did not leave her. She brought forth from her piece by piece; no lot has fallen upon her, for her blood is in her midst; I have not poured it out on the ground, and her bones were kindled in her midst.

8 That wrath might ascend for vengeance to be avenged; I have given her blood upon a bare rock in order not to cover it. That wrath might ascend for vengeance to be avenged; I have given her blood upon a bare rock in order not to cover it.

9 Therefore, this is what the Lord says: And I shall magnify the firebrand. And I will multiply the wood and stoke the fire so that the meat may dissolve and the broth be lessened, and it stand upon the coals so that it be set on fire and her copper be made hot and melt in the midst of her uncleanness, and her rust be gone, and much of her rust may not come out of her, and her rust shall be completely shamed, because you were defiling yourself. And what if you are no longer cleansed until I will sat my fury?

14 I, the Lord have spoken, and it shall come, and I will act; I will not distinguish, nor will I show mercy; according to your ways and according to your notions I will judge you, says the Lord. Therefore, I will judge you according to your spilled blood, and I will judge you according to your notions, you “the unclean one,” “the notorious one and abundant in embittering.”

15 And a word of the Lord came to me, saying: Son of man, behold, I am taking from you the desires of your eyes in battle; you shall not mourn nor weep. 17 It is a groan of blood, of a loin, of mourning; your hair shall not be plaited upon you, or your sandals on your feet; you shall not be consoled by their lips, and you shall not eat the bread of men. 18 And I spoke to the people in the morning as he commanded me in the evening, and I did in the morning as I was ordered.

19 And the people said to me, “Shall you not proclaim to us what these things are that you are doing?” 20 And I said to them: A word of the Lord came to me, saying: 21 Say to the house of Israel, This is what the Lord says: Behold, I will profane my holy things, the wantonness of your power, the desires of your eyes, and over which your souls are concerned. And your sons and your daughters whom you left behind shall fall by the sword. 22 And you shall do as I have done; from their mouth you shall not be consoled, and you shall not eat the bread of men, and your hair shall be on your head, and your sandals on your feet; you shall neither mourn nor weep and break down in your injustices, and you shall console, each his brother. 24 And Ezekiel shall be to you for a sign: according to everything, whatever he has done, you shall do, when these things come, and you shall recognize that I am the Lord.

25 And you, son of man, in the day when I take their strength from them, the swelling of their boast, the desires of their eyes and the swelling of their soul, their sons and their daughters—surely in that day he who has escaped shall not come to you to report to you, to your ears? 27 In that day your mouth shall be opened wide to the one who has escaped, and you shall speak and be mute no longer, and you shall be to them for a sign, and they shall recognize that I am the Lord.

25 And a word of the Lord came to me, saying: Son of man, set your face against the sons of Ammon, and prophesy against them. And you shall say to the sons of Ammon, Hear a word of the Lord: This is what the Lord says: Because you exulted over my holy things that they were profaned and over the house of Loudas that it went into captivity, therefore, behold, I am giving you over to the sons of Kedem as a pasture for sheep, and you shall destroy the sons of Kedem as a pasture for camels and you shall give the city of Ammon as pastures for camels and you shall give the city of Ammon as pastures for camels.

8 This is what the Lord says: Because Moab said, “Behold, the house of Israel and Loudas is like all the nations,” therefore, behold, from the cities...
of his extremities I will loose the shoulder of Moab, an excellent land, a house of Asimouth above the fount of the city by the sea. 10I will give them along with the sons of Ammon to the sons of Kedem as a portion so that there be no memory of the sons of Ammon. 11And I will take retribution against Moab, and they shall recognize that I am the Lord.

12 This is what the Lord says: Because of what Idumea did when they retaliated against the house of Ioudas with retaliation and they bore a grudge and retaliated with judgment, 13therefore, this is what the Lord says. So I will stretch out my hand against Idumea and utterly destroy from it human being and cattle and will make it a wilderness, and those pursued from Thaiman shall fall by the sword, 14and I will give my vengeance against Idumea by the hand of my people, Israel, and they shall act against Idumea according to my rage and according to my wrath, and they shall recognize my vengeance, says the Lord.

15 Therefore, this is what the Lord says: Because the allophyles acted in vengeance and raised up vengeance while rejoicing from their soul so as to wipe it out forever, 16therefore, this is what the Lord says, Behold, I myself will stretch out my hand against the allophyles and utterly destroy Cretans and destroy the survivors living on the sea-coast, 17and I will execute great acts of judgment against them, and they shall recognize that I am the Lord, when I give my judgment against them.

26 And it happened in the eleventh year, on the first of the month, a word of the Lord came to me, saying: Son of man, because Sor said concerning Jerusalem, “Good! It was shattered; the nations have perished; she has turned toward me; she that was full has become desolate”; therefore, this is what the Lord says: Behold, I am against you, O Sor, and I will bring up against you many nations, as the sea comes up with its waves.

4 And they shall overthrow the walls of Sor and cast down your towers, and I will winnow its soil from it and render it as a bare rock,

5 and it shall be a drying-place for dragnets in the midst of the sea,

for I have spoken, says the Lord. And it shall become plunder for the nations.

6 And its daughters in the plain shall be killed by dagger. And they shall know that I am the Lord.

7 For this is what the Lord says: O Sor, behold, I am bringing against you Nabouchodonosor, king of Babylon, from the north—he is king of kings—together with horses and chariots and riders and a gathering of very many nations.

8 By dagger he shall kill your daughters on the plain and give an outpost against you. And he shall build around you and make a palisade and an encirclement of troops against you all around, and his spears he shall give opposite you.

9 He shall drop your walls and your towers with his daggers.

10 From the number of his horses— their dust shall cover over you. And your walls shall be shaken from the sound of his riders and the wheelworks of his chariots, when he enters your gates as one enters a city from a plain.

11 They shall trample all your streets with the hoofs of his horses. He shall kill your people by dagger and bring down the foundation of your power onto the ground.

12 And he shall plunder your force and seize your belongings and cast down your walls and demolish your desired houses. And he shall cast your stones and wood and soil into the midst of the sea.

13 And he shall disband the multitude of your musicians, and the voice of your harps shall be heard no longer.

14 And I will give you as a bare rock; you shall be a drying-place for dragnets. You shall never again be built, for I have spoken, says the Lord.

15 For this is what the Lord says to Sor: Shall not the islands be shaken from the voice of your fall, when a wounded groans when a dagger is drawn in your midst? 16And all the rulers from the nations of the sea shall step down from their thrones and remove the headdresses from their heads and take off their embroidered apparel; they shall become amazed with amazement, they shall sit on the ground and be frightened for their destruction and become sullen over you. 17And they shall take up for themselves a lament over you and say:

How have you been dismissed from the sea, you laudable city that imposed terror of itself on all its inhabitants?

18 And the islands shall be frightened from the day of your fall.

19 For this is what the Lord says: When I render you as a desolate city, like the cities that are not inhabited, when I bring up the abyss against you, abundant water shall also cover you, 20and I will force you down to those who descend from the voice of your fall, to a people of long ago, and I will make you live in the depths of the earth as an everlasting wilderness with those who descend into a hole so that you

\[a\text{i.e. the sons of Moab}\]
shall not be inhabited nor rise upon a land of life.
21 And I will give you into destruction, and you shall no more exist forever, says the Lord.

27 And a word of the Lord came to me, saying:
2 Son of man, take up a lament over Sor, and you shall say to Sor, which lives at the entrance to the sea, to the trading-station of the peoples from many islands: This is what the Lord says to Sor:

You have said,
"I wrapped myself with my beauty."

4 In the heart of the sea of Gobelin, your sons wrapped you with beauty.

5 A cedar from Sanir was built for you, fillets of timber of cypress were taken from Lebanon to make fir-tree masts for you.

6 They made your oars from Basanitis; they made your holy things from ivory, woodland houses from the islands of the Chettin.

7 Fine linen with embroidery from Egypt became your bedding so as to wrap you with glory and to clothe you with blue and purple from the islands of Elisai, and they became your covering.

8 And your rulers, those who inhabited Sidon, and Aradians became your rowers; your skilled ones, O Sor, were among you; these were your pilots.

9 The elders of the Byblians and their wise ones were within you, and they were strengthening your counsel, and all the ships of the sea and their rowers became yours unto the west of the west.

10 Persians and Lydians and Libyans were in your force; your warrior men hung up small, light shields and helmets in you; these furnished your glory.

11 Sons of Aradians and your force were guards on your walls, in your towers. They hung up their quivers on your places of anchorage all around; they made perfect your beauty. 12 Carthaginians, your dealers from all the abundance of your strength, gave your market silver and gold and iron and tin and lead. Greece and its entirety and its neighboring regions—they were trafficking in human souls for you and gave bronze vessels as your merchandise. 13 From a house of Thegrama, horses and riders supplied your market. Sons of the Rhodians, merchants from islands, multiplied your commerce in ivory tusks, and for the imports you would exchange your wages, human beings as your commerce from an abundance of your sundries: oil of myrrh and brocades from Tharsis and Ramoth and Chorchor supplied your market; 17 Ioudas and the sons of Israel—these are your merchants in sale of grain and myrrh and cassia, and they gave first honey and oil and resin into your sundries. Damascus is your merchant, as a result the abundance of all your might. Wine was from Chelbon and wool from Miletus, and they supplied wine to your market; from Asel, wrought iron and casting are among your sundries; 20 Dedan are your merchants with choice beasts for chariots; Arabia and all the rulers of Kedar—these are your merchants through your hand: camels and rams and lambs in which they do business with you. Merchants of Saba and Ragma—these are your merchants in first fragrances and fine stones, and they supplied your market gold; Charran and Channa—these are your merchants; Assour and Charman are your merchants bearing commerce in blue and choice treasures bound with cords and cypress wood ships. In them are Carthaginians as your merchants, in abundance, among your sundries, and you were filled up, and you were greatly weighed down in the heart of the sea.

26 Your rowers would lead you in much water; the wind of the south wrecked you in the heart of the sea.

27 They were your powers and your wage even of your sundries. And your rowers and your pilots and your advisers and your sundries from your sundries and all your men, your warriors that are in you and all your gathering in your midst—they shall fall in the heart of the sea in the day of your fall.

28 At the voice of your cry, your pilots shall fear with fear, and all the rowers and passengers and bow-officers of the sea shall debark from the ships and stand on the ground, and they shall howl loudly over you with their voice and cry bitterly. And they shall put earth upon their head and shall make a bed of ashes.

32 And their sons shall take up a lament over you and a lamentation for Sor:

33 "How great a wage have you found from the sea? You satisfied nations from your abundance and from your sundries; you enriched all kings of the earth.

34 Now, you have been shattered in the sea, in a depth of water; your sundries and all your gathering, all your rowers, fell in your midst. All the inhabitants of the islands..."
And a word of the Lord came to me, saying:

2 And you, son of man, say to the ruler of Tyre, This is what the Lord says:

Because your heart was exalted
and you said, “I am a god;
I have inhabited a habitation of a god
in the heart of the sea,”
yet you are human and not a god,
and you rendered your heart as a god’s heart.

3 Surely, you are not wiser than Daniel?
Or did wise ones not discipline you with their knowledge?

4 Surely, by your knowledge and by your prudence
you did not make for yourself power,
both gold and silver in your treasuries?

5 Or by your great knowledge and commerce
did you multiply your power?
Was your heart exalted by your power?

6 Therefore, this is what the Lord says:
Since you have rendered your heart as a god’s heart,

7 therefore, behold, I am bringing against you
foreign pests from the nations,
and they shall unsheathe their daggers
against you
and against the beauty of your knowledge
and wound your beauty unto destruction.

8 And they shall bring you down,
and you shall die by the death of the wounded
in the heart of the sea.

9 When you speak, will you actually say, “I am a god,”
before those that are killing you?
But you are a human and not a god.

10 By a multitude of the uncircumcised
you shall perish, by the hands of foreigners,
for I have spoken, says the Lord.

11 And a word of the Lord came to me, saying:
Son of man, take up a lament over the ruler of Tyre, and say to him, This is what the Lord says:
You were a signet in likeness
and a crown of beauty.

12 In the delight of the orchard of God you were born;
you have bound on every fine stone,
carnelian and topaz and emerald
and carbuncle and lapis lazuli and Jasper
and silver and gold and ligyrion
and agate and amethyst
and chrysolite and beryl and onyx.

13 And you filled with gold your treasuries
and your storerooms among you.

14 From the day you were created, I placed you
with the cherub
in a holy, divine mountain;
you were born in the midst of fiery stones.

15 You were born blameless in your days
from the day you were created
until acts of iniquity were found in you.

16 From the abundance of your commerce
you filled your storehouses with lawlessness,
and you sinned and were wounded from God’s mountain,
and the cherub drove you from the midst of the fiery stones.

17 Your heart was exalted because of your beauty,
and your knowledge was corrupted by your beauty.

Because of the multitude of your sins, I threw you on the ground;
before kings I gave you to be made an example.

18 Because of the multitude of your sins
and the injustice of your commerce,
I profaned your temples,
and I will bring out fire from your midst.
This shall devour you,
and I will render you into ashes upon your land
before all who see you.

19 And all who understand you among the nations
shall become sullen over you;
you became destruction,
and you shall exist no more forever.

20 And a word of the Lord came to me, saying:

21 Son of man, set your face against Sidon, and prophesy against it,

22 and say, This is what the Lord says:
Behold, I am against you, O Sidon,
and I will be glorified in you,
and you shall know that I am the Lord,
when I execute judgments against you,
and I will be hallowed in you.

23 Blood and death
shall be in your streets,
and those who have been wounded by daggers
shall fall in you all around you.
And they shall know that I am the Lord.

24 And the house of Israel shall no longer have a thorn of bitterness or a prick of pain from those all around them, who dishonor them, and they shall know that I am the Lord.

25 This is what the Lord says: And I will gather Israel from the nations, there where they were scattered, and I will be hallowed among them before the peoples and the nations.

26 And they shall live upon their land, which I have given to my slave, Isakob, and they shall live upon it in hope and
shall build houses and plant vineyards and live in hope, when I execute judgment among all who dishonor them among those around them, and they shall know that I am the Lord, their God, and the God of their fathers.

29 In the tenth year, in the tenth month, on the first of the month, a word of the Lord came to me, saying: 2Son of man, set your face against Pharao, king of Egypt, and prophesy against him and against all Egypt. 3and say, This is what the Lord says: Behold, I am against Pharao, the great dragon who is ensconced in the midst of his streams and the one who says, “The streams are mine, and I made them.”

4 And I will give snares into your jaws and glue the fish of your stream to your fins.

5 And I will bring up you and all the fish of your stream from the midst of your stream.

6 And I will fling you and all the fish of your stream down with speed; upon the surface of the plain you shall fall, and you shall not be gathered and shall not be interred.

I have given you to the animals of the earth and to the birds of the air for food.

7 And all who inhabit Egypt shall know that I am the Lord, because you became a rod of reed for the house of Israel.

8 Therefore, this is what the Lord says: Behold, I am bringing against you a sword, and I will destroy human beings and cattle from you, 9and the land of Egypt shall be destruction and a wilderness, and they shall know that I am the Lord, instead of your saying, “The streams are mine, and I made them.” 10Therefore, behold, I am against you and against all your streams, and I will give the land of Egypt into a wilderness and a sword and destruction from Magdolos and Syene and as far as the borders of the Ethiopians. 11And no human foot shall pass through it, and no cattle hoof shall pass through it, and it shall not be inhabited for forty years. 12And I will give its land as a destruction in the midst of a desolated land, and its cities shall be in the midst of desolated cities for forty years, and I will scatter Egypt among the nations and winnow them into the countries.

13 This is what the Lord says: After forty years, I will gather Egyptians from the nations, there where they were scattered, 14and I will turn back the captivity of the Egyptians and settle them in a land of Pathoures in the land, there from where they were taken, and it shall be a lowly principality compared to all principalities, and it will never again be exalted over the nations, and I will make them least so that they might not be rather numerous among the nations. 15And the house of Israel shall no longer have them for a hope that recalls lawlessness, when they follow after them, and they shall know that I am the Lord.

17 And it happened in the twenty-seventh year, on the first of the first month, a word of the Lord came to me, saying: 18Son of man, Nabouchodonosor, king of Babylon, treated his force as slaves with great slavery against Tyre. Every head was bald, and every shoulder hairless, and no wage accrued to him and to his force against Tyre even in return for the slavery with which they enslaved against it. 19This is what the Lord says: Behold, I am giving to Nabouchodonosor, king of Babylon, the land of Egypt, and he shall foray for its booty and seize its spoils, and there shall be a wage for his force. 20In return for his ministry, which he enslaved against Tyre, I have given him the land of Egypt. This is what the Lord says: 21In that day a horn shall sprout up for all the house of Israel, and I will give to you an open mouth in their midst, and they shall know that I am the Lord.
among them in the day of Egypt, for behold, it has come.

10 This is what the Lord says: And I will destroy a mass of Egyptians by the hand of Nabouchodonosor, king of Babylon, of him and of his people; pests they are, dispatched from nations to destroy the land, and all shall unsheathe their daggers against Egypt, and the land shall be filled with wounded.

11 And I will render their streams desolate and destroy the land and its fullness by the hands of foreigners; I, the Lord have spoken, because this is what the Lord says: And I will destroy nobles from Memphis and rulers from the land of Egypt. And they shall no longer be.

12 And I will destroy the land of Pathoures and give fire against Tanis and execute judgment against Diospolis.

13 And I will pour out my wrath upon Sais, the strength of Egypt, and destroy the mass of Memphis.

14 And I will give fire against Egypt, and Syene shall fall in tumult. And in Diospolis there shall be a breach, and waters shall pour through.

15 Young men of Heliopolis and Bubastis shall fall by dagger, and the women shall go in captivity.

16 And in Taphnas the day shall become completely dark, when I shatter there the scepters of Egypt. And the insolence of its strength shall perish there, and a cloud shall cover it, and its daughters shall be led away as prisoners.

17 And I will execute judgment in Egypt, and they shall know that I am the Lord. And it happened in the eleventh year, in the first month, on the seventh of the month, a word of the Lord came to me, saying: Son of man, say to Pharao, king of Egypt, and to his mass: To whom did you liken yourself in your height?

3 Behold, Assour is a cypress in Lebanon; beautiful in limbs he is and high in size; his top came to be into the midst of clouds.

4 Water nourished him; the abyss raised him high; it led its rivers around his plant, and it sent out its systems to all the trees of the plain.

5 On this account, his size was exalted above all the trees of the plain, and his branches were multiplied from abundant water.

6 All the birds of the air nested in his limbs, and underneath his branches all the animals of the plain gave birth; in his shade all the multitude of nations lived.

7 And he became beautiful in his height, because of the multitude of his branches, because his roots came into abundant water.

8 Such cypresses do not exist in the orchard of God, and pine trees were not like his limbs, and silver firs were not like his branches; no tree in the orchard of God resembled him in his beauty.

9 on account of the abundance of his branches. The trees in the orchard of God’s delight were jealous of him.

10 Therefore, this is what the Lord says: On account of the fact that you became great in size and you gave your top into the midst of clouds, I also looked after he was exalted, and I gave him over into the hands of a ruler of nations, and he accomplished his destruction. And foreign pests from nations destroyed him utterly and flung him down upon the mountains; in all the ravines his branches fell, and his trunks were shattered in every plain of the earth, and all the peoples of the nations came down from their shelter and beat him flat.

11 And I will shatter the arms of Pharao shall fall, and they shall know that I am the Lord, when I give my sword into the hands of the king of Babylon and he shall stretch it out against the land of Egypt. And I will scatter Egypt into the nations and winnow them into the countries, and all shall know that I am the Lord.

31 And it happened in the eleventh year, in the third month, on the first of the month, a word of the Lord came to me, saying: Son of man, say to Pharao, king of Egypt, and to his mass: To whom did you liken yourself in your height?

3 Behold, Assour is a cypress in Lebanon; beautiful in limbs he is and high in size; his top came to be into the midst of clouds.

4 Water nourished him; the abyss raised him high; it led its rivers around his plant, and it sent out its systems to all the trees of the plain.

5 On this account, his size was exalted above all the trees of the plain, and his branches were multiplied from abundant water.

6 All the birds of the air nested in his limbs, and underneath his branches all the animals of the plain gave birth; in his shade all the multitude of nations lived.

7 And he became beautiful in his height, because of the multitude of his branches, because his roots came into abundant water.

8 Such cypresses do not exist in the orchard of God, and pine trees were not like his limbs, and silver firs were not like his branches; no tree in the orchard of God resembled him in his beauty.

9 on account of the abundance of his branches. The trees in the orchard of God’s delight were jealous of him.

10 Therefore, this is what the Lord says: On account of the fact that you became great in size and you gave your top into the midst of clouds, I also looked after he was exalted, and I gave him over into the hands of a ruler of nations, and he accomplished his destruction. And foreign pests from nations destroyed him utterly and flung him down upon the mountains; in all the ravines his branches fell, and his trunks were shattered in every plain of the earth, and all the peoples of the nations came down from their shelter and beat him flat.

11 And I will shatter the arms of Pharao shall fall, and they shall know that I am the Lord, when I give my sword into the hands of the king of Babylon and he shall stretch it out against the land of Egypt. And I will scatter Egypt into the nations and winnow them into the countries, and all shall know that I am the Lord.
their top into the midst of the clouds, and all those who would drink water did not approach them in their height. 

All were handed over to death into the depth of the earth, in the midst of sons of humans, to people who descend into a hole. 

15 This is what the Lord says: In the day he descended into Hades, the abyss lamented him, and I halted its rivers and blocked an abundance of water, and Lebanon grew dark over him; all the trees of the plain fainted because of him. 

16 From the sound of his fall, the nations were shaken, when I was bringing him down into Hades with those who descend into a hole. And all the trees of delight even the choice ones of Lebanon, all that drink water, were consoling him on earth. 

17 For they descended into Hades with him among those wounded by dagger, and his offspring, those who lived under his shelter, perished in the middle of their life. 

18 To whom were you likened? Descend, and be brought down with the trees of delight into the depth of the earth; in the midst of the uncircumcised you shall lie among those wounded by dagger. This is Pharaoh and all the multitude of his strength, says the Lord.

32 And it happened in the eleventh year, in the twelfth month, on the first of the month, a word of the Lord came to me, saying: 

Son of man, take up a lament over Pharaoh, king of Egypt, and you shall say to him: 

You were likened to a lion of nations, and you were like a dragon that is in the sea, and you were raising a horn against your streams and were troubling water with your feet and trampling down your streams.

3 This is what the Lord says: And I will wrap you with nets of many peoples and haul you up by my hook. 

4 And I will stretch you out upon the ground; plains shall be filled with you. And I will settle upon you all the birds of the air and satisfy all the animals of the earth. 

5 And I will give your flesh upon the mountains and fill all the earth from your blood. 

6 And the earth shall be given to drink from your excrement, from your mass upon the mountains; I will fill ravines with you. 

7 And I will cover over heaven after you are extinguished and make its stars dark; I will cover the sun with a cloud, and the moon shall not show its light. 

8 All that shine light in the sky shall grow dark over you, and I will give darkness against your land, says the Lord. 

9 And I will provoke the heart of many peoples, when I take your captivity into the nations, into a land that you did not know. 

10 And many nations shall become sullen over you, and their kings shall be amazed with amazement when my sword flies in their face, as they accept their fall after the day of your fall. 

11 For this is what the Lord says: A sword of the king of Babylon shall come to you with daggers of giants. And I will throw down your strength; all are pests from nations, and they shall destroy the insolence of Egypt, and all its strength shall be shattered. 

12 And I will destroy all its cattle from abundant water, and no human foot shall trouble it any longer, and no cattle print shall trample it. 

13 So then their waters shall be quiet, and their streams shall run like oil, says the Lord. 

14 When I give Egypt into destruction and the land is made desolate together with its plenty, when I disperse all the inhabitants in it, then they shall know that I am the Lord. 

15 A lament it is, and you shall lament it, and the daughters of the nations shall lament it. 

Over Egypt and over all its strength, they shall lament it, says the Lord. 

17 And it happened in the twelfth year, in the first month, on the fifteenth of the month, a word of the Lord came to me, saying: 

18 Son of man, bewail the strength of Egypt, and the nations shall bring down its daughters dead into the depth of the earth to those who descend into a hole. 

20 In the midst of those wounded by daggers, they shall fall down with him, and all his strength shall lie down. 

21 And the giants in the depth of the hole shall say to you, “You are greater than whom? Descend, and lie with the uncircumcised in the midst of those wounded by dagger.” 

22 Assour is there, and all his gathering; all the wounded were given there, and their burial is in a depth of a hole, and his gathering came to be all...
around his tomb, all the wounded who have fallen by dagger, 23 who gave their fear upon the land of life.

24 Ailam is there, and all his force all around his tomb, all the wounded who have fallen by dagger and those who descend uncircumcised into the depth of the earth, who gave their fear upon the land of life and received their trial with those who descend into a hole in the midst of the wounded.

25 Mosoch and Thobel were given there, and all their strength all around his tomb, all his wounded, all the uncircumcised wounded by dagger, who have given their fear upon the land of life, and they lay down with the giants fallen long ago, who descended into Hades by military arms and placed their daggers under their heads, and their lawless acts came to be upon their bones, because they terrified giants in the land of life. 26 And you shall lie in the midst of the uncircumcised, with those who have been wounded by dagger.

27 The rulers of Assour were given there, who gave their strength for a wound by dagger; they lay down with the wounded, with those who go down into a hole.

28 The rulers of the north are there, all commanders of Assour, those who were descending as wounded, together with their fear and with their strength; they lay down uncircumcised with the wounded by dagger, and they bore their trial with those who descend into a hole.

29 King Pharao shall see them and be consoled over all their strength, says the Lord. 30 Because I have given his fear upon the land of life, he shall also lie down in the midst of the uncircumcised with the wounded by dagger. Pharao and all his multitude, says the Lord.

31 And a word of the Lord came to me, saying:

2Son of man, speak to the sons of your people, and you shall say to them, A land—if I bring a sword upon it and if the people of the land take one person from them and give him to themselves as a sentinel and if he sees the sword coming against the land and if he trumpets with the trumpet and if he signals to the people and if the one who hears the sound of the trumpet, he did not take heed, his blood shall be on him, and he, because he took heed, delivered his soul. And the sentinel, if he sees the sword coming and does not signal with the trumpet and the people do not take heed and the sword comes and takes from them a soul, this one was taken on account of its own lawlessness, and I will seek the blood from the hand of the sentinel.

3And you, son of man, I have given you as a sentinel to the house of Israel, and you shall hear a word from my mouth. 4When I say to the sinner, “By death you shall be put to death,” and should you not speak so that the impious might take heed from his way, the lawless one himself shall die by his lawlessness, but his blood I will seek from your hand. 5But you, if you announce to the impious his way, to turn back from it, and he does not turn back from his way, he shall die by his lawlessness, and you have delivered your own soul.

10 Now you, son of man, say to the house of Israel, Thus you spoke, saying, “Our errors and lawless acts are with us, and in them we waste away. And how will we live?” 11 Say to them, I live, says the Lord; I do not wish the death of the impious, rather that the impious turn back from his way and he live. Turn back from your way by turning back, and why are you dying, O house of Israel? 12 Say to the sons of your people, The righteousness of the righteous shall not deliver him in whatever day he err, and the lawlessness of the impious shall not harm him on whatever day he turn back from his lawlessness, and the righteous shall not be able to be saved. 13 When I say to the righteous, “He trusts in his righteousness,” and should he commit lawlessness, none of his righteous acts shall be recalled in his injustice that he has committed; in it he shall die. 14 And when I say to the impious, “By death you shall be put to death, and you shall turn back from your sin,” and should he perform judgment and righteousness 15 and restore a pledge and give back robbery, walk in the ordinances of life so as not to do what is wrong, by life he shall live, and he shall not die; 16 none of his sins that he has committed shall be recalled, for he has performed judgment and righteousness; in them he shall live.

17 And the sons of your people shall say, “The way of the Lord is not right,” and this way of theirs is not right. 18 When a righteous one has turned back from his righteousness and should he commit acts of lawlessness, he shall also die in them. 19 And when the sinner turns back from his lawlessness and performs judgment and righteousness, in them he shall live. 20 And this is what you said, “The way of the Lord is not right”; I will judge each of you by his ways, O house of Israel.

21 And it happened in the twelfth year, in the twelfth month, on the fifth of the month of our captivity, he that had escaped came to me from Jerusalem, saying, “The city has been taken.” 22 And the hand of the Lord came upon me in the evening before he came, and my mouth was open until he came to me in the morning and when opened, my mouth was constrained no longer.

23 And a word of the Lord came to me, saying:

24 Son of man, the inhabitants of desolated places upon the land of Israel say, “Abraam was one man, and he possessed the land, and we are more; the land has been given to us as a possession.” 25 Therefore, say to them, This is what the Lord says: I live; surely those in desolate places shall fall by dagger, and those upon the surface of the plain shall be given to the animals of the field for food, and I will slay by death those in walled
places and those in caves. 28 And I will render the land a wilderness, and the insolence of its strength shall perish, and the mountains of Israel shall be made desolate so as not to be passed through. 29 And they shall know that I am the Lord, and I will make their land a wilderness, and it shall be made desolate because of all their abominations that they committed.

30 And as for you, son of man, the sons of your people who speak about you by the walls and in the gateways of their dwellings, and they speak, a person to his brother, saying, "Let us go together and hear what comes from the Lord," 31 they also come to you, as a people comes together, and they sit before you and hear your words, and they shall not do them, because a lie is in their mouth, and their heart is after defilements. 32 And you shall be to them as a tone of a sweet, harmonious harp, and they shall hear your words, and they shall not do them. 33 And whenever it comes, they shall say, "Behold, it has come," and they shall know that a prophet was in their midst.

34 And a word of the Lord came to me, saying:

Son of man, prophesy against the shepherds of Israel; prophesy, and say to the shepherds, This is what the Lord says: Oh, you shepherds of Israel, do shepherds feed themselves? Do not shepherds feed the flocks? 3 Behold, you devour the milk and wrap yourselves with the wool and slaughter the fatling, but you do not feed my sheep. 4 You did not strengthen the weakened and did not build up the unwell and did not turn about the one that strayed and did not seek the lost, and you subdued the strong with hardship. 5 And my sheep were scattered because there were no shepherds, and they were as food for all the animals of the field. 6 And my sheep were scattered on every mountain and upon every lofty hill, and they were scattered because there were no shepherds, and they were as food for all the animals of the field.

7 Therefore, shepherds, hear a word of the Lord: 8 I live, says the Lord, surely because my people who speak about you by the walls and in the gateways of their dwellings, and they speak, a person to his brother, saying, "Let us go together and hear what comes from the Lord," 9 they also come to you, as a people comes together, and they sit before you and hear your words, and they shall not do them, because a lie is in their mouth, and their heart is after defilements. 10 And you shall be to them as a tone of a sweet, harmonious harp, and they shall hear your words, and they shall not do them. 11 And whenever it comes, they shall say, "Behold, it has come," and they shall know that a prophet was in their midst.

12 Just as the shepherd seeks his flock by day, when there is thick darkness and cloud in the midst of the separated sheep, so will I seek out my sheep and drive them away from every place, there where they were scattered in a day of cloud and thick darkness. 13 And I will bring them out from the nations and gather them from the countries and will bring them into their land, and I will feed them upon the mountains of Israel and in the ravines and in every habitation of the land. 14 I will feed them in a good pasture; their folds shall be on the lofty mountain of Israel; there also they shall lie down, and there they shall rest in fine luxury, and they shall be fed in a rich pasture on the mountains of Israel. 15 It is I who will feed my sheep, and it is I who will give them rest, and they shall know that I am the Lord. This is what the Lord says: 16 I will seek the lost, and I will turn about the one that strayed, and I will bind up the crushed, and I will strengthen the abandoned, and I will watch the strong, and I will feed them with judgment.

17 And you, O sheep, this is what the Lord says: Behold, I am deciding between sheep and shepherds, rams and goats. 18 And was it not enough for you that you were feeding in a beautiful pasture, and you were treading with your feet the rest of the pasture? And you were drinking the calm water, and you were troubling the rest with your feet? 19 And my sheep were feeding upon the tappings of your feet and were drinking the water troubled by your feet.

20 Therefore, this is what the Lord says: Behold, it is I who am deciding between a strong sheep and between a feeble sheep. 21 Since you pushed through with your sides and shoulders and were butting with your horns and were afflicting every abandoned one, 22 I will also save my sheep, and they shall no longer be as plunder, and I will judge between ram against ram.

23 And I will raise up over them another shepherd, and he shall be their shepherd, my slave David, and he shall be their shepherd. 24 And I, the Lord, will be a god for them, and David shall be ruler in their midst; I, the Lord, have spoken.

25 And I will make with David a covenant of peace, and I will annihilate harmful animals from the land, and they shall live in the wilderness and sleep in the forests. 26 And I will give them all around my mountain, and I will give rain to you, a rain of blessing. 27 And the trees in the plain shall yield their fruit, and the land shall yield its strength, and they shall live upon their land in hope of peace, and they shall know that I am the Lord, when I shatter their yoke, and I will deliver them from the hand of those who enslaved them. 28 And they shall no longer be for plunder for the nations, and the animals of the land shall no longer eat them, and they shall live in hope, and there shall be no one who terrifies them. 29 And I will raise up for them a plant of peace, and no longer shall they perish by famine upon the land, and they shall no longer suffer the reproach of nations. 30 And they shall know that I am the Lord, their God, and they are my people, the house of Israel, says the Lord. 31 You are my sheep and the
sheep of my flock, and I, the Lord, am your God, says the Lord.

35 And a word of the Lord came to me, saying: 2Son of man, turn your face against Mount Seir, and prophesy against it. 3And say to it, This is what the Lord says:

Behold, I am against you, Mount Seir, and will stretch out my hand against you and render you a wilderness, and you shall be made desolate.

4 And I will make a solitude in your cities, and you shall be a wilderness, and you shall know that I am the Lord.

5Because you had everlasting enmity, you also took your seat against the house of Israel in treachery by the hand of enemies, by dagger in a time of injustice to the uttermost; 6therefore, I live, says the Lord, surely unto blood you sinned, and blood shall pursue you. 7And I will render Mount Seir into a wilderness and as desolate, and I will destroy human beings and cattle from it, 8and I will fill your hills and your ravines with wounded, and in all your plains wounded by dagger shall fall in you. 9I will make you as an everlasting solitude, and your cities shall no longer be inhabited, and you shall know that I am the Lord.

10 Because you said, "The two nations and the two countries shall be mine, and I will take possession of them"—and the Lord is there, 11therefore, I live, says the Lord, I will also deal with you according to your enmity, and I will be known to you, when I judge you, 12and you shall know that I am the Lord. I have heard the voice of your blasphemies; for you said, "The mountains of Israel are desolated; they have been given to us for food," 13and you talked big against me with your mouth. I heard! 14This is what the Lord says: In the joy of your insulting, dishonoring souls so as to annihilate in plunder. 15Therefore, prophesy against the land of Israel, and say to the mountains and to the hills and to the ravines and to the dells, This is what the Lord says: Behold, I spoke in my jealousy and in my wrath, because you bore the insults of nations.

16 Therefore, I will raise my hand against the nations and to the nations and against all Idumea, for they have given themselves my land as a possession with joy, dishonoring souls so as to annihilate in plunder. 17Therefore, prophesy against the land of Israel, and say to the mountains and to the hills and to the ravines and to the dells, This is what the Lord says: Behold, I spoke in my jealousy and in my wrath, because you bore the insults of nations.

18 Therefore, I will raise my hand against the nations that are all around you; they shall receive their dishonor.

19 But as for your mountains, O Israel, my people shall devour your grapes and fruit, for they are getting close to coming. 9For behold, I am for you, and I will look upon you, and you shall be worked and soown. 10And I will multiply human beings upon you, every house of Israel totally, and the cities shall be inhabited, and the desolate one shall be built. 11And I will multiply human beings and cattle upon you and settle you as in your beginning, and I will treat you well just as was your former condition, and you shall know that I am the Lord. 12And I will produce human beings upon you, my people Israel, and they shall take possession of you, and you shall be for them as a possession, and no longer shall you continue to be childless by them.

13 This is what the Lord says: Because they said to you, "You are one who has devoured human beings, and you have become childless by your own nation," 14therefore, you shall no longer eat human beings, and you shall no longer deprive your nation of children, says the Lord. 15And no longer shall the dishonor of nations be heard against you. You shall no longer bear the insults of the peoples, says the Lord.

16 And a word of the Lord came to me, saying: 17Son of man, the house of Israel lived on their land, and they defiled it with their way and with their idolatry and with their unclean acts; their way became before me like the uncleanness of a menstruating woman sitting apart. 18And I poured out my wrath upon them 19and scattered them into the countries; in accordance with their way and their sin I judged them. 20And they came into the nations, there where they entered, and they profaned my holy name, which the house of Israel profaned among the nations, there where they entered.

21 Therefore, say to the house of Israel, This is what the Lord says: I do not act for you, O house of Israel, but rather on account of my holy name, which you profaned among the nations, there where you entered. 22And I will sanctify my great name, which was profaned among the nations, which you profaned in their midst, and the nations shall know that I am the Lord, when I am hallowed among you before their eyes. 23And I will take you from the nations and gather you...
from all the lands and bring you into your own land. 25 And I will sprinkle clean water upon you, and you shall be cleansed from all your unclean acts and from all your idols, and I will cleanse you. 26 And I will give you a new heart, and a new spirit I will give in you, and I will remove the stone heart from your flesh and give you a heart of flesh. 27 And I will give my spirit in you and will act so that you walk in my statutes and keep my judgments and perform them. 28 And you shall live upon the land that I gave to your fathers, and you shall be for me as a people, and I will be a god for you. 29 And I will save you from all your unclean acts and will summon the grain, 30 and I will multiply it and will not give famine upon you, and I will multiply the fruit of the tree and the produce of the field so that you may not take the reproach of famine among the nations. 31 And you shall remember your wicked ways and your practices that were not good, and you shall be sorely angered in front of them by your lawless acts and by your abominations. 32 Not for you do I act, says the Lord; it shall be known to you; be put to shame, and turn back from your ways, O house of Israel.

33 This is what the Lord says: In the day I will cleanse you from all your lawless acts; I will also settle the cities, and the deserts shall be built, 34 and the annihilated one shall be tilled instead of becoming annihilated before the eyes of every passer-by. 35 And they shall say, “That annihilated land became like a garden of delight, and the cities devastated and annihilated and razed sat firm.” 36 And whatever nations are left around you shall know that I, the Lord, built the desolated ones; I, the Lord, have spoken, and I will do it.

37 This is what the Lord says: I will yet be in great demand to the house of Israel to do this for them: I will multiply them, human beings like sheep. 38 Like holy sheep, like the sheep of Jerusalem at her feasts, so the deserted cities shall be for me as a people, and I, the Lord, will be a god for them. 39 I, the Lord, have spoken, and I will act, says the Lord.

15 And a word of the Lord came to me, saying: 16 Son of man, take for yourself a rod, and write on it, “Ioudas and the sons of Israel who are joined to him,” and you shall take for yourself a second rod, and you shall inscribe it “For Ioseph,” a rod of Ioudas. 17 And you shall take a third rod, and you shall write on it, “Ioudas and the sons of Israel who are joined to him,” and you shall take for yourself a fourth rod, and you shall write on it, “Ioudas and the sons of Israel who are joined to him.” 18 And you shall take all four rods and put them into the hand of Ioudas. 19 And you shall say to them, “This is what the Lord says: Behold, I am taking the tribe of Ioudas, and I will give them onto the tribe of Ioudas, and they shall be in your hand. 20 And the rod, those upon which you wrote, shall be in your hand. 21 And you shall say to them, “This is what the Lord says: Behold, I am taking the whole house of Israel from the midst of the nations, there where they went, and I will gather them from all those around them and bring them into the land of Israel, 22 and I will give them into one nation in my land and on the mountains of Israel, and they shall have one ruler, and they shall not be divided into two kingdoms 23 so that they never again defile themselves with their idols. And I will rescue them from all their lawless acts, whereby they have sinned, and I will cleanse them, and they shall be for me as a people, and I, the Lord, will be god for them.

24 And my slave, Dauid, shall be ruler in their midst, and they shall all have one shepherd, for they shall walk by my ordinances and keep my judgments and perform them. 25 And they shall
live upon their land that I have given to my slave, Jakob, there where their fathers lived, and they shall live upon it, and David, my slave, shall be their ruler forever. 26 And I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will set my holy things in their midst forever. 27 And my encamping shall be among them, and I will be a god for them, and they shall be my people. 28 And the nations shall know that I am the Lord who sanctifies them when my holy things are in their midst forever.

38 And a word of the Lord came to me, saying:

2 Son of man, set your face against Gog and the land of Magog, ruler of Ros, Mosoch and Thobel, and prophesy against him, 3 and say to him, This is what the Lord says: Behold, I am against you, Gog, ruler of Ros, Mosoch and Thobel, 4 and I will round up you and all your force, horses and riders, clothed in all their armor, a great gathering, shields and helmets and daggers, 5 Persians and Ethiopians and Libyans, all with helmets and shields, 6 Goamer and all around him, the house of Thegrama from the extreme north and all those around him, and many nations shall be with you.

7 Be ready, ready yourself, you and all your gathering, the ones amassed with you, and you shall be an outpost to me. 8 After rather many days he shall be prepared, and at the end of years he shall arrive and come into the land turned back by the one of the plain for food. 9 You shall fall upon the land of Israel that became deserted throughout, and he has come out from the nations, and all those gathered from many nations with you.

10 This is what the Lord says: And it shall be in that day, words shall come up into your heart, and you will scheme a wicked scheme, 11 and you shall say, “I will come up into a rejected land, and I will come upon people resting in quiet, living in peace, all inhabiting the land, in which there does not exist a citywall nor barriers, and they have no doors, 12 to foray for booty and seize their spoil, to turn my hand to the desolate one, 13 which was settled, and against a nation gathered from many nations, people that have acquired possessions, living at the navel of the earth.” 14 Saba and Dedan and Carthaginian dealers and all their villages shall say to you, “Are you coming to forage for booty and to seize spoils? Have you gathered your gathering to take silver and gold, to carry away for yourselves property, to seize spoils?” Therefore, prophesy, son of man, and say to Gog: This is what the Lord says: In that day, when my people Israel are settled in peace, shall you not be roused? 15 And you shall come from your place out of the extreme north and many nations with you, all riders on horses, a great gathering and a large force, 16 and you shall come up against my people Israel like a cloud to cover the land. At the end of days it shall be, and I will lead you up against my land so that all the nations know me, when I have been hallowed in you before them.

17 This is what the Lord says to Gog: You are the one of whom I spoke before the former days by a hand of my slaves, the prophets of Israel, in those days and years to bring you up against them. 18 And it shall be in that day, in a day on which day Gog comes upon the land of Israel, says the Lord, my wrath shall go up, 19 and my jealousy. In the fire of my anger I spoke. Surely, in that day there shall be a great shaking upon the land of Israel, 20 and the fish of the sea and the birds of the air and the animals of the plain and all the creepers that creep on the ground and all the human beings on the surface of the earth shall be shaken from before the Lord, and the mountains shall be rent asunder, and the ravines shall fall, and every city wall shall fall to the ground. 21 And I will summon every fear against him says the Lord; a person’s dagger shall be against his brother. 22 And I will judge him with death and blood and torrential rain and hailstones, and I will rain fire and sulfur upon him and upon all who are with him and upon many nations with him. 23 And I will be made great and be hallowed and glorified and known before many nations, and they shall know that I am the Lord.

39 And you, son of man, prophesy against Gog, and say, This is what the Lord says: Behold, I am against you, Gog, ruler of Ros, Mosoch and Thobel, 2 and I will gather you and guide you down and bring you up from the extreme north and lead you up against the mountains of Israel. 3 And I will destroy your bow from your right hand and your arrows from your right hand and throw you down upon the mountains of Israel, and you shall fall, you and all those around you, and the nations that are with you shall be given to a multitude of birds, and I have given you to every winged creature and all the animals of the plain for food. 4 You shall fall upon the surface of the plain, for I have spoken, says the Lord. 5 And I will send fire upon Gog, and the islands shall be inhabited in peace, and they shall know that I am the Lord.

6 And my holy name shall be known in the midst of my people, Israel, and my holy name shall no longer be profaned, and all the nations shall know that I am the Lord, the holy one of Israel. 7 Behold, it has come, and you shall know that it shall be, says the Lord; this is the day of which I spoke.

8 And the inhabitants of the cities of Israel shall go out and burn among the weapons, shields and poles and bows and arrows and hand-rods and spears, and they shall burn among them for seven years. 9 And they shall not take trees from the plain or chop from forests, but they shall burn weapons with fire, and they shall plunder those

---

\(^1\) i.e. Gog  \(^2\) i.e. gathering  \(^3\) Lacking in Gk  \(^4\) Possibly land  \(^5\) Or earthquake
who plundered them and will despoil those who despoiled them, says the Lord.

11 And it shall be in that day, I will give to Gog a noteworthy place as a tomb in Israel, the common burial-place of those who reach to the sea, and they shall build around the aperture of the ravine, and they shall bury there Gog and all his multitude, and it shall be named The Gai, the common burial-place of Gog. And the house of Israel shall bury them so that the land may be cleansed in a seven-month period, and all the people of the land shall bury them, and it shall be for them as something noteworthy on the day that I was glorified, says the Lord. And continually they shall set apart men traversing the land to bury the ones remaining upon the surface of the earth to cleanse it after the seven-month period, and they shall make their search. And everyone who passes through the land and sees a human bone shall build a marker by it until the buriers bury it in The Gai, the common burial-place of Gog.

13 And the house of Israel was taken captive, because they dealt treacherously with me, and I averted my face from them and gave them over into the hands of their adversaries, and they all fell by dagger. 14 I dealt with them according to their unclean acts and averted my face from them.

15 And the house of Israel was taken captive, because they dealt treacherously with me, and I averted my face from them. And the house of Israel was taken captive, because they dealt treacherously with me, and I averted my face from them.

16 And the nations shall know that, because of their sins, the house of Israel was taken captive, and I averted my face from them, because they dealt treacherously with me, and I averted my face from them.

17 And I will give my glory among you, and all the nations shall see my verdict that I have executed and my hand that I brought upon them. And I will give my glory among you, and all the nations shall see my verdict that I have executed and my hand that I brought upon them.

18 And the nations shall see my verdict that I have executed and my hand that I brought upon them. 19 And I will never again turn my face away from them, because I poured out my wrath upon the house of Israel, says the Lord.

40 And it happened in the twenty-fifth year of our captivity, in the first month, on the tenth of the month, in the fourteenth year after the city fell, on that day the hand of the Lord came upon me and brought me in a divine vision into the land of Israel and set me upon a very high mountain, and upon it was something like a construction of a city, opposite. And he brought me there, and, behold, a man, and his appearance was like an appearance of flashing bronze, and in his hand was a builders’ cord and a measuring reed, and he stood by the gate. And the man said to me, “Have you seen, son of man? Look with your eyes, and listen with your ears, and set out into your heart all that I show you, for you have entered here in order to show you, and you shall show all that you see to the house of Israel.”

5 And behold, an enclosing wall outside the house all around, and in the hand of the man was a reed, the measure of six cubits, in a cubit and a handbreadth. And he measured the outer wall; its breadth was equal to the reed, and its elevation was equal to the reed. And he went into the gate that looks to the east by seven steps and measured the theeb, six on one side and six on the other, and the ailem of the gate was equal to the reed. And the thee was equal to the reed in length and equal to the reed in breadth, and the ailem of the middle of the thaielatha was six cubits, and the second theeb was equal to the reed in breadth and equal to the reed in length, and the ailem was five cubits, and the third theeb was equal to the reed in breadth and equal to the reed in length. And the ailem of the gateway near the ailem of the gate was eight cubits, and the ailem were two cubits, and the ailem of the gate was within.

And the theeb of the gate were opposite a theeb, three on one side and three on the other, and the three had one measure, and the ailem had one measure on one side and on the other. And he measured the breadth of the door of the gateway ten cubits and the width of the gateway thirteen cubits.

And there was a theeb being gathered in front of the theeb on one side and on the other, and the theeb was six cubits on one side and six cubits on the other. And he measured the gate from the wall of the theeb to the wall of the theeb in breadth, twenty-five cubits; this gate was upon a gate. And the ailem of the ailem of the gate was sixty cubits; the gate had twenty theeb all around, and the ailem of the outside gate to the ailem of the inside gate was fifty cubits. And covered windows were on the theeb and upon the ailem inside the gate of the court all around, and likewise the ailem had windows all around inside, and on the ailem were palms on one side and on the other.

1a e. the so-called long cubit 1b Heb = niche(s) 1c Heb = porch(es) 1d Heb = recesses? 1e Heb = its doorpost 1g Gk = pl
2Perhaps reduced by a cubit
17 And he brought me into the outer court, and behold, shrine-carriers’ chambers and colonnades around the court; thirty shrine-carriers’ chambers were in the colonnades. 18And the colonnades were along the side of the gates, along the length of the gates was the lower colonnade. 19And he measured the breadth of the court from the atrium of the outer gate from the inside up to the atrium of the gate that looks out, one hundred cubits belonging to the one that looks to the east. And he brought me up to the north.

20 And behold, the outer court had a gate that looks to the north, and he measured it, its length and breadth, 21and the e thee b, three on one side and three on the other, and the e aisle u and the e ailammod and its palms, and they were like the measurements of the gate that looks east, fifty cubits, its length and twenty-five cubits, its width. 22And its windows and the e ailammod and its palms were just as the gate that looks to the east, and on seven rungs they would ascend upon it, and the e ailammod were inside. 23And the inner court had a gate that looks upon the gate of the north like the gate that looks to the east, and he measured the court from gate to gate, one hundred cubits.

24 And he led me toward the south, and behold, a gate that looks to the south, and he measured it and the thee b and the aisle u and the aislemod by these measurements. 25And it and the aislemod had windows all around just like the windows of the aisle f, fifty cubits, its length and twenty-five cubits, its width. 26And it had seven steps and aislemod inside and palms, one on one side and one on the other, on the aisle u. 27And there was a gate opposite the gate of the inner court to the south, and he measured the court from gate to gate, one hundred cubits, its length and its width, twenty-five cubits. 28And he brought me into the inner court of the gate to the south and measured the gate by these measurements 29and the thee b and the aisle u and the aislemod by these measurements, and it and the aislemod had windows all around, fifty cubits, its length and its width, twenty-five cubits. 30And there was an aislemod into the outer court, and the aisle had palms and eight rungs.

31 And he brought me into the gate that looks to the east and measured it by these measurements, 32and the thee b and the aisle u and the aislemod by these measurements, and it and the aislemod had windows all around, fifty cubits, its length and its width, twenty-five cubits. 33And there was an aislemod into the outer court and palms on the aisle on one side and on the other, and it had eight rungs.

38 Its shrine-bearers’ chambers and its doorways and its aislemod at the second gate were an outlet 39so that they might slaughter in it the victims for sin and the victims for ignorance, 40and behind the flow of the whole burnt offerings of the one that looks to the north were two tables to the east and behind the second one and of the aisle f of the gate were two tables on the east, 41four on one side and four on the other behind the gate; upon them they slaughtered the sacrificial victims opposite the eight tables of the sacrificial victims. 42And four tables for the whole burnt offerings were of hewn stone, a cubit and a half in breadth and two and a half cubits in length, and a cubit in height. Upon them they shall put the instruments with which they slaughter the whole burnt offerings and the sacrificial victims. 43And they shall have a hewn cornice, a handbreadth all around within and on the tables, roofs above so as to be covered from the rain and from the dryness.

44 And he brought me into the inner court, and behold, two halls in the inner court, one behind the gate that looks to the north, bearing to the south, and one behind the gate to the south but looking to the north. 45And he said to me, “This hall that looks to the south is for the priests keeping guard over the house, 46and the hall that looks to the north is for the priests keeping guard over the altar; they are the sons of Saddouk, who come near from Leui to the Lord to minister to him.” 47And he measured the court, its length, one hundred cubits, and width, one hundred cubits on its four parts and the altar opposite the house.

48 And he brought me into the aisle of the house. And he measured the aisle of the aisle, five cubits its breadth on one side and five cubits on the other, and the width of the doorway, fourteen cubits, and the shoulders of the door of the aisle, three cubits on one side and three cubits on the other, 49and the length of the aisle, twenty cubits and the width, twelve cubits, and by ten steps they would ascend upon it, and pillars were upon the aisle, one on one side and one on the other.

41 And he brought me into the shrine whose aisle he measured, six cubits the breadth on one side and six cubits the width of the aisle on the other. 2And the width of the gateway was ten cubits, and the shoulders of the gateway, five cubits on one side and five cubits on the other, and he measured its length, forty cubits, and its width, twenty cubits. 3And he entered into the inner court and he measured the aisle of the doorway, two cubits and the doorway, six cubits, and the shoulders of the doorway, seven cubits on one side and seven cubits on the other. 4And he measured the length of the doors, forty cubits and their width, twenty cubits facing the shrine. And he said, “This is the holy of holies.”
5 And he measured the wall of the house, six cubits, and the width of the side, four cubits all around. 6 And the sides, side upon side, were thirty three, twice, and a space was in the wall of the house on the sides all around to be for those undertaking to see so that they might not at all touch the walls of the house. 7 And the width of the upper one of the sides was like the addition from the wall to the upper one all around the house so that it be widened above and they might go up from the lower part to the upper part and from the middle part to the third story. 8 And the threes of the house was a summit all around; the space of the sides was equal to the reed, a space of six cubits. 9 And the width of the wall of the side from the outside was five cubits, and the areas left free between the sides of the house and the areas left open opposite were seven cubits; behind the sides were thirty cubits; the space of the sides was equal to the reed, a space of six cubits. 10 And the doors of the halls were on the area left free of the door, of the one to the north, and the one door was to the south, and the width of the light-opening of the area left free was five cubits, its breadth all around.

12 And the divider facing the area left open like the one to the sea was seventy cubits; the breadth of the dividing wall was five cubits, its width all around, and its length was ninety cubits.

13 And he measured opposite the house a length of one hundred cubits, and the areas left open and the dividers and their walls were a length of one hundred cubits, and the width of the divider facing the house and the areas left open opposite were one hundred cubits.

15 And he measured the length of the divider facing the area left open of the rear parts of that house, and the areas left open on one side and on the other, its length, one hundred cubits.

And the shrine and the corners and the outer ailamb were paneled, and the windows were netted, narrow openings around the three for looking out, and the house and the nearby areas were made of wood all around, also the pavement and from the pavement up to the windows, and the windows would open threefold for looking out.

17 And right next to the inside and as far as the outside and on the whole wall all around on the inside and in the outside were carved cherubim and palms between cherubim and cherub; the cherub had two faces, a human face toward the palm on one side and on the other; the whole house was engraved all around; from the pavement up to the coffering the cherubim and palms were engraved.

21 And the holy place and the shrine would open on four sides. Facing the holies, there was a sight like a view of a wooden altar, its height, three cubits, and its length, two cubits and its width, two cubits, and it had horns, and its base and its walls were wooden, and he said to me, "This is the table in front of the Lord." And the shrine had two doorways, and the holy place had two doorways. 23 And the holy place had two doorways, as for the two pivoting doorways, one had two panels and the second door had two panels. And carving was on them, and on the doorways of the shrine were cherubin and palms like the carving of the holies, and there was excellent wood facing the ailamb outside, and hidden windows. And he measured on one side and on the other to the ceilings of the ailamb and to the joined sides of the house.

42 And he brought me out into the outer court by the east, opposite the gate toward the north, and he brought me in, and behold, five halls next to the area left open and next to the divider to the north, one hundred cubits was its length to the north and its breadth, fifty cubits, as were the gates of the inner court, and were the colonnades of the outer court. Triple stoas were set in rows, facing each other. And opposite the halls was a passage, its breadth was ten cubits by one hundred cubits, its length and its doorways were to the north. And in like manner were the upper passages, because the colonnade projected from it, from the colonnade underneath, and its dimension. Thus colonnade and space, and thus stoas. Therefore, they were triple, and they had no pillars, as there were the pillars of the outer parts; for that reason they projected beyond the parts underneath and beyond the middle parts—from the ground. And there was a light-opening outside, like the outer court’s halls that look opposite the halls to the north, its length, fifty cubits; because the length of the halls that look into the outer court was fifty cubits, they also were facing those; the whole was one hundred cubits. And these halls of the entrance to the east had doors for entering through them from the outer court, as is the light-opening at the head of the passage.

And the parts toward the south, facing the south, facing the area left open and facing the divider, were halls, and the passage facing them was like the measurements of the halls to the north, both like their length and like their width and like all their exits and like all their curves and like their light-openings and like their doorways of the halls toward the south, and like the doorways from the head of the passage—since it is approximately a reed’s space for light—and on the east, are for entering through them.

13 And he said to me, "The halls northward and the halls southward that are opposite the spaces—these are the halls of ‘the holy’ in which the priests, the sons of Saddouk, who come near to the Lord, shall eat the holy of holy things, and there they shall place the holy of holy things and the sacrifice, both the sacrificial victims for sin and the sacrificial victims for ignorance, for the place is holy. They shall not enter there except the priests; they shall not go out from ‘the holy’ into

---

*aHeb = ?  bHeb = porch  cPerhaps doors  dI.e. the halls  eI.e. three-storied  fPerhaps regarding the pillars for the third story*
the outer court so that those who approach may always be holy and lest they touch their vestments, those in which they minister, because they are holy, and they shall wear other garments when they touch the people." 15 And the measuring of the house from the inside was completed. And he brought me out by way of the gate that looks to the east, and he measured the plan of the house all around in its arrangement. 16 And he stood behind the gate that looks to the east and measured five hundred by the measuring reed, 17 and he turned toward the north and measured the part facing the north, five hundred cubits with the measuring reed. 18 And he turned toward the sea and measured the part facing the sea, five hundred by the measuring reed, 19 and he turned toward the south and measured opposite the south, five hundred by the measuring reed. 20 The four were parts of the same reed. And he laid it out in order, even an enclosing wall for it all around of five hundred to the east and a width of five hundred cubits to separate between the holies and between the outer wall, which is in the design of the house.

43 And he led me to the gate that looks to the east and brought me out, 2 and behold, the glory of the God of Israel was coming by way of the gate that looks to the east, and there was a sound of the camp like a sound of many, 3 doubling up, and the earth was shining forth like splendor from the glory all around. 4 And the appearance that I saw was like the appearance that I saw when I was entering to anoint the city, and the appearance of the chariot that I saw was like the appearance that I saw when I was by the river Chobar, and I fell upon my face.

6 And I stood, and behold, a voice of one speaking to me from the house, and the man stood next to me. 7 And he said to me, "You have seen, son of man, the place of my throne and the place of the print of my feet, in which my name shall encamp in the midst of the house of Israel forever, and the house of Israel shall no more desecrate my holy name, they and their leaders, by their whoring and by the murders of the leaders in their midst. 8 When they place my entry by their entries and my doorposts next to their doorposts, and they rendered my wall as if mine and theirs were joined and desecrated my holy name by their lawless acts that they were committing, and I wiped them out in my fury and by murder. 9 And now let them drive away from me their whoring and the murders of their leaders, and I will encamp in their midst forever.

10 And you, son of man, show the house to the house of Israel, and they shall grow weary of their sins—and its appearance and plan. 11 And they shall receive their punishment for all they have done. And you shall describe the house and its exits and its substructure, and you shall make known to them all its ordinances and all its precepts, and you shall describe it before them, and they shall keep all my statutes and all my ordinances and shall perform them. 12 And the description of the house: On the top of the mountain; all its borders all around; holies of holies.

13 And these are the measurements of the altar by cubit (of the cubit and a handbreadth): bulge, depth, up to a cubit and a cubit its width and a rim upon its lip: a span all around. And this is the height of the altar: 14 In depth, from the start of its cavity to the great, lower propitiatory, two cubits and its width a cubit, and from the small propitiatory to the great propitiatory is four cubits, and its width a cubit, 15 and the ariel is four cubits, and from the ariel and above the horns was a cubit. 16 And the ariel was twelve cubits in length by twelve cubits in breadth, square in its four parts, 17 and the propitiatory was fourteen cubits, its length, by fourteen cubits, its width in its four parts, and its rim all around is circled by it, half a cubit, and its ring a cubit all around and its rungs looking to the east.

18 And he said to me: Son of man, this is what the Lord says, the God of Israel: These are the ordinances of the altar in the day of its making, to offer upon it whole burnt offerings and to pour blood against it. 19 And you shall give to the priests, to the Leuites from the offspring of Sad-douk, who come near to me, says the Lord, to minister to me, a calf from the cattle for a sin, 20 and they shall take some of its blood and put it on the four horns of the altar, and on the four corners of the propitiatory and on the base all around, and they shall make atonement for it. 21 And they shall take a calf that is for a sin, and it shall be burnt up in the separated part of the house, outside the holies.

14 And on the second day they shall take two kids of goats, unblemished, for sin and make atonement for the altar just as they made atonement with the calf, 23 and after you complete the atonement, they shall offer an unblemished calf from cattle and an unblemished ram from sheep, 24 and you shall offer them before the Lord, and the priests shall throw salt on them and offer them up as whole burnt offerings to the Lord. 25 For seven days you shall do a kid for sin every day and a calf from cattle and a ram from sheep; unblemished they shall do them for seven days, and they shall make atonement for the altar and cleanse it and fill their hands. 27 And it shall be from the eighth day and beyond, the priests shall do upon the altar your whole burnt offerings and your victims for deliverance. And I will accept you, says the Lord.

44 And he turned me by the way of the outer gate of the holies that looks to the east, and

---

*aOr army  
*bPossibly side-by-side  
*cI.e. the so-called long cubit  
*dHeb = altar-hearth
it was shut. 2And the Lord said to me: This gate shall be shut; it shall not be opened, and no one shall go through it, because the Lord, the God of Israel, shall enter through it, and it shall be shut. 3Therefore, the leader—he shall sit in it to eat bread before the Lord; he shall enter by way of the ašalCi of the gate, and he shall go out by his way.

4 And he brought me in by way of the gate to the north, opposite the house, and I looked, and behold, the house of the Lord was full of glory, and I fell upon my face. 5And the Lord said to me: Son of man, assign to your heart, and look with your eyes, and with your ears hear everything that I am speaking with you in relation to all the ordinances of the house of the Lord and in relation to all its precepts, and you shall assign your heart to the entrance of the house by all its exits in all the holy places. 6And you shall say to the embittering house, to the house of Israel, This is what the Lord says: Let there be enough for you of all your lawless acts, O house of Israel, to bring in alien sons, uncircumcised in heart and uncircumcised in flesh, to be in my holy places, and they were profaning the place; when you were offering bread, fat and blood, and you were transgressing my covenant in all your lawless acts, and you arranged to keep guard in my holy places.

7 Therefore, this is what the Lord says: No alien son, uncircumcised in heart and uncircumcised in flesh, shall enter into my holy places among all the sons of aliens that are in the midst of the house of Israel, 8but the Leuites, who jumped away from me when Israel went astray from me after their notions, they too shall receive their injustice, and they shall be ministering as doorkeepers in my holy places at the gates of the house and be ministering to the house; they shall slaughter the whole burnt offerings and the sacrifices for the people, and they shall stand before the people to minister to them. 9Because they were ministering to them in front of their idols and it became to the house of Israel as a punishment of injustice, therefore I raised my hand against them, says the Lord, and they shall not come near to me to act as my priests nor to approach the holy places of Israel nor to my holy places, and they shall receive their dishonor for the misleading by which they were led astray. 10And they shall designate them to keep guard over the house in all its chores and in everything whatever they do.

11 The priests, the Leuites, the sons of Sadoquk, who kept guard over my holy places when the house of Israel went astray from me, they shall advance towards me to minister to me, and they shall stand in front of me to offer me sacrifice, fat and blood, says the Lord. 12They shall enter into my holy places, and they shall come forward to my table to minister to me and to keep my guard. 13And it shall be, when they are entering the gates of the inner court, they shall wear linen vestments, and they shall not wear wool when they minister from the gate of the inner court, 14and they shall have linen turbans on their heads, and they shall have hard linens on their loins, and they shall not gird themselves bizzad. 15And when they go out into the outer court to the people, they shall take off their vestments, those in which they minister, and they shall place them in the halls of the holies, and they shall wear other vestments, and they shall not hallow the people in their vestments. 16And they shall not shave their heads, and they shall not strip off their hair; covering they shall cover their heads. 17And no priest shall drink wine when they enter into the inner court. 18And they shall not take for themselves a widow or a divorced woman as wife, but an unmarried girl from the offspring of Israel, but a widow, if she be of a priest, they shall marry. 19And they shall teach my people between holy and profane, and between unclean and clean they shall make known to them. 20And they shall preside in a case of blood to decide it; they shall deem right my statutes and judge my judgment, and they shall keep my precepts and my ordinances at all my feasts, and they shall hallow my sabbaths. 21And over a departed spirit of a human they shall not enter to be defiled, but for a father and for a mother and for a son and for a daughter and for a brother and for a sister who did not belong to a man, he shall be defiled. 22And after he is cleansed, he shall count seven days for him, 23and on whatever day they enter the inner court to minister in the holy place, they shall offer an atonement, says the Lord.

24 And it shall be for them as an inheritance: I am their inheritance, and no possession shall be given to them among the sons of Israel, because I am their possession. 25And they shall eat the offerings and the victims for sin and the victims for ignorance, and everything set apart in Israel shall be theirs. 26First fruits of everything and the first-born of everything and all the advance deductions from all your first fruits shall belong to the priests, and your firstlings you shall grant the priest to set your blessings upon your houses. 27And the priests shall not eat any carcass and prey of animals, from the birds or from the cattle.

45 And when you are measuring out the land by inheritance, you shall set aside first fruit for the Lord, a holy thing from the land, twenty-five thousand its length, and its width, twenty thousand; it shall be holy in all its borders all around. 2And there shall be from this a holy precinct five hundred by five hundred square all around, and fifty cubits will be its space all around. 3And from this measure, you shall measure a length of twenty-five thousand and a width of twenty thousand, and in it shall be a holy precinct, holy of holies. 4From the land, it shall belong to the priests who minister in the holy place, and it shall belong to those who come near to minister to the Lord, and it shall be to them a place for houses set aside for their sanctification. 5Twenty-five thousand, its length, and its
width, twenty thousand, shall belong to the Leuites who minister to the house, for them as a possession, cities to live in.

6 And you shall give the possession of the city, five thousand, its width and its length twenty-five thousand; like the first fruit of the holies they shall belong to the house of Israel.

7 And to the leader it shall belong, out of this and from this, for the first fruits of the holies as a possession of the city facing the first fruits of the holies and facing the possession of the city the parts toward the sea and from the parts toward the sea to the east and the length as one of the portions from the borders toward the sea and the length on the borders toward the east of the land. 8And it shall belong to him as a possession in Israel, and the leaders of Israel shall no longer oppress my people, and the house of Israel shall allocate the land according to their tribes.

9 This is what the Lord says: Let it suffice for you, leaders of Israel; remove from yourselves injustice and abuse, and perform judgment and righteousness; take away oppression from my people, says the Lord.

10 And you should have a just balance and a just measure and a just choenixa. 11The measure and the choenixa shall likewise be one to receive; the choenixa shall be a tenth of the gomor b, and the measure shall be the tenth of the gomor b; to the gomor b it shall be equal. 12And the stathmion c shall be twenty obols d; five shekels e shall be five and ten shekels e shall be ten and fifty shekels e shall be one mina f for you.

13 And this is the first fruit that you shall set aside: a sixth of the measure from the gomor b of barley and the sixth of the ephah from the kor b of barley. 14And the ordinance for oil: a kotyle i of oil from ten koytles i, because ten koytles i are a gomor b, and a sheep from ten sheep is an advance deduction from all the paternal families of Israel for offerings and for whole burnt offerings and for deliverance to atone for you, says the Lord. 16And all the people shall give this first fruit to the leader of Israel. 17And through the leader shall be the burnt offerings and the victims for sin and the offerings and the libations at the feasts and on the new moons and on the sabbaths and at all the feasts of the house of Israel; he shall do the victims for sin and the offering and the whole burnt offerings and the victims for deliverance to make atonement for the house of Israel.

18 This is what the Lord says: In the first month, on the first of the month: you shall take a portion from each and make atonement for the house.

21 And in the first month, on the fourteenth of the month, the pascha shall be a feast for you; seven days you shall eat unleavened bread. 22And in that day the leader shall do a calf for a sin for himself and for the house and for all the people of the land. 23And for the seven days of the feast, he shall make whole burnt offerings to the Lord, seven unblemished calves and rams every day for seven days and a kid from the goats for sin, every day. And you shall make an offering 24and pastry with the bull calf and pastry with the ram and the hin i of oil for the pastry. And in the seventh month, on the fifteenth of the month, at the feast, for seven days you shall do in like manner, just like the victims for sin and just like the whole burnt offerings and just like the manaa k and just like the oil.

46 This is what the Lord says: The gate in the inner court, which looks to the east, shall be shut for the six work days, but in the day of the sabbaths, it shall be opened, and in the day of the new moon, it shall be opened. 2And the leader shall enter by the way of the ailm b of the outer gate and stand at the entry of the gate, and the priests shall make his whole burnt offerings and the victims for his deliverance. 3And he shall do obeisance at the entry of the gate and shall go out, and the gate shall not be shut until evening. And the people of the land shall do obeisance by the portico of that gate on the sabbaths and on the new moons before the Lord. 4And the leader shall offer the whole burnt offerings to the Lord, in the day of the sabbaths, six unblemished lambs and an unblemished ram and manaa k as pastry with the ram and with the lambs as an offering, a gift of his hand, and the hin i of oil for the pastry, 6and in the day of the new moon an unblemished calf and six lambs, and there shall be an unblemished ram, and manaa k shall be a pastry with the ram and a pastry with the bull calf and with the lambs just as his hand shall furnish and the hin i of oil for the pastry. 8And when the leader enters, he shall come in by the way of the ailm b of the gate, and he shall go out by way of the gate.

9 And when the people of the land enter before the Lord on the feasts, he that enters by way of the gate to the north to do obeisance shall go out by way of the gate to the south, and he that enters by way of the gate to the south shall go out by way of the gate to the north; he shall not return by the gate that he entered, but he shall go out straight ahead. 10And when they come in, the leader in their midst shall enter in with them, and when they go out, he shall go out.

11 And at the feasts and at the festal assemblies

---

4 Gk 1 choenix = 1 liter  b Heb 1 homer = 220 liters  c Gk 1 stathmion = 1/20 obol  d Gk 1 obol = 1/6 drachma
e Heb 1 shekel = 11.5 grams  g Gk 1 ephah = 22 liters  h Heb 1 kor = 220 liters
f Heb 1 mina = 0.6 kg  i Gin 1 kotyle = 0.25 liter  j Heb 1 hin = 6 liters  k Heb = grain offering  l Heb = porch
there shall be the manaa as pastry with the bull calf and pastry with the ram and with the lambs just as his hand shall furnish and the hin of oil for the pastry. 12 But if the leader makes as an acknowledgement a whole burnt offering of deliverance to the Lord, and he shall open for himself the gate that looks to the east and shall make his whole burnt offering and the victims for his deliverance as he does in the day of the sabbaths, then he shall go out and shut the doors after he goes out.

13 And a yearling lamb, unblemished, he shall make as a whole burnt offering offering every day to the Lord; in the morning he shall make it. 14 And he shall make manaa with it in the morning, a sixth of the measure and the third of an hin of oil by mixing the choice flour, manaa for the Lord, an ordinance continually. 15 You shall make the lamb and the manaa and the oil, and you shall make a whole burnt offering in the morning continually.

16 This is what the Lord says: If the leader gives a gift to one of his sons from his inheritance, this shall be his sons' possession by inheritance. 17 But if he gives a gift to one of his servants, then it shall belong to him until the year of release, and he shall pay back to the leader; except for the inheritance of his sons, it shall belong to them. 18 And the leader shall not take from the inheritance of the people so as to oppress them; from his possession he shall apportion an inheritance for his sons in order that my people not be scattered, each from his possession.

19 And he brought me into the entrance behind the gate into the hall of the holies of the priests, the hall that looks north, and behold, a separated place there. 20 And he said to me, “This is the place where the priests shall boil the victims for ignorance and the victims for sin, and there they shall bake the entire manaa so as not to bring it out into the outer court to hallow the people.

21 And he brought me out into the outer court and brought me around to the four parts of the court, and behold, a court by the slope of the court. 22 It was a court by the slope of the court. (22) On the four slopes of the court was a small court. Its length was forty cubits, and its width thirty cubits; the four had one measure. 23 And halls were all around in them, around the four, and kitchens situated underneath the halls all around. 24 And he said to me, “These are the houses of the cooks where those that minister to the house boil the sacrificial victims of the people.”

47 And he brought me in by the entrance of the house, and, behold, water was flowing underneath the atrium by the east, because the front of the house was looking to the east, and the water was descending from the right slope, from the south by the altar. 2 And he brought me out by way of the gate to the north and led me around the outer side way to the gate of the court that looks to the east, and behold, the water was flowing down from the right slope.

3 Just as there was a going out of a man from the opposite direction, there was also a measure in his hand, and he measured a thousand with the measure, and he passed through in the water; it was water of release. 4 And he measured a thousand, and he passed through in the water; the water was up to his thighs. And he measured a thousand, and he passed through; the water was up to his loin. 5 And he measured a thousand, and he could not pass through, because the water was violently rushing as the rush of a wadi, which they shall not cross. 6 And he said to me, “Have you seen, son of man?”

And he led me by the bank of the stream. 7 On my return and, behold, on the bank of the stream a great many trees on one side and on the other. 8 And he said to me, This is the water that flows into Galilee, which is to the east, also used to descend to Arabia and would come all the way to the sea to the water of the outlet, and the waters will cure. 9 And it shall be, every soul of the living beings that bubble up in all places, in those where the stream reaches, shall live, and very many fish shall be there, because this water has come there, and it will cure, and they shall live. Everything that the stream reaches shall live. 10 And fishermen shall stand there from Aingaddi to Ainagalim. A drying-place for dragnets shall be; by itself it shall be, and its fish, like the fish of the great sea, shall be a very great multitude. 11 And at its outlet and at its winding and at its overflowing, they will not cure; they have been given as salt. 12 And at the stream, on its bank every edible tree shall come up on one side and on the other; it shall not become old upon it, nor shall the fruit fail; it shall bear the first of its newness, because these their waters issue from the holies, and their fruit shall be for eating and their ascent for health.

13 This is what the Lord says: You shall apportion for inheritance these borders of the land. The twelve tribes of the sons of Israel will have an addition of allotment. 14 And you shall apportion it for an inheritance—each one just like his brother—for which I raised my hand to give it to their fathers, and this land shall fall to you by inheritance.

15 And these are the borders of the land northward: from the great sea that descends and surrounds the entrance of Hemath Seddada, Berotha, Sebaim, Heliam, between the borders of Damascus and between the borders of Hemath, a court of Saunan, which are above the borders of Hauranitis. 17 These are the borders from the sea: from the court of Ainan, borders of Damascus and those northward.

18 And those eastward: between Hauranitis and between Damascus and between Galaaditis and between the land of Israel, the Jordan divides

---

*aHeb = grain offering  bHeb 1 hin = 6 liters  cPerhaps side enumerated*
to the sea which is eastward of Palmgrove; these are those eastward.
19 And those southward and southwestward: from Thaimain and Palmgrove as far as the water of Marimoth Kades, extending to the great sea.
20 This part is the south and southwest. This is the part of the great sea; it divides as far as opposite the entrance of Hamath, as far as its entrance; these are those seaward of Hamath.
21 And you shall divide this land for them, for the tribes of Israel. 22 You shall cast it by lot for you and for the guests who sojourn in your midst, whoever produce sons in your midst, and they shall be to you as natives among the sons of Israel, with you they shall eat by inheritance in the midst of the tribes of Israel. 23 And they shall be in a tribe of guests among the guests with them; there you shall give an inheritance to them, says the Lord.

48 And these are the names of the tribes: from the beginning, which is northward along the part of the descent of that which cuts all round, to the entrance of Hamath, court of Ainain, borders of Damascus northward along the part of Hamath Court; also eastward as far as the sea shall belong to them: of Dan, one. 2 And from the borders of Dan, those eastward as far as those seaward: of Aser, one. 3 And from the borders of Aser, from those eastward as far as those seaward: of Nephthali, one. 4 And from the borders of Nephthali, from those eastward as far as those seaward: of Manasses, one. 5 And from the borders of Manasses, from those eastward as far as those seaward: of Ephraim, one. 6 And from the borders of Ephraim, from those eastward as far as those seaward: of Rouben, one. 7 And from the borders of Rouben, from those eastward as far as those seaward: of Ioudas, one.
8 And from the borders of Ioudas, from those eastward as far as those seaward, shall be the first fruit of what is set apart, twenty-five thousand in width and in length, just like one of the portions from those eastward and as far as those seaward, and that which is holy shall be in their midst. 9 A first fruit, which they shall set apart for the Lord, in length twenty-five thousand and in width twenty-five thousand. 10 Of these shall be the first fruit of the holies: the priests shall have twenty-five thousand and in width twenty-five thousand. 11 Of it nothing shall be sold, neither shall anything be measured out, nor shall the firstlings of the land be removed, for it is something holy to the Lord.
12 And these are its measurements: from those northward, four thousand five hundred, and from those southward, four thousand five hundred, and from those seaward, four thousand five hundred. 13 And a space shall belong to the city: northward, two hundred fifty, and southward, two hundred fifty, and eastward, two hundred fifty, and seaward, two hundred fifty. 14 And what is in excess of the length, which is next to the first fruits of the holies, ten thousand eastward and ten thousand seaward, they also shall be the first fruits of what is holy, and its products shall be for bread for the workers of the city. 15 But the workers of the city, out of all the tribes of Israel, shall cultivate it. 16 The entire first fruit shall be twenty-five thousand by twenty-five thousand. You shall set apart of it, being square, the first fruit of what is holy, away from the possession of the city.
17 Now, what is in excess belongs to the leader from this and from this from the first fruits of what is holy and to the possession of the city, in length, to twenty-five thousand, as far as the borders eastward and seaward, to twenty-five thousand as far as the borders that are seaward, being next to the portions of the leader. And it shall be the first fruit of the holies and the holy precinct of the house in its midst. 18 And some of the possession of the Leuites and some of the possession of the city shall be in the midst of the leaders. Between the borders of Ioudas and the borders of Benjamin shall belong to the leaders.
19 As for what is in excess of the tribes: from the borders eastward as far as those seaward: of Benjamin, one. 20 And from the borders of Benjamin, from those eastward as far as those seaward: of Symeam, one. 21 And from the borders of Symeam, from those eastward as far as those seaward: of Issachar, one. 22 And away from the borders of Issachar, from those eastward as far as those seaward: of Zaboulon, from those eastward as far as those seaward: of Gad, one. 23 And from the borders of Gad as far as those southwestward—his borders shall be from Thaimain and an inheritance of the water of Marimoth Kades as far as the great sea. 24 This is the land that you shall assign by lot to the tribes of Israel, and these are their divisions, says the Lord.
25 Now these are the exits of the city: those northward, four thousand five hundred by measure. 26 And the gates of the city shall be after the names of the tribes of Israel: three gates north-
ward: gate of Rouben, one, and gate of Ioudas, one, and gate of Leui, one. 32And the ones to eastward: four thousand five hundred, and three gates: gate of Ioseph, one, and gate of Beniamin, one, and gate of Dan, one. 33And the ones southward: four thousand five hundred by measure, and three gates: gate of Symeon, one, and gate of Issachar, one, and gate of Zaboulon, one. 34And the ones to the sea shall be four thousand five hundred by measure, and three gates: gate of Gad, one, and gate of Aser, one, and gate of Nephthali, one. 35Encirclement: eighteen thousand. And the name of the city: after whatever day it comes to be, it shall be its name.
SOUSANNA

TO THE READER

EDITION OF THE GREEK TEXT
The NETS translation for the two versions has been based on the critical editions of Joseph Ziegler and Olivier Munnich (Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum XVI.2: Susanna Daniel Bel et Draco [Göttingen: Vandenhoeck & Ruprecht, 1999]). Munnich has revised Ziegler’s critical edition of the Old Greek (OG) version (1954), because Ziegler did not have access to several important portions of papyrus 967. Accordingly, the NETS translation of the OG has been based on Munnich, while Theodotion (TH) has been translated from Ziegler.

THE TWO GREEK VERSIONS
Sousanna, like some other books, has a special place in the Septuagint because there are extant in Greek two complete ancient versions: the Old Greek (OG) and Theodotion (TH). Since these are two versions of one story, a very brief introduction and comparison is in order.

Although the nucleus of the story is the same, OG is significantly shorter than TH. The omission of some of the details gives a faster pace to the OG version. The opening four verses of TH are absent from OG, as are 15–18, 20–21, 24–27 (details on the attempted rape of Sousanna), 42–43, 46–47, 49–50 (Daniel’s involvement in uncovering the elders’ deception), though OG tells the story somewhat differently. Also OG and TH have distinct endings. TH concludes with Daniel’s rise to fame whereas OG ends with a self-admonition to look out for able sons. As a result of these differences Daniel is more prominent in TH than he is in OG, possibly because in TH Sousanna serves as an introduction to Daniel while in OG it appears as the final chapter (13).

While there are considerable differences between the OG and TH, they also have identical wording for all or most of a verse ten times (vv. 5, 9, 22–23, 34, 40–41, 52, 57–58). In a further eleven verses they have large or distinctive agreements in wording (7, 10, 29, 32, 33, 48, 51, 53, 55, 61, 62). It appears that Sousanna was revised and enlarged in its Semitic form in order to enhance the role of Daniel. As noted, in TH Sousanna precedes Daniel.

It appears likely that OG and TH derive from the same source text, but also that they are related at the level of the Greek.

TRANSLATION PROFILE OF THE GREEK
General Character
Any detailed description of the translation of Sousanna is hampered by the absence of an extant Hebrew or Aramaic source. Sousanna is brief, sixty-four verses in TH and c. forty-six in OG. Both versions may, however, be characterized as formal correspondence type of translations, meaning that the vocabulary and syntactic structure of the Greek are heavily determined by the presumed Semitic source texts. The nature of this dependence fits the paradigm of interlinear translations, though the OG exhibits more freedom with respect to its source than does TH. Though in the absence of an extant Semitic source uncertainty remains, there are several features of Sousanna that suggest a translation. The frequent appearance of καί “and” points to conjunctive ἐν in the source text, as in other translated books. In TH the phrase καί ἐγίνετο “and it happened” for the Semitic יְהוָה also occurs four times (vv. 7, 15, 19, 28). Though this idiom does not appear in OG, both versions do have ἵνα “I want” (TH vv. 20, 43; OG vv. 13, 44). Though this typically reflects יָהָנָא in the LXX, admittedly it is not un-Greek. The phrase στενά μου πάντων “Things are narrow for me on all sides” in TH v. 22 is almost certainly a Semitic idiom (cf. 2 Rgs 24.14), and there are a couple of instances where the definite article signals the vocative (v. 42[TH] and v. 48).

In some instances the two versions are very similar in content and grammar, but they employ different vocabulary. These cases are best explained as translations of the same Semitic text by the two translators. For example, TH v. 23 has σίρετον μοι ἐστι “It is preferable for me,” while OG reads κάλλιον δὲ με “But it would be better for me.” Other such instances can be found in vv. 53 and 54.

Though both versions are generally literal, the OG is the freer of the two (see above), an example being
OG’s more frequent use of adverbial participles where the source text would have finite verbs. Although it is not impossible that OG’s shorter scope is in part attributable to its translator, it might just as well be due to a shorter original. As noted above, expansion might have occurred to enhance the role of Daniel. Though OG is the shorter version, it contains many phrases and clauses not found in TH, and usually these contain adverbial participles (e.g., vv. 28 and 29).

THE NETS TRANSLATION OF SOUSANNA

General Approach
Since both versions are fairly literal and are therefore often written in translationese, NETS has attempted to mimic their close linguistic relationship to the source. As a result, compared to the NRSV, NETS will at times appear stilted and awkward. So, the parataxis of the Greek is typically retained in NETS, and standardized vocabulary is meant to suggest source-target equivalence. At the same time, variety in the Greek is typically reflected in NETS, whether within or between the two versions.

The Two Translations
One of the most challenging aspects of translating the two Greek versions into English has been to provide renderings that clarify both where the two versions are the same and where they are not. Thus, where the identical terms occur in both Greek version, identical terms have been used in NETS, even if these appear in different locations. For example, ὅτι ἔδωκεν τὰ πάντα πρὶν γενέσθαι τὰ ὄντα. "You who know all things before their beginning" appears in OG 35a and in TH 42. In cases where TH and OG vary only slightly, alternative vocabulary choices in English were readily available (see e.g., vv. 14, 48, 53). In short, every effort has been made to reflect sameness and difference, in vocabulary and grammar, between the two Greek versions.

EDITORIAL DETAIL
Since TH is the basis for the NRSV translation of Sousanna, the versification of NRSV and NETS TH correspond, which in turn agrees with Rahlfss and Ziegler. For the OG I have followed Ziegler/Munnich, which differs only slightly from Rahlfss.

BIBLIOGRAPHICAL NOTE
In addition to the standard reference tools I was most appreciative of the translation and commentary on Sousanna by Carey A. Moore, Daniel, Esther and Jeremiah: the Additions (AB 44; Garden City: Doubleday, 1977) as well as by John J. Collins, Daniel (Hermeneia; Minneapolis: Fortress, 1993).

R. Timothy McLay

OLD GREEK

5. . . concerning whom the Master had said: “Lawlessness came forth from Babylon, from elders who were judges, who were supposed to govern the people.” 6 And cases from other cities would come to them.

7 These men, when they saw a woman—elegant in appearance, wife of their brother, one of

THEODOTION

1And there was a man living in Babylon, and his name was Ioakim. 2He took a wife named Sousanna daughter of Chelkias, very beautiful and fearing the Lord. 3And her parents were righteous and had taught their daughter according to the law of Moyses. 4And Ioakim was very rich and had an orchard adjoining his house, and the Judeans used to come to him because he was the most honored of them all.

5 And that year two elders from the people were appointed as judges, concerning whom the Master had said: “Lawlessness came forth from Babylon, from elders who were judges, who were supposed to govern the people.” 6 These men were always to be found at Ioakim’s house, and all who had a case to be tried would come to them there.

7 And it happened when the people left at noon that Sousanna would enter and walk about
OLD GREEK

the sons of Israel, named Sousanna daughter of Chelkias, wife of Ioakim—walking about in her husband’s orchard, and since they lusted after her, they diverted their mind and turned away their eyes in order not to look to heaven nor to remember to make right decisions. But both were transfixed by her, and one to the other pretended the opposite to the evil that possessed them because of her (nor did the woman know of this matter). And as soon as dawn would break, they would come and cheat one another, being anxious who should appear to her first and should speak to her.

And lo, according to her custom, she was walking around. And the one elder had already come, and lo, the other arrived, and one questioned the other saying, “Why did you come out so early in the morning and not take me along?” And they acknowledged to one another each his distress.

And one said to the other, “Let us go to her!” So having agreed, they approached her and tried to force her.

And the Judean lady said to them, “I know that if I do it, it is death for me, and if I do not, I will not escape your hands. But it would be better for me to fall into your hands by not doing it than to sin before the Lord.”

So the scoundrels turned away, uttering threats among themselves and lay in ambush so that they might have her put to death. And when they came to the city assembly, where they sojourned, all the sons of Israel who were there deliberated. And when the two elders and judges stood up they said, “Send for Sousanna daughter of Chelkias, who is the wife of Ioakim.” So they immediately summoned her. Now, when the woman arrived with her own father and mother, even her servants and maids (who numbered five hundred) came and Sousanna’s four children.

THEODOTION

in her husband’s orchard. And every day the two elders would watch her going in and walking about, and they were in lust with her. And they diverted their own mind and turned away their eyes in order not to look to heaven nor to remember to make right decisions. But both were transfixed by her, and they did not tell one another their distress, because they were ashamed to tell their lust, that they wanted to be intimate with her. And every day they would watch eagerly to see her.

And they said, one to the other, “Now, let us go home, for it is time for lunch.” And they left and parted from one another. And when they bent back, they came to the same place, and when they pressed one another for the reason, they acknowledged their lust. And then together they arranged a time when they could find her alone.

And it happened while they were watching for an opportune day, she entered one time just as yesterday and the third day with only two girls and desired to bathe in the orchard, for it was hot. And no one was there except the two elders, hidden and watching her. And she said to the girls, “Now, bring me olive oil and soaps, and shut the orchard doors so that I can bathe.” And they did as she said, and they shut the orchard doors and went out by the side doors to bring the things they had been commanded. And they did not see the elders, because they were hidden.

And it happened when the girls had gone out, the two elders got up and ran to her and said, “Lo, the orchard doors are shut, and no one can see us, and we are in lust with you. Therefore, give your consent to us, and be with us. But if not, we will testify against you that a young man was with you, and for this reason you sent the girls away from you.”

And Sousanna groaned and said, “Things are narrow for me on all sides. For if I do this, it is death for me; if I do not, I will not escape your hands. It is preferable for me to fall into your hands by not doing it than to sin before the Lord.”

And Sousanna cried out with a loud voice, but also the two elders shouted against her. And running, the one opened the orchard doors. But when those from the house heard the shouting in the orchard, they rushed in through the side door to see what had happened to her. But when the elders spoke their words, the slaves felt very ashamed, for never had a word like this been said about Sousanna.

And it happened the next day, when the people gathered to her husband Ioakim, the two elders came, full of the lawless plot against Sousanna, to have her put to death. And in the presence of the people they said, “Send for Sousanna daughter of Chelkias, who is the wife of

---

*a* Or judgments  *b* Or bedazzled  *c* Or have sex
31 Now the woman was very refined. And the scoundrels ordered to uncover her in order that they could be sated with lust for her beauty. And all those who were with her and all who knew her wept.

34 Then after the elders and judges stood up, they placed their hands on her head. But her heart trusted in the Lord, her God, and when she lifted her head, she wept, saying to herself, "O Lord, everlasting God, you who know all things before their beginning, you know that I have not done what these men are maliciously alleging against me." And the Lord heeded her supplication. Then the two elders said, "We were walking around in her husband's orchard, and as we were going around the walk, we saw this woman resting with a man. And while we stood, we saw them having intercourse together. And they did not know that we stood there. Then we agreed together, saying, 'Let's find out who they are.' And as we approached we recognized her, but the young man fled, covered over. But when we had seized this woman, we asked her, 'Who is the man?' But she would not tell us who he was. These things we testify."

And as they were elders and judges of the people, the whole assembly believed them.

44-45 And lo, there was an angel of the Lord as she was being taken off to be executed. And the angel, just as he was ordered, gave a spirit of understanding to a youth, being Daniel.

48 Then Daniel parted the crowd, and after he stood among them, he said, "Are you such fools, O sons of Israel? Without examining or learning the plain truth, do you kill a daughter of Israel? And now, separate them far from one another for me so that I can test them." So, when they were separated, Daniel said to the assembly, "Now, have no regard that they are elders, saying, 'They would never lie!' But I will examine them according to what occurs to me."

52 And he summoned one of them, and they brought the elder to the youth and Daniel to him, "Hear! Hear! You that have grown in wicked days, your sins have now come, which you have committed formerly. When you were entrusted to hear and to judge cases carrying a death sentence and you condemned the innocent while you were acquitting the guilty, though the Lord says, 'You shall not kill an innocent and righteous person.' Now, therefore, under what tree and at

4-53 When you judged unjust cases, and when you were entrusted to hear and to judge cases carrying a death sentence, which you have committed formerly, so that they could be sated with beauty. And those who were with her and all who saw her began weeping.

51 And Daniel said to them, "Separate them far from one another, and I will examine them." Then the elders said, "While we were walking in the orchard alone, this woman came in with two maids and shut the orchard doors and dismissed the maids. And a young man, who was hiding, came to her and laid down with her. Now since we were in the corner of the orchard, when we saw the lawlessness, we ran to them. And although we saw them being intimate, we were not able to take hold of that man, because he was stronger than we, and when he had opened the doors, he ran away. But when we had seized this woman, we asked who the young man was, and she did not want to tell us. These things we testify."

And as they were elders of the people and judges, the assembly believed them, and they condemned her to death.

52 Now, therefore, under what tree and at a

40 And all the people returned quickly. And the elders said to him, "Come, sit among us, and tell us, for God has given you the right of an elder."

And Daniel said to them, "Separate them far from one another, and I will examine them."

52 So when they were separated one from the one, he summoned one of them and said to him, "You that have grown in wicked days, your sins have now come, which you have committed formerly, when you judged unjust cases, and condemning the innocent, while releasing those responsible, though the Lord says, 'You shall not kill an innocent and righteous person.' Now,
what sort of place of the orchard did you see them with one another?" And the impious one said, "Under a mastich." Then the youth said, "Truly you have lied to the detriment of your own soul, for this very day the angel of the Lord will split your soul."

56 And after he had this one removed, he told them to bring the other to him. Then he also said to that one, "Why is your seed twisted, like that of Sidon, and not like that of Iouda? Beauty has deceived you, or paltry lust. And thus you used to treat the daughters of Israel, and they, being afraid, would have intercourse with you, but a daughter of Iouda did not tolerate bearing your sickness in lawlessness. Now, therefore, tell me: Under what tree and in what place of the garden did you catch them having intercourse together?" Then, he said, "Under an evergreen oak." Then Daniel said, "Sinner! Now, the angel of the Lord stands with the sword until the people destroy you so that he may saw you in pieces."

60-62 And the whole assembly shouted for the youth, how out of their own mouths he had established them both as false witnesses by their own admission. And as the law states explicitly, they did to them just as they had wickedly intended against their sister. And they silenced them and took them away and threw them into a ravine. Then the angel of the Lord threw fire in their midst. And guiltless blood was saved that day.

63 Then Chelkias and his wife expressed praise concerning their daughter together with her husband Ioakim and all the relatives, because no shameful deed was found against her. And Daniel became great in the presence of the people from that day onward.
The NETS translations of the two versions of Daniel have effectively been based on the critical editions by Joseph Ziegler and Olivier Munnich (Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum XVI.2: Susanna Daniel Bel et Draco [Gottingen: Vandenhoeck & Ruprecht, 1999]). Munnich, however, has revised Ziegler's edition of the Old Greek (OG), based on additional textual evidence from Papyrus 967, the most important manuscript for the OG, but he has reprinted Ziegler's text of Theodotion (TH). In a few cases I have emended Munnich's text. Instances that result in changes in (English) translation appear in the footnotes, while items judged to be doublets and therefore of dubious originality are enclosed in brackets in accordance with Gottingen and NETS practice.

The Two Greek Versions

General Statement

The Book of Daniel with its so-called Additions has a special place in the Septuagint because, along with a few other books, it is extant in two complete, ancient versions. The (earlier) OG translation, of which few witnesses remain, had been supplanted by the TH version by the first or second century CE. A brief introduction to both, and some discussion about their relationship, will be offered. The first six chapters are comprised of narratives about Daniel and his three friends in the courts of Babylonia. The last six chapters are reports of Daniel's apocalyptic visions, written in the first person. A precise statement on the relationship between the OG and TH translations is complicated by the fact that they do not reflect the same relationship consistently. Furthermore, one's conclusions have to be tempered by the available evidence. The best place to begin is chapters 4–6 where the differences are most numerous.

Chapters 4–6

The plot in Daniel 4–6 is the same, respectively, in the OG and TH/MT, but there are numerous differences in details. For example, chapter 4 in the OG narrates the story of Nabouchodonosor's (Nebuchadnezzar's) madness, but his confession and the publication of his decree occur in a much expanded form at the end of the chapter in vv. 34–34c rather than at the beginning. Relative to TH/MT there are other pluses to vv. 14, 19, 23–25, 28, 30 as well as significant minuses that comprise vv. 20–22. Moreover, there is no equivalent to 4.3–6. Chapter 5 recounts the mysterious writing on the wall, but the OG includes an abbreviated form of the story as a preface and omits significant portions of vv. 3, 10–13. Lacking too is any counterpart to vv. 14–15, 18–22 and 24–25. Chapter 6, in which Daniel is thrown into the lion's den, is much closer in length in the respective versions. Yet there are large pluses in the OG (vv. 3, 5, 12a, 14, 17–18, 22) and minuses (vv. 15, 23). But even where pluses and minuses are lacking, in these chapters the Greek versions show little relationship in style, grammar and, more importantly, vocabulary.

A detailed comparison of the Greek texts in Daniel 4–6 reveals that less than 19% of any of the vocabulary of TH agrees with the OG. However, when the vocabulary is similar, about 83% of it is exact. Agreements are so few that it is clear that TH is not a revision of the OG in these chapters. At the same time, given the high percentage of verbatim agreements despite the low frequency of shared readings overall, the only reasonable explanation is that the majority of these agreements are due to textual corruption of the OG with TH readings. Indeed, numerous passages can be isolated where there are double translations in the OG that include the reading of TH.

Chapters 1–3

The relationship between the OG and TH is different in chapters 1–3. Although in a few places the OG has larger omissions (e.g., 2.40, 42; 3.3, 15) or additions (2.9; 3.1) relative to TH/MT, the texts are generally much closer in content. The closer relationship between the content of the chapters is reflected in the vocabulary as well, though the number of agreements is still relatively low. When proper nouns are excluded, the vocabulary of the OG and TH is similar about 38% of the time. The highest incidence of
agreement is in chapter 3 where it is about 44%. Throughout most of chapters 1–2 and for portions of chapter 3, it is clear that the translation of TH is distinct from the OG. In many passages that contain agreements, they can be demonstrated to be due to corrections and corruptions of the OG from the text of TH. This is consistent with the evidence in chapters 4–6. It is only in chapter 3 that there is a higher degree of agreement between the texts. It would seem unlikely, however, that one chapter out of the first six would be a revision. Therefore, rather than speaking of “revision” in these chapters, one might better label OG and TH independent translations. Agreements are either incidental—since both versions are translating a similar source—or they are textual corruptions in the OG under the influence of TH.

Chapters 7–12

It is not until chapters 7–12 that one generally finds the common vocabulary in the two Greek versions to run around 50% and portions (e.g., 7.10, 25; 8.11–17, 21–23; 9.3–4, 11–12, 19–20, 27; 10.3–6, 19–20; 11.38) where there is extensive agreement for a verse or more. Some of the places where there is agreement can be demonstrated to be due to textual corruption, while others are incidental agreements that would be expected from two independent translators working from a similar source text. However, the portions of the Greek versions in these chapters where the verbal agreements between the texts are strong give the appearance that the TH text is a revision of the OG.

Translation Profile of The Greek

General Character

Though differences in translational approach among Septuagint translators are not difficult to find, there is little doubt that TH is characterized by formal equivalence to its source, while the OG is more dynamic. Hard and fast distinctions between them, however, are difficult to document, as indicated by the use of καὶ “and” for Hebrew י. Although the OG employs δ for just over 50 times, compared to only 7 in TH, most often the default equivalent for both is καὶ. Another problem in this regard is the nature of the OG translation. In chapters 4–6 the source text underlying the OG seems to be very different from the MT, as a result of which the OG is quite different from TH. On the other hand, in chapters 7–12 the OG seems to be based on a source text very similar to the MT. Consequently, it is much easier to compare their approaches in the later chapters, though the style of the OG does appear to differ in the earlier chapters. Examples of stereotyped equivalents in TH are γνωσκεῖν (“to know”) = בַּלְנָה, γνωρίζω (“to make known”) = בַּלְנָה (Aramaic), δίδωμι (“to give”) = מְנַע, ἔχομαι (“to go”) + cognates = νοθεύω, λαλέω (“to speak”) = מְנַע and συντελέω (“to finish”) = πράγμα. The TH version is not slavishly literal, however. Although it employs stereotyped equivalents in many cases, there are instances where alternative renderings are chosen. For example, γραφῆ (“writing”) or its cognate verb renders every instance of γράφω (“writing”) except 6.10 where δόγμα (“decree”) is used. In other cases TH has many equivalents for the one Hebrew word. For example, הֵנָּה (“strength”) is rendered by ἵψος (“strength”), υποστήριγμα (“supports”), δυναστεία (“sovereignty”), μαζί (“a transcription”) and καταφυγή (“refuge”). Verbs, particularly verbs of saying, are more susceptible to multiple equivalents. For example, the verbal form καλέω (“call”) is rendered by βοῶ (“shout”), φωνέω (“speak loud”), ἀναγινώσκω (“read”), καλέω (“call”) and εἰποκολέω (“summon”). Excluding γνωρίζω (“to make known”) from the list above, the OG uses some of the same stereotypes as TH, though OG departs more frequently from the default rendering and normally exhibits greater variety in vocabulary choices. The fact that they do employ some of the same stereotypes is more of a reflection of the pattern throughout the LXX than any necessary connection between the OG and TH in Daniel.

Selected Features

There are specific examples that demonstrate that both the OG and TH were concerned to produce readable and reliable translations of their source texts. For example, they both exhibit a flair for using similar sounds either in the Greek or to echo the source text. In 3.4 OG renders MT’s ΕΚΡΙΠΗΣΑ with καὶ ὁ κήρυς ἐκρίψει (“And the herald heralded”). In 12.10 TH has καὶ ἀνυμῆτους ἄνωμοι (“and the lawless act lawlessly”) where OG employs καὶ ἀμαρτῶσιν οἱ ἀμαρτολοί (“and the sinners sin”).

Despite TH’s concern to produce a faithful translation, the OG is normally superior. For example, ιδιολειψις (“idol’s temple”), κινθύνωσα τῷ ἱδίῳ τραγῳδοῦ (“I will risk my own neck!”) and δι-αμεμβρηθέται (Munnich reads διομελεθήσεται) καὶ ἢ οὐσία αὐτῶ διμεμβρηθεῖται (“will be dismembered, and his possessions confiscated”) are accurate, yet colorful translations. TH’s tendency to adhere more closely to the word order and a word-for-word translation limits the translator’s ability in this area.

A notable difference between the translators is their approach to texts they had trouble understanding. While the OG attempts to offer a translation based on the context, it appears that TH sometimes uses a
transcription if the unknown word looks like it could be a proper noun. So TH renders "Watcher" with ἰρ ("It") while OG has ἄγγελος ("angel"). Other transcriptions by TH are φορθῆμι (1.3), οὐβολ (8.2), φέλουν (8.13), βοδίν (10.5), μακεύ (11.38), and ηφασώ (11.45). Incidentally, the fact that TH did not depend on the OG translation when TH did not understand the source text is significant evidence that TH is not a revision of the OG.

THE NETS TRANSLATION OF DANIEL

General Approach

I have suggested that TH could be characterized as exhibiting formal equivalence to the source text, whereas OG may be understood as more dynamic or functional in its approach. I have attempted to reflect the subtle nuances in the differences in the translations according to the Greek, although the textual evidence for the OG is less than desirable in terms of producing a critical text. The evidence that we have suggests that both translations tend to follow the word order and reflect the syntax of the original; therefore, this equivalence to the source text is reflected in NETS. The OG departs more frequently from standard equivalents, though any variation of either translation is marked. Normally lexical equivalents for simple verbs and their compounds are distinguished with separate equivalents in NETS.

One of the areas where the basically literal approach of the translators will shine through is in the frequent appearance of the conjunction "and." Both versions of Daniel tended to use the stereotyped equivalent καὶ ("and") for the Semitic ו, though there are occasions, more frequent in the OG, where participles or alternative conjunctions appear. Thus, it may be concluded that, when other conjunctions appear in NETS, this reflects a difference in the Greek and that, when sentences do not begin with a conjunction, there is an absence of such in the Greek.

The NETS Versions of OG and TH

One of the most challenging aspects of translating the two versions of Daniel into English is providing renderings that clarify both where the two versions are the same as well as where they are different. The process of comparison is a constant juggling act, but there are some immediate and obvious guidelines that were followed that help to understand the translation. Since we are dealing with two translations and there is a desire to indicate both aspects of their relationships, there is an attempt to be consistent in the translation of vocabulary, particularly for stereotyped equivalents. Therefore, even if the word or phrase appears in different places in the narrative they are translated consistently. At the same time, variations in lexical or syntactical choices in the Greek versions are always marked in some way. Differences in the person of verbs are evident from the context, but singular vs. plural forms of verbs or nouns are indicated as well. Thus, in 1.10 the OG has the singular προσώπο ("face") where TH has the plural πρόσωπα ("faces"). On the other hand, differences in case are not usually reflected in nouns. Therefore, when some of the vocabulary in the two versions is the same but there are other differences in word order or content, the reader may conclude that these are accurate representations of the vocabulary and syntax of the Greek.

The reader should also be warned that it was not always possible to signal differences in the syntax of the Greek compared to the Hebrew. At times the translator of the NRSV chose a more idiomatic way to represent the Semitic text of Daniel, which coincides with changes introduced by the Greek translators. As a result, NETS and NRSV agree in such cases.

EDITORIAL DETAIL

The TH version of Daniel is very similar to the Semitic text in the MT, and for this reason it will very often be quite similar to the NRSV. Besides the text of the OG, which often differs markedly from TH, particularly in chapters 4–6, there are a number of differences in the ordering of the verses among the versions. For the numbering of the verses I have followed Ziegler/Munnich for both versions, but the NRSV number will follow in parentheses where it differs. A brief description of the variations is offered here. The inclusion of the Prayer of Azarias and the Song of the Three Young Men in chapter 3 in both Greek versions beginning in v. 24 (end of v. 23 in the OG) requires that the equivalent to 3.24–30 in the MT be numbered 3.91–97 in the Greek versions. The first three verses in chapter 4 in the NRSV actually correspond to 3.31–33 in the MT. So in TH they are numbered 3.98–100, but the equivalent to these verses, along with the additional material, is found at the end of chapter 4 in the OG. The result of this is that the verse numbers in the Greek versions are the same as the MT throughout chapter 4 but are three less than the NRSV, and the OG has additional material numbered 34a–c at the end of the chapter. In addition, there are also a number of omissions, pluses and alternative versions of passages throughout chapters 4–6 in
the OG. Chapter 5 has an extra preface at the beginning of the chapter in the OG. The first verse of chapter 6 is actually the last one in chapter 5 for the Greek versions, so the verse numbers are one less than the MT throughout the whole chapter, but the same as the NRSV. There are other isolated instances where the OG has a small difference in verse order or omits a verse.

BIBLIOGRAPHICAL NOTE
In addition to the standard reference tools, I was most appreciative of the English translation and commentary on chapters 4–6 by Lawrence M. Wills in The Jew in the Court of a Foreign King (Minneapolis: Fortress, 1990); Louis F. Hartman and Alexander A. Di Lella in The Book of Daniel (AB 23; Garden City: Doubleday, 1978); and John J. Collins in Daniel (Hermeneia; Minneapolis: Fortress, 1993).

R. TIMOTHY MCLAY

1 During the third year of King Ioakim of Judea, when Nabouchodonosor, king of Babylon, arrived at Jerousalem, he besieged it. 2 And the Lord delivered it into his hands as well as Ioakim, king of Judea, and some part of the sacred vessels of the Lord. And taking them to Babylonia, he deposited them in his idol temple.

3 And the king told Abiesdri, his own chief eunuch, to bring to him some of the sons of the nobles of Israel and of royal descent and of the aristocracy: young men without physical defect and good-looking and knowledgeable in all wisdom and educated and wise and strong to be in the king’s house, and to teach them letters and Chaldean speech and that they be given a prescribed portion from the king each day, both from the royal table and of the wine, which the king drank, and to educate them for three years and to place some of them before the king. 6 And there were of the race of the sons of Israel who were from Judea: Daniel, Hananias, Misael, Azarias. 7 And the chief eunuch assigned them names: to Daniel, Baltasar, but to Hananias, Sedrach and to Misael, Misach and to Azarias, Abdenago.

8 And Daniel was determined in his heart that he not [ . . . . .] with the king’s dinner and the wine that he drank, and he petitioned the chief eunuch so that he not be contaminated. 9 And the Lord gave Daniel honor and favor before the chief eunuch. 10 And the chief eunuch said to Daniel, “I am afraid of my lord the king who appointed your food and your drink lest he should see your faces more dull than the other youths of your own age, and you would sentence my head with the king.” 11 And Daniel said to Hamelsad whom the chief eunuch had appointed over Daniel, Hananias, Misael, Azarias: 12 Do test your servants over a period of ten days, and let them be given some pulse from the earth to gulp down.

1 In the third year of the reign of Ioakim, king of Iouda, Nabouchodonosor, king of Babylon, came to Jerousalem and besieged it. 2 And the Lord gave in his hand King Ioakim of Iouda and a part of the vessels of the house of God. And he brought them to the land of Sennaar, to the house of his god, and brought the vessels into the house of the treasure of his god.

3 And the king told Asphanez, his chief eunuch, to bring in some of the sons of the captivity of Israel, both of the seed of the kingdom and of the Phorthomminos: young men, who had no physical defect in them and were handsome in appearance and versed in all wisdom and endowed with knowledge and full of discernment and who had strength in them to stand in the king’s house, and to teach them the language and literature of the Chaldeans. 5 And the king assigned them the daily portion every day from the king’s table and from the wine of his drink and to nurture them for three years and after this that they stand in the king’s presence. 6 And among them from the sons of Iouda were Daniel and Hananias and Misael and Azarias. 7 And the chief eunuch assigned them names: to Daniel, Baltasar and to Hananias, Sedrach and to Misael, Misach and to Azarias, Abdenago.

8 And Daniel set in his heart how he would never be defiled with the table of the king and with the wine of his drink, and he petitioned the chief eunuch how he might never be defiled. 9 And God gave Daniel to mercy and to compassion before the chief eunuch. 10 And the chief eunuch said to Daniel, “I am afraid of my lord the king who appointed your food and your drink lest you should see your faces more drawnb than the other youths of your own age, and you would sentence my head with the king.” 11 And Daniel said to Hamelsad whom the chief eunuch had appointed over Daniel, Hananias, Misael, Azarias: 12 Do test your servants for ten days, and let them give us some seed, and we will eat, and we will drink water. 13 And let
OLD GREEK

and water to drink. 13 And if our appearance seems
to be better than the other young men who are eat-
ing of the royal dinner, as you observe so deal with
your servants.” 14 And he dealt with them in this
manner and tested them for ten days. 15 Now, after
ten days their appearance and physical condition
was shown to be better than that of the other
young men who were eating the royal dinner.
16 And Abiesdri continued to withhold their dinner
day and their wine and would give them some pulse
instead. 17 And the Lord gave the young men
knowledge and clever insight in every literary art.
And to Daniel he gave insight into every vision and
dreams and in all wisdom.
18 Then after these days, the king ordered them
to be brought in, and they were led by the chief eu-
nuch to Nabouchodonosor the king. 19 And the
king conversed with them, and no one was found
among the wise like Daniel and Hananias and
Misael and Azarias, and they were in the king's
presence. 20 And in every topic and understanding
and education, which the king inquired of them,
but the spirit was shaken. Therefore, I want to find out
about the dream.” 4 And the Chaldeans spoke to
the king in Syrian, “O lord, you shall live forever!
Tell the dream to your servants, and we will ex-
plain it.” 5 Then the king said in reply to the
Chaldeans, “Unless you tell me the dream with
certainty and disclose its sense, you will be made
an example, and your possessions will be expro-
piated into the royal treasury. 6 But if you make
plain to me the dream and tell its sense, you will
receive all kinds of gifts, and you will be glorified
by me. Therefore, disclose the dream, and inter-
pret.” 7 Then they answered a second time, saying,
“O king, state the vision, so your servants will in-
terpret regarding these matters.” 8 And the king
said to them, “It is certain you are trying to buy
time; therefore, as I have commanded: 9 unless you
render to me the dream and disclose its meaning,
you will meet up with death. For you have agreed
to make lying words in my presence until the oc-
casion changes. Now, therefore, if you state the vi-
sion, which I saw during the night, I shall know
that you can also disclose its sense.” 10 And the
Chaldeans answered in the presence of the king.
“Nobody on earth can say to the king what he has
seen as you are asking! And, no king or dynast has
our forms be seen before you, and the forms of
the youths who are eating the king’s table, and do with
your servants according to what you see.” 14 And he
heed them and tested them for ten days. 15 And
at the end of ten days their forms were seen to be
good and strong in flesh, superior to the youths
who had been eating the king’s table. 16 And there
was Hamelsad withholding their dinner and the
wine of their drink, and he would give them seeds.
17 And these youths, these four—God gave them
insight and skill in every aspect of literature and
wisdom. And Daniel had insight into every vision and
dreams.
18 Then at the end of the days that the king had
said for them to be brought forth, the chief eunuch
also brought them before Nabouchodonosor.
19 And the king spoke with them, and from among
them all none were found like Daniel and Hanan-
ias and Misael and Azarias, and they stood before
the king. 20 And in every matter of wisdom and
knowledge that the king inquired of them, he
found them ten times better than all the en-
chanters and magicians who were in his whole
kingdom. 21 And Daniel continued until year one
of Cyrus the king.

THEODOTION

And in the twelfth year of Nabouchodonosor's
reign, it happened that visions and dreams be-
fell him, and he was disturbed in his sleep. 2 And
the king ordered that the enchanters and the ma-
gicians and sorcerers of the Chaldeans be brought
in to tell the king his dreams. And when they ar-
ried, they stood in front of the king. 3 And the
king said to them, “I have seen a dream, and my
spirit was shaken. Therefore, I want to find out
about the dream.” 4 And the Chaldeans spoke to
the king in Syrian, “O king, live forever! You say the dream to
your servants, and we will ex-
plain the interpretation.” 5 Then the king said in reply to the
Chaldeans, “Unless you tell me the dream with
certainty and disclose its sense, you will be made
an example, and your possessions will be expro-
piated into the royal treasury. 6 But if you make
plain to me the dream and tell its sense, you will
receive all kinds of gifts, and you will be glorified
by me. Therefore, disclose the dream, and inter-
pret.” 7 Then they answered a second time, saying,
“O king, state the vision, so your servants will in-
terpret regarding these matters.” 8 And the king
said to them, “It is certain you are trying to buy
time; therefore, as I have commanded: 9 unless you
render to me the dream and disclose its meaning,
you will meet up with death. For you have agreed
to make lying words in my presence until the oc-
casion changes. Now, therefore, if you state the vi-
sion, which I saw during the night, I shall know
that you can also disclose its sense.” 10 And the
Chaldeans answered in the presence of the king.
“Nobody on earth can say to the king what he has
seen as you are asking! And, no king or dynast has

4 Or disturbed
asked such a matter of any sage or magician or Chaldean. And the thing that you seek, O king, is difficult and important. And there is no one who can disclose these things except some angel, whose habitation is not with any flesh; therefore, it is not possible that it happen, as you imagine."

12 Then the king, being anxious and very sad, ordered to bring forth all the savants of Babylonia. And it was decreed to execute all of them, but Daniel and all those who were with him were sought in order to be killed as well. Then Daniel immediately went in to the king and petitioned that time might be given to him, and he would disclose everything in the presence of the king.

17 Then Daniel, departing to his own home, declared everything in detail to Hananias and Misael and Azarias, his companions. And he proclaimed a fast and supplication and that help be sought from the Lord Most High about this mystery so that Daniel and those who were with him might not be delivered to destruction together with the savants of Babylon. Then the mystery of the king was disclosed to Daniel. In the night in a vision the matter was clearly brought to light. Then Daniel blessed the Lord Most High and crying out he said,

"Let the name of the great Lord be blessed forever, because wisdom and majesty are his.

And he changes seasons and times; he sets up kings and deposes, giving wisdom to the sages and intelligence to those who know understanding.

and revealing deep and obscure things and knowing what is in the darkness and in the light, and with him there is release.

You, Lord of my ancestors, I acknowledge and praise, because you gave me wisdom and intelligence, and now you have shown as much as I petitioned in order to disclose regarding these things to the king."

24 And when Daniel went in to Arioch, who had been appointed by the king to execute all the savants of Babylonia, he said to him, "Do not destroy the savants of Babylon, but bring me in to the king, and I will disclose everything in detail to the king."

25 Then Arioch quickly brought Daniel in to the king and said to him: "I have found a wise per-

"May the name of God be blessed from age to age, because wisdom and power are his.

And he changes seasons and times; he sets up kings and deposes, giving wisdom to the sages and intelligence to those who know understanding.

He reveals deep and hidden things, knowing what is in the darkness, and the light is with him.

You, O God of my ancestors, I acknowledge and praise, because you have given me wisdom and power, and you have made known to me what we petitioned from you, and you have made known to me the matter of the king."

24 And Daniel went to Arioch, whom the king had appointed to destroy the sages of Babylon, and said to him, "Do not destroy the wise men of Babylon, but bring me in before the king, and I will tell the king the interpretation."

25 Then Arioch quickly brought Daniel in before the king and said to him: "I have found a man among the sons of the captives from Judea who can tell the king the meaning." And the king an-
And as you saw the iron mixed with the earthenware.

39 And after you will arise a kingdom smaller than yours, and part of it will be broken. 40 And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as they vanished without a trace.

41 And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom, and part of it will be broken. 42 And as you saw the iron admixed with the clay ware, it will be divided into four, and some of the iron base will be in it; just as you saw the iron commixed with the clay ware, 42 part of the kingdom will be strong, and part of it will be broken. 43 And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as they vanished without a trace.

41 And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom, and part of it will be broken. 42 And as you saw the iron admixed with the clay ware, it will be divided into four, and some of the iron base will be in it; just as you saw the iron commixed with the clay ware, 42 part of the kingdom will be strong, and part of it will be broken. 43 And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as they vanished without a trace.

41 And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom, and part of it will be broken. 42 And as you saw the iron admixed with the clay ware, it will be divided into four, and some of the iron base will be in it; just as you saw the iron commixed with the clay ware, 42 part of the kingdom will be strong, and part of it will be broken. 43 And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as they vanished without a trace.

41 And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom, and part of it will be broken. 42 And as you saw the iron admixed with the clay ware, it will be divided into four, and some of the iron base will be in it; just as you saw the iron commixed with the clay ware, 42 part of the kingdom will be strong, and part of it will be broken. 43 And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as they vanished without a trace.

41 And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom, and part of it will be broken. 42 And as you saw the iron admixed with the clay ware, it will be divided into four, and some of the iron base will be in it; just as you saw the iron commixed with the clay ware, 42 part of the kingdom will be strong, and part of it will be broken. 43 And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as they vanished without a trace.

41 And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom, and part of it will be broken. 42 And as you saw the iron admixed with the clay ware, it will be divided into four, and some of the iron base will be in it; just as you saw the iron commixed with the clay ware, 42 part of the kingdom will be strong, and part of it will be broken. 43 And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as they vanished without a trace.

41 And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom, and part of it will be broken. 42 And as you saw the iron admixed with the clay ware, it will be divided into four, and some of the iron base will be in it; just as you saw the iron commixed with the clay ware, 42 part of the kingdom will be strong, and part of it will be broken. 43 And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as they vanished without a trace.

41 And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom, and part of it will be broken. 42 And as you saw the iron admixed with the clay ware, it will be divided into four, and some of the iron base will be in it; just as you saw the iron commixed with the clay ware, 42 part of the kingdom will be strong, and part of it will be broken. 43 And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as they vanished without a trace.

41 And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom, and part of it will be broken. 42 And as you saw the iron admixed with the clay ware, it will be divided into four, and some of the iron base will be in it; just as you saw the iron commixed with the clay ware, 42 part of the kingdom will be strong, and part of it will be broken. 43 And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as they vanished without a trace.

41 And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom, and part of it will be broken. 42 And as you saw the iron admixed with the clay ware, it will be divided into four, and some of the iron base will be in it; just as you saw the iron commixed with the clay ware, 42 part of the kingdom will be strong, and part of it will be broken. 43 And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as they vanished without a trace.

41 And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom, and part of it will be broken. 42 And as you saw the iron admixed with the clay ware, it will be divided into four, and some of the iron base will be in it; just as you saw the iron commixed with the clay ware, 42 part of the kingdom will be strong, and part of it will be broken. 43 And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as they vanished without a trace.

41 And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom, and part of it will be broken. 42 And as you saw the iron admixed with the clay ware, it will be divided into four, and some of the iron base will be in it; just as you saw the iron commixed with the clay ware, 42 part of the kingdom will be strong, and part of it will be broken. 43 And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as they vanished without a trace.

41 And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom, and part of it will be broken. 42 And as you saw the iron admixed with the clay ware, it will be divided into four, and some of the iron base will be in it; just as you saw the iron commixed with the clay ware, 42 part of the kingdom will be strong, and part of it will be broken. 43 And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as they vanished without a trace.

41 And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom, and part of it will be broken. 42 And as you saw the iron admixed with the clay ware, it will be divided into four, and some of the iron base will be in it; just as you saw the iron commixed with the clay ware, 42 part of the kingdom will be strong, and part of it will be broken. 43 And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as they vanished without a trace.
46 Then Nabouchodonosor the king, falling facedown on the ground, did obeisance to Daniel and ordered that sacrifices and libations be carried out to him. And the king cried out to Daniel and said, “It is certain; your God is God of gods and Lord of lords and Lord of kings who alone brings to light hidden mysteries, because you have been able to disclose this mystery!”

47 Then King Nabouchodonosor, after he magnified Daniel and bestowed many great presents, appointed him over the affairs of Babylonia and designated him ruler and leader of all the savants of Babylon. And Daniel petitioned the king that Sedrach, Misach, Abdenago might be appointed over the affairs of the kingdom of Babylon. And Daniel was in the royal court.

3 In the eighteenth year of Nabouchodonosor, when he was managing cities and regions and all who lived from India to Ethiopia, he also made a golden image. Its height was sixty cubits, and its width was twelve cubits. And he set it up on the plain of the enclosure of the region of Babylonia. 2And Nabouchodonosor, king of kings and ruling the whole inhabited world, sent to gather all the nations, tribes and languages, satraps and generals, local rulers and magistrates, administrators and the authorities by region and all those in the inhabited world to come to the dedication of the golden image, which King Nabouchodonosor had established, and the aforementioned stood in front of the image. And the herald heralded to the crowds, "I tell you, O nations, peoples and languages, whenever you hear the sound of the horn, pipe, lyre, trigon, harp and a symphony of all kinds of musical instruments, you should fall down and do obeisance to the gold image, which King Nabouchodonosor has set up. And anyone who does not fall down and do obeisance, they will throw him into the furnace of fire." And at that time when all the nations heard the horn and all the sounds of musical instruments, all the nations, tribes and languages, falling down they did obeisance to the gold image that Nabouchodonosor had set up.

3 [In the eighteenth year.] King Nabouchodonosor made a golden image. Its height was sixty cubits. Its breadth was six cubits. And he set it up on the plain of Deira in the region of Babylonia and sent to assemble the magistrates and the generals and the local rulers, governors and despots and the authorities and all the rulers of the regions to come to the consecration of the image, which King Nabouchodonosor had set up. And the local rulers, magistrates, generals, governors, great despots, the authorities and all the rulers of the regions assembled for the dedication of the image, which King Nabouchodonosor had set up, and they took their stand before the image. And the herald cried out with force, "It is said to you, O peoples, tribes, languages, any time you hear the sound of the horn, both pipe and lyre, trigon and harp and all kinds of musical instruments, you are to fall down and do obeisance to the gold image, which King Nabouchodonosor has set up. And whoever does not fall down and do obeisance, at that very hour will be thrown into the furnace blazing with fire." And it happened that whenever the people would hear the sound of the horn, both pipe and lyre, trigon and harp and all kinds of musical instruments, all the peoples, tribes, languages would fall down and do obeisance to the gold image, which King Nabouchodonosor has set up.

And some of it will be broken, for you saw the iron mixed with earthenware. There will be commingling among the seed of humanity, and they will not hold together, this one with that one, just as iron does not mix with earthenware. And in the days of those kings the God of heaven will establish a kingdom that will not be destroyed forever, and his kingdom will not be left to another people. And it will pulverize and scatter all the kingdoms, and it will stand up forever; as you saw, a stone was cut from a mountain, not by hands, and it pulverized the earthenware, the iron, the bronze, the silver, the gold. The great God has made known to the king what must happen after this, and the dream is true, and its interpretation trustworthy.”

46 Then King Nabouchodonosor fell facedown and did obeisance to Daniel and said that manah and fragrances be poured out to him. And having answered, the king said to Daniel, “It is certain; your God is God of gods and Lord of kings and a revealer of mysteries, because you have been able to reveal this mystery!” And the king magnified Daniel and gave him many great gifts and appointed him over the whole region of Babylon and ruler of the satraps over all the sages of Babylon. And Daniel requested from the king, and he appointed Sedrach, Misach, Abdenago over the works of the region of Babylon. And Daniel was in the king’s court.

4set up = Mu

4Heb = grain offering
8 At that time, when Chaldean men came forward, they denounced the Judeans. And they answered and said, "O Lord king, live forever! 10 You, O king, have ordered and decided that every person who hears the horn and all the sounds of musical instruments should fall down and do obeisance to the gold image. 11 And whoever does not do obeisance will be thrown into the furnace blazing with fire.

12 But there are certain Judean men whom you have appointed over the region of Babylonia—Sedrach, Misach, Abdenago—these people do not fear your command, and they do not serve your idol, and they do not do obeisance to your gold image, which you have set up."

13 Then Nabuchodonosor, being angered, in a rage ordered that Sedrach, Misach, Abdenago be brought in. Then the men were brought to the king. 14 So when King Nabuchodonosor saw them, he said to them, "O Sedrach, Misach, Abdenago, for what reason do you not serve my gods and do not do obeisance to the gold image, which I have set up? 15 And now, if you are now prepared, as soon as you hear the horn and all the sounds of musical instruments to fall down and do obeisance to the gold image that I set up . . . . But if not—know that if you do not do obeisance, you will be thrown immediately into the furnace blazing with fire, and what god will deliver you out of my hands?"

16 But Sedrach, Misach, Abdenago answered and said to King Nabuchodonosor, "O king, we have no need to answer you about this command, for there is God who is in heaven, our one Lord, whom we fear, who is able to deliver us from the furnace of fire, and out of your hands, O king, he will deliver us. 18 And then it will be clear to you, that we will neither serve your idol nor will we do obeisance to your gold image, which you have set up."

19 Then Nabuchodonosor was filled with anger, and the form of his face was distorted against them. And he ordered that the furnace be heated sevenfold more than it was necessary for it to be heated and ordered very strong men, who were in his command, after they had tied those with Azarias, to throw them into the furnace blazing with fire. 21 Then these men were tied with their sandals on and their hats on their heads in their clothing, and they were thrown into the furnace of fire. 22 Because the king's command was insistent, the furnace was also heated sevenfold more than before, and the men who had been selected, after they had tied and brought them to the furnace, threw them into it. 23 Then the flame coming out from the furnace burned and killed the men who tied those with Azarias, but they were preserved.

24 So, therefore, Hananias and Azarias and Misael prayed and sang hymns to the Lord, when...
the king ordered them to be thrown into the furnace. 25 Then Azarias stood and prayed in this way. And he opened his mouth, and he acknowledged the Lord together with his companions in the middle of the fire, while the furnace was being heated exceedingly by the Chaldeans, and he said:

26 Blessed are you, O Lord, God of our ancestors, and praiseworthy and glorified is your name forever!
27 For you are just in all you have done for us, and all your works are genuine and your ways right, and all your judgments are genuine.
28 And you have executed true judgments in all you have brought upon us and upon Jerusalem, your holy city of our ancestors, because in truth and judgment you have done all these things because of our sins.
29 For we have sinned in everything and broken your law in turning away from you, and in all matters we have sinned grievously.
30 And we have not heeded the commandments of your law, and we have not kept them or done as you have commanded us so that it might go well for us.
31 And now all that you have brought upon us you have done by a true judgment.
32 And you have handed us over into the power of our enemies, lawless hateful rebels, and to an unjust king, the most wicked in the world.
33 And now we cannot open our mouth: it has become a shame and a reproach for your slaves and those who worship you.
34 For your name’s sake do not give us up completely, and do not annul your covenant.
35 And do not withdraw your mercy from us, for the sake of Abraam beloved by you and your slave Isaak and Israel your holy one.
36 as you spoke to them saying that their offspring would be multiplied like the stars of heaven in multitude and like the sand on the shore of the sea.
37 For we, O Master, have become fewer than any other nation and are brought low this day in all the earth because of our sins.
38 And in this time there is no ruler and prophet and leader,
OLD GREEK

no whole burnt offering or sacrifice or
oblation or incense,
no place to make an offering before you
and to find mercy.
39 But rather with a broken life
and a humbled spirit may we be
accepted,
40 as though it were with whole burnt offering
of rams and bulls
and with tens of thousands of fat lambs;
thus let our sacrifice come before you
today,
because no shame will come to those
who trust in you,
and may it come to maturity behind
you.
41 And now with our whole heart we follow,
and we fear you and seek your face.
42 Do not put us to shame,
but deal with us in your fairness
and in your abundant mercy.
43 And deliver us in accordance with your
marvelous works,
and bring glory to your name, O Lord.
44 And may all who display evil to your slaves
also be put to shame,
and may they be disgraced by all
dominance
and their strength be broken.
45 Let them know that you alone are the Lord
and glorious over the whole world.

46 And when they cast the three in all at once
into the furnace, the furnace was red hot, sevenfold
in its heat. And when they threw them in, those
who threw them in were over them, and those
below them kept on stoking from underneath with
naptha and pitch and tow and brushwood. 47 And
the flame poured out above the furnace forty-nine
cubits 48 and flared out and burned those of the
Chaldeans who were caught near the furnace. 49 But
an angel of the Lord came down into the furnace to
be with Azarias and his companions and shook the
flame of the fire out of the furnace 50 and made the
inside of the furnace as if a moist breeze were
whistling through. And the fire did not touch them
at all and caused them no pain or distress. 51 Now,
the three resuming, as though from one mouth,
were singing hymns and glorifying and blessing
and exalting God in the furnace, saying:

THEODOTION

no whole burnt offering or sacrifice or
oblation or incense,
no place to make an offering before you
and to find mercy.
39 But rather with a broken life
and a spirit of humiliation may we be
accepted,
40 as though it were with whole burnt offering
of rams and bulls
and as though with tens of thousands of
fat lambs;
thus let our sacrifice come before you
today,
and may it accomplish behind you,
because no shame will come to those
who trust in you.
41 And now with a whole heart we follow,
and we fear you and seek your face.
42 Do not put us to shame,
but deal with us in your fairness
and in your abundant mercy.
43 And deliver us in accordance with your
marvelous works,
and bring glory to your name, O Lord.
44 And may all who display evil to your slaves
also be put to shame,
and may they be disgraced by all
dominance
and their strength be broken.
45 Let them know that you alone are the Lord
and glorious over the whole world.
46 And when they cast the three in all at once
into the furnace, the furnace was red hot, sevenfold
in its heat. And when they threw them in, those
who threw them in were over them, and those
below them kept on stoking from underneath with
naptha and pitch and tow and brushwood. 47 And
the flame poured out above the furnace forty-nine
cubits 48 and flared out and burned those of the
Chaldeans who were caught near the furnace. 49 But
the angel of the Lord came down into the furnace to
be with Azarias and his companions and shook the
flame of the fire out of the furnace 50 and made the
inside of the furnace as though a moist breeze were
whistling through. And the fire did not touch them
at all and caused them no pain or distress. 51 Then
the three as though from one mouth were singing hymns and glorifying and blessing God in the furnace, saying:

52 Blessed are you, O Lord, God of our
ancestors,
and to be praised and highly exalted
forever.
And blessed is your glorious holy name,
and to be highly praised and highly
exalted forever and ever.

49 I.e. sacrifice
54 Blessed are you upon the throne of your kingdom, and to be greatly hymned and highly glorified forever.
55 Blessed are you who view the depths sitting upon cherubim, and to be praised and glorified forever.
56 Blessed are you in the firmament, and to be hymned and glorified forever.
57 Bless the Lord, all you works of the Lord; sing hymns, and highly exalt him forever.
58 Bless the Lord, you angels of the Lord; sing hymns, and highly exalt him forever.
59 Bless the Lord, you heavens; sing hymns, and highly exalt him forever.
60 Bless the Lord, all you waters above the heavens; sing hymns, and highly exalt him forever.
61 Bless the Lord, all you powers of the Lord; sing hymns, and highly exalt him forever.
62 Bless the Lord, sun and moon; sing hymns, and highly exalt him forever.
63 Bless the Lord, stars of heaven; sing hymns, and highly exalt him forever.
64 Bless the Lord, all rain and dew; sing hymns, and highly exalt him forever.
65 Bless the Lord, all you winds; sing hymns, and highly exalt him forever.
66 Bless the Lord, fire and heat; sing hymns, and highly exalt him forever.
67 Bless the Lord, chill and winter cold; sing hymns, and highly exalt him forever.
68 Bless the Lord, dews and falling snow; sing hymns, and highly exalt him forever.
69 Bless the Lord, ice and cold; sing hymns, and highly exalt him forever.
70 Bless the Lord, snows and hoarfrosts; sing hymns, and highly exalt him forever.
71 Bless the Lord, nights and days; sing hymns, and highly exalt him forever.
72 Bless the Lord, darkness and light; sing hymns, and highly exalt him forever.
73 Bless the Lord, lightnings and clouds; sing hymns, and highly exalt him forever.
74 Let the earth bless the Lord; let it sing hymns and highly exalt him forever.
75 Bless the Lord, mountains and hills; sing hymns, and highly exalt him forever.
76 Bless the Lord, all that grows in the ground; sing hymns, and highly exalt him forever.
77 Bless the Lord, rain storms and springs; sing hymns, and highly exalt him forever.
78 Bless the Lord, seas and rivers; sing hymns, and highly exalt him forever.
79 Bless the Lord, days and nights; sing hymns, and highly exalt him forever.
80 Bless the Lord, light and darkness; sing hymns, and highly exalt him forever.
81 Bless the Lord, lightnings and clouds; sing hymns, and highly exalt him forever.
82 Let the earth bless the Lord; let it sing hymns and highly exalt him forever.
83 Bless the Lord, mountains and hills; sing hymns, and highly exalt him forever.
84 Bless the Lord, all that grows in the ground; sing hymns, and highly exalt him forever.
85 Bless the Lord, seas and rivers; sing hymns, and highly exalt him forever.
86 Bless the Lord, you springs; sing hymns, and highly exalt him forever.

Or spirits
his friends, 92(25) "Lo, I see four men unbound and was astonished. And he rose quickly and said to Nabouchodonosor the king heard them singing hymns and when he stood, he saw them alive. Then Nabouchodonosor approached the door of the blazing furnace and said, "Sedrach, Misach, Abdenago, servants of the Most High God, come out of the fire!" So then, the men came out from the middle of the fire. 94(27) And the governors, the local rulers, the heads of families and the king’s Friends gathered together and looked at these men, that the fire had not touched their body, and their hair was not burned, and their trouses were not changed, nor was a smell of fire on them. 95(28) Then in response Nabouchodonosor the king said, “Blessed be the Lord, the God of Sedrach, Misach, Abdenago, who has sent his angel and saved his servants who hope in him; for they disregarded the king’s order and yielded up their body for burning in order that they might not serve or do obeisance to another god except to their God. 96(29) And now, I decide that any nation and all tribes and languages—
whoever blasphemes the Lord, God of Sedrach, Misach, Abdenago will be dismembered, and his possessions confiscated, because there is no other god who is able to deliver in this way. 97(30) So then, after the king gave authority to Sedrach, Misach, Abdenago over his whole region, he appointed them rulers.

In the eighteenth year of his reign, Nabuchodonosor said,

"I was living at peace in my home and prospering on my throne. 2(5) I saw a dream, and I was alarmed, and fear fell upon me."

7(10) I was sleeping, and lo, a tall tree was growing on the earth. Its appearance was huge, and there was no other like it.

9(12) Its branches were about thirty stadia long, and all the animals of the earth found shade under it, and the birds of the air hatched their brood in it. Its fruit was abundant and good, and it sustained all living creatures.

8(11) And its appearance was great. Its crown came close to heaven, and its span to the clouds, filling the area under heaven. The sun and the moon dwelled in it and illuminated the whole earth.

10(13) I continued looking in my sleep; lo, an angel was sent in power out of heaven. 11(14) And he called and said: 'Cut it down, and destroy it, for it has been decreed by the Most High to uproot and render it useless.'

12(15) And thus he said: 'Spare one of its roots in the ground, so that he may feed on grass like an ox with the animals of the earth in the mountains, and his body may be changed from the dew of heaven, and he may graze with them for seven years until he acknowledges that the Lord of heaven has authority over everything.

4(4) In the eighteenth year of his reign, Nabuchodonosor said, 2(5) I saw a dream, and it frightened me, and I was disturbed on my bed, and the visions of my head confused me. 3(6) And a decree was established by me that all the wise men of Babylon be brought before me in order that they might make known to me the interpretation of the dream. 4(7) And the enchanters, magicians, Chaldeans, came in, and I told the dream before them, and they could not make known to me its interpretation until Daniel came—whose name was Baltasar according to the name of my god, who has a holy, divine spirit in himself—to whom I said: 6(9) 'O Baltasar, chief of the enchanters, I know that a holy, divine spirit is in you and that no mystery is too difficult for you. Hear the vision of the dream that I saw, and tell me its interpretation. 7(10) Upon my bed I was looking, and lo, a tree was at the center of the earth, and its height was great.

8(11) The tree grew great and strong, and its top reached as far as heaven, and its span to the ends of the whole earth. 9(12) Its foliage was beautiful, and its fruit abundant, and food for all was on it. And the wild animals dwelled under it, and the birds of the air lived in its branches, and from it all flesh was fed. 10(13) I continued looking in the vision of the night while on my bed, and lo, there was an Ira, and a holy one descended from heaven. 11(14) And he called mightily, and thus he said: 'Cut down the tree, and pluck out its branches, and strip off its foliage, and scatter its fruit. Let the animals be shaken beneath it, and the birds from its branches.
Nevertheless, leave the growth of its roots in the ground and with a band of iron and bronze, and he will lie in the tender grass of the outdoors and in the dew of heaven.

And his lot will be with the animals in the grass of the earth.

His heart will be changed from that of humans, and the heart of an animal will be given to him, and seven seasons will be altered over him.

The sentence is by meaning of Aram, and the demand is the word of holy ones in order that those alive may know that the Most High is Lord of the kingdom of humans, and he will give it to whom he will, and he will set over it what is contemned of humans.

This is the dream that I, King Nabuchodonosor, saw. And you, Baltasar, tell the meaning, since all the sages of my kingdom are unable to explain to me the meaning. But you, Daniel, are able, because a holy, divine spirit is in you.

Then Daniel, whose name was Baltasar, was mute for about one hour, and his thoughts troubled him. And the king answered and said, "Baltasar, do not let the dream or the interpretation press you." And Baltasar answered and said, "Sir, may the dream be for those who hate you, and its interpretation come upon your enemies!" The tree that you saw, which grew great and strong, whose top reached to heaven, and its span into the whole earth, and its foliage was flourishing, and its fruit abundant, and there was food for all on it, under which the wild animals would live, and in its branches the birds of the air would dwell—it is you, O king, because you have grown great and strong. And your greatness has increased and reached to heaven, and your dominion to the ends of the earth.

And because the king saw Aram and a holy one descending from heaven and said, 'Pluck out the tree, and destroy it, except leave the growth of its roots in the ground and in an iron and brass band and in the tender grass of the outdoors. And he will lodge in the dew of heaven, and seven seasons will be altered over you until you acquiesce.

This is the dream that I, King Nabuchodonosor, saw. And you, Baltasar, tell the meaning, since all the sages of my kingdom are unable to explain to me the meaning. But you, Daniel, are able, because a holy, divine spirit is in you."
they will whip you, and they will bring the judgments against you. The Lord lives in heaven, and his authority is over the whole earth. 24(27)Entreat him concerning sins, and atone for all your iniquities with alms so that equity might be given to you and you might be long-lived on the throne of your kingdom and not be destroyed. Gladly receive these words, for my word is accurate and your time is complete.”

25(28) And at the completion of the words, Nabouchodonosor, as he heard the verdict of the vision, kept the words in his heart. 26(29)And after twelve months the king was walking on the walls of the city in all his glory and going through its towers, and answering he said, “This is the great Babylon, which I have built by the might of my power, and it will be called my royal house.” 28(31)And at the completion of his word, he heard a voice from heaven: “O King Nabouchodonosor, to you it is said: The kingdom of Babylon has been taken away from you and is being given to another, a contemptuous person in your house. Lo, I establish him over your kingdom, and he will receive your authority and your glory and your luxury so that you may recognize that the God of heaven has authority in the kingdom of humans and he will give it to whomever he desires. Now, by sunrise, another king will rejoice in your house and will take your glory and your power and your authority. 29(32)And the angels will pursue you for seven years, and you will never be seen, nor will you ever speak with any person. They will feed you grass like an ox, and your pasture will be from the tender grass of the earth. Lo, instead of your glory they will tie you, and another will have your luxurious house and the kingdom. 30(33)Now, by morning everything will be completed concerning you. O King Nabouchodonosor of Babylon, and none of all these things will fail.”

30a “I, Nabouchodonosor, king of Babylon, was bound seven years. They fed me grass like an ox, and I would eat the tender grass of the earth. And after seven years I gave my soul to supplication, and I petitioned before the Lord, the God of heaven, concerning my sins, and I entreated the great God of gods concerning my ignorance. 30b And my hair became like wings of an eagle, my nails like those of a lion. My flesh and my heart were changed. I would walk about naked with the animals of the field. I saw a dream and forebodings gripped me, and after a while a great sleep overtook me, and drowsiness fell upon me. 30c And at the completion of seven years my time of redemption came, and my sins and my ignorances were fulfilled before the God of heaven, and I entreated the great God of gods concerning my ignorances, and lo, one angel called from heaven: ‘Nabouchodonosor, be subject to the holy God of heaven, and give glory to the Most High. The dominion of your nation is being given back to you.’

knowledge that the Most High has sovereignty over the kingdom of humans and will give it to whomever he wishes. 23(26) And as they said, ‘Leave the growth of the roots of the tree, your kingdom will remain for you from which time you acknowledge the heavenly authority.’ 24(27) Therefore, O king, let my counsel be acceptable to you and atone for your sins with alms and for iniquities with compassion to the needy. Perhaps God will show forbearance for your transgressions.”

25(28) All these things overtook King Nabouchodonosor. 26(29) After twelve months, while he was walking on the royal shrine in Babylon, the king answered and said, “Is this not the great Babylon, which I have built as a royal house by my mighty power for my glorious honor?” 28(31) While the word was still in the king’s mouth, a voice came from heaven: “O King Nabouchodonosor, to you they say: The kingdom has departed from you! 29(32) And they will drive you away from humans, and your dwelling will be with the wild animals. And they will feed you grass like an ox, and seven seasons will be altered over you until you acknowledge that the Most High has sovereignty over the kingdom of humans and will give it to whomever he wishes.” 30(33) At the same time, the sentence was completed against Nabouchodonosor, and he was driven away from humans and ate grass like an ox, and his body was bathed with the dew of heaven until his hair lengthened like that of lions and his nails like those of birds.

31(34) And after the completion of the days, I, Nabouchodonosor, lifted my eyes to heaven, and my reason was returned to me. And I blessed the Most High and praised and glorified the one who lives forever.

For his authority is an everlasting authority, and his kingdom is for generation upon generation. 32(35) And all the inhabitants of the earth were accounted as nothing, and he acts according to his will with the host of heaven and with the settlement of the earth.

And there is no one who will stay his hand or say to him, “What did you do?”

---

aOr acts of mercy
33(36) "On that day my kingdom was restored to me, and my glory was given back to me. 34(37)I acknowledge the Most High, and I praise the one who created the heaven and the earth and the seas and the rivers and everything that is in them. I acknowledge, and I praise, because he is God of gods and Lord of lords and Lord of kings, because he does signs and wonders and changes seasons and times, removing the reign of kings and setting others in their place.

34a From now on I will serve him, and trembling has gripped me from fear of him, and I praise all his holy ones, for the gods of the nations do not have power in them to give away the kingdom of a king to another king and to kill and to make alive and to do signs and great and terrible marvels and to change very great matters as the God of heaven has done with me. And he changed great things about me. I will offer sacrifices to the Most High as an odor of fragrance to the Lord for my life every day of my reign, and I will do what is pleasing before him, I and my people, [my nation] and my lands that are in my authority. And as many as have spoken against the God of heaven and as many as should be caught speaking anything, I will condemn these to death."

34b Then King Nabouchodonosor wrote a circular letter to all the nations in each place and to countries and languages who live in all the countries, generations and generations. "Praise the Lord, God of heaven. Bring sacrifice and offering to him gloriously. I, the king of kings, acknowledge him gloriously, because he has done thus with me. In the same day he established me on my throne, and I took possession of my authority and my kingdom among my people, and my greatness was restored to me. 34e King Nabouchodonosor to all nations and all countries and all the inhabitants in them: May peace be multiplied to you at every time. And now, I will show to you the deeds that the great God has done with me. Moreover, it seemed good to me to show you and your savants that God is one, and his marvels are great; his rule is forever; his authority is from generation to generation."

And he sent letters about everything that happened to him during his reign to all the nations which were under his reign.

5 [King Baltasar gave a great reception on the day of the dedication of his palace, and he invited two thousand men of his nobles. On that day, Baltasar, in high spirits from the wine and boasting in his drink, praised all the molten and carved gods of the nations, and he did not give praise to the Most High God. On that same night, fingers, as though of a human, came forth and inscribed on the wall of his house, on the plaster, opposite the light: MANE PHARES THEKEL. Their translation is: MANE, it has been numbered; PHARES, it has been taken away; THEKEL, it has been established.]
1 King Baltasar made a great feast for his associates. 2 And he was drinking wine, and his heart was exalted, and he said to bring the gold and silver vessels of the house of God that his father Nabouchodonosor had brought from Jerusalem and to pour wine in them for his associates. 3 And they were brought, and they were drinking with them. 4 And they blessed their handmade idols, and they did not bless the eternal God who had authority over their spirit.

5 In that very same hour fingers, as though of a human hand, came forth and wrote on the wall of his house, on the plaster opposite the light, facing King Baltasar. And he saw a hand writing, and his appearance was changed, and foreboding pressed him. Therefore, the king hastened and stood up and kept looking at that writing, and his companions spoke loudly around him. 7 And the king called in a loud voice that the enchanters and sorcerers and Chaldeans and Gazarenes be summoned to tell the meaning of the writing. And they came to the spectacle to see the writing, and they were unable to interpret the meaning of the writing for the king. Then the king published a declaration, saying: Anyone who can explain the meaning of the writing—he will dress him in purple, and the gold torque he will put on him, and authority over a third of the kingdom will be given to him. 8 And the enchanters and sorcerers and Gazarenes came in, and none was able to tell the meaning of the writing. 9 Then the king summoned the queen about the sign, and he explained to her how large it was and that no person was able to tell the king the meaning of the writing.

10 Then the queen reminded him concerning Daniel who was among the captives of Judea. 11 And she said to the king, "That person was prudent and wise and surpassed all the sages of Babylon, and a holy spirit is in him. And in the days of your father the king he explained difficult meanings to Nabouchodonosor your father."
17 Then Daniel stood in front of the writing and read, and thus he answered the king, “This is the writing: it has been numbered; it has been reckoned; it has been taken away. And the writing hand ceased, and this is their interpretation.

23 O King, you made a feast for your Friends, and you were drinking wine, and the vessels of the house of the living God were brought to you, and you were drinking with them, you and your nobles. And you praised all the idols made by human hands, and you did not bless the living God. And your spirit is in his hand, and he himself gave to you your reign, and you did not bless him nor praise him. 26 This is the meaning of the writing: the time of your kingdom has been reckoned; your kingdom is coming to an end. 27 It has been cut short, and it has finished. 28 Your kingdom is being given to the Medes and to the Persians.

29 Then Baltasar the king clothed Daniel in purple, and he put a gold torque on him, and he gave him authority over a third part of his kingdom.

30 And the meaning came upon Baltasar the king, and the rule was taken away from the Chaldeans and was given to the Medes and to the Persians, 31(6.1)and Xerxes, who was king of the Medes, received the kingdom.
6 And when Darius was full of days and esteemed in old age, he set one hundred twenty-seven satraps over his whole kingdom 2and over them three men their leaders, and Daniel was one of the three men, 3since he had authority over everyone in the kingdom. And Daniel was clothed in purple and was great and esteemed before King Darius, as he was knowledgeable and intelligent and a holy spirit was in him, and he prospered in the affairs of the king that he performed. [Then the king decided to set Daniel over all his kingdom, and the two men whom he had appointed with him and the one hundred twenty-seven satraps.] 4Now, when the king decided to appoint Daniel over all his kingdom, then the two young men, speaking to each other, agreed to a plan and resolve among themselves, since they found neither sin nor ignorance against Daniel for which they could accuse him to the king. 5And they said, "Come, let us establish an interdict by ourselves that no one will present a petition and never pray a prayer to any god for thirty days, except from King Darius, otherwise he will die," so that they might vanquish Daniel before the king and he might be cast into the lions' pit. For they knew that Daniel prayed to and entreated the Lord, his God, three times a day.

6 Then those men went and said before the king, "We have established an interdict and stipulation that any person who prays a prayer or requests some request from any god, for thirty days, except from King Darius, will be cast into the lions' pit." 6And they requested the king so that he might establish and not change the interdict (as they knew Daniel prayed and entreated three times a day) so that they might vanquish Daniel before the king and he might be cast into the lions' pit. 7And thus King Darius established and confirmed it.

10 But although Daniel was aware of the interdict, which they established against him, he opened windows in his upper room opposite Jerusalem and would fall on his face thrice a day, just as he had been doing previously and kept entreating. 11And they watched Daniel and caught him praying three times a day each day. 12Then these men met with the king and said, "O King Darius, did you not make an interdict that no person will pray a prayer nor request a request from any god for thirty days, except from you, O king, otherwise the person will be cast into the lions' pit?" Then the king answered and said to them, "The word is accurate, and the interdict will remain." 12And they said to him, "We adjure you; swear by the decrees of the Medes and Persians that you not change the matter nor that you respect the person nor that you reduce anything of the things said and you punish the person who did not abide by the this interdict." And he said, "Thus I will do as you say, and this has been established for me." 13And the tacticians and the satraps were trying to find a pretext for complaint against Daniel, and they could not find any pretext or corruption against him, because he was faithful. 5And the tacticians said, "We shall not find a pretext against Daniel except in the laws of his God."
they said, “Lo, we have found Daniel, your Friend, praying and entreating the face of his God thrice a day. 14And grieving, the king said that Daniel be cast into the lions’ pit according to the interdict, [which he established against him]. Then the king grieved exceedingly for Daniel, and he kept assisting to deliver him until sunset from the hands of the satraps. 15And he was unable to deliver him from them. 16Now Darius the king cried out and said to Daniel, “Your God, whom you continually serve thrice a day, have courage until morning.”

17Then Daniel was thrown into the lions’ pit, and a stone was brought and laid on the mouth of the pit, and the king sealed it with his signet and with the signets of his nobles so that Daniel might not be removed by them or the king pull him up from the pit. 18Then the king returned to his palace and passed the night without eating and was grieving for Daniel. But the God of Daniel, having taken forethought for him, shut the mouths of the lions, and they did not bother Daniel.

19 And King Darius rose early in the morning and took the satraps with him. And he went and stood at the opening of the lions’ pit. 20Then the king called Daniel in a loud voice with wailing, saying, “O Daniel, are you still alive, and has your God whom you continually serve saved you from the lions, and have they not injured you?”

21 Then Daniel heeded the loud voice and said, “O king, I am still alive, and the Lord has saved me from the lions, because righteousness was found in me in his presence, and also in your presence. O king, neither ignorance nor sin was found in me. But you listened to people who deceive kings, and you cast me into the lions’ pit for destruction.”

22 Then all the authorities gathered and saw Daniel, how the lions had not bothered him. 23Then these two men who testified falsely against Daniel—they and their wives and their children were cast to the lions. And the lions killed them and shattered their bones, and Daniel was appointed over the whole kingdom of Darius.

24 Then Darius wrote to all nations and countries and languages who inhabited his whole earth, saying: 25“Let all people who are in my kingdom do obeisance and worship Daniel’s God, for he is an enduring and living God for generations and generations, forever. 26I, Darius, will do obeisance and be subject to him all my days, for the handmade idols are not able to save as God redeemed Daniel.”

27 And King Darius was added to his fathers, and Cyrus the Persian received his kingdom.
7 During the first year of Baltasar’s reign over the land of Babylonia, Daniel saw a vision from his head upon his bed. Then Daniel wrote down the vision that he saw. He wrote as a summary of the account: 

2 On my bed I was watching in my sleep during the night, and lo, the four winds of heaven fell upon a great sea, and four beasts were coming up out of the sea, each one differing from the other. 

3 The first was like a lioness, having as though wings of an eagle. I kept watching until its wings were plucked out, and it was lifted from the ground and was set upon human feet, and a human heart was given to it. 

4 And lo, another beast was after it, having the likeness of a bear. And four wings of a bird were on it, and the beast had four heads, and language was given to it. 

5 But after this, I was watching another beast like a leopard. And four wings of a bird were on it, and the beast had four heads, and language was given to it. 

6 And after this, I was watching another beast like a bear. And it was raised up on one side, and three ribs were in its mouth. And thus it said, “Rise, devour much flesh!” 

7 Behinda this one, I was watching, and lo, there was another beast like a leopard. And four wings of a bird were on it, and the beast had four heads; and authority was given to it. 

8 I was considering its horns, and lo, one horn grew up among them, a little one among its horns, and three of the earlier horns were removed by it. And lo, eyes like human eyes were in this horn, and a mouth speaking great things. And it made war against the holy ones. 

9 I kept watching until thrones were set, and an ancient of days sat, having a cloak like snow, and the tuft of hair on his head was like pure wool. The throne was like a flame of fire shooting out, 

10 and a stream of fire went out from before him. A thousand thousands were waiting on him, and ten thousand times ten thousand stood attending him. And books were opened, and a court sat in judgment. 

11 I was then watching the noise of the great words, which the horn kept speaking, and the beast was beaten to death, and its body perished and was given over to burning with fire. 

12 And he removed those around him from their authority, and time of life was granted to them for a season and a time. 

13 I was watching in the night visions, and lo, as it were a son of man was coming upon the clouds of heaven. And he came as far as the ancient of days, and the attendants were present with him. 

14 And royal authority was given to him, and all the nations of the earth according to posterity,

9 i.e. ancient of days
shall be subject him. His authority is an everlasting authority, which shall never be removed—and his kingship, which will never perish.

15 And as for me, Daniel, since I was exhausted by these things, by the night vision, I approached one of those standing and was seeking the truth from him about all these things. So answering, he spoke to me and disclosed to me the meaning of the words: "These great beasts are four kingdoms, which shall perish from the earth.

16 And holy ones of the Most High will receive the kingdom and possess the kingdom forever—forever and ever."

19 Then I wanted to learn accurately concerning the fourth beast, which was different from all others and extremely terrible. And lo, its teeth were iron, and its claws were bronze, consuming all round about and trampling with the feet. And concerning its ten horns that were upon its head, and the one, which was growing, and three fell out because of it—and that horn had eyes and a mouth speaking great things, and its looks surpassed the others. And I was observing that horn preparing for war against the holy ones and routing them until the ancient of days came, and he gave the verdict for the holy ones of the Most High, and the time was given, and the holy ones gained possession of the seat of empire.

23 And it was said to me concerning the fourth beast:

"There shall be a fourth kingdom upon the earth, which shall excel over the whole earth and disturb it and grind it down. And as for the ten horns of the kingdom, ten kings shall rise, and another king shall rise after these. And he shall excel more than the former ones in evil, and he shall humble three kings. And he shall speak words against the Most High and shall wear down the holy ones of the Most High and shall expect to change seasons and law, and everything shall be delivered into his hands for a time and times and until half a time.

26 And the trial shall sit, and they shall destroy authority, and they shall resolve to defile and destroy completely.

27 And he shall give the authority and the kingdom and the magnitude of all the kingdoms, which are under heaven, to the holy people of the Most High,

aI.e. in favor of
OLD GREEK

to reign over an everlasting kingdom,
and all authorities will be subjected to him
and obey him until the conclusion
of the word."

28 As for me, Daniel, I was seized with great
dismay, and my condition spread within me, and I
fixed the matter in my heart.

During the third year, when Baltasar was king,
there was a vision, which I, Daniel, saw after I
saw the first one. 2And I saw in the vision of my
dream. When I was in Sousa the city, which is in
the region of Elymais, while I was still by the gate
of Olam, 3when I looked up, I saw one large ram
standing in front of the gate, and it had stately
horns. And the one was more stately, and the stately
one came up. 4But after this I saw the ram
charging [to the east and] to the north and to the
west and to the south. And no beasts stood aftera
it, and no one could rescue from its hands. And it
was doing as it wanted and became exalted.

5 And I was pondering, and lo, a male goat of
goats was coming from the west, over the face of
the earth, and it did not touch the ground. And
one horn of the male goat was between its eyes.
6And it came at the ram, which had the horns,
which I had seen standing by the gate, and it ran
against it in a furious rage. 7And I saw it ap-
proaching toward the ram. And it was inflamed
against it, and it struck and crushed its two horns.
And there was no longer power in the ram to stand
against the male goat, and it rent it asunder on the
ground and crushed it, and there was no one who
could rescue the ram from the male goat. 8And the
male goat of the goats prevailed exceedingly, and
when it prevailed, its great horn was crushed, and
another four horns came up behind it toward the
four winds of heaven.

9 And out of one of them sprung one strong
horn, and it prevailed, and it struck against the
south and against the east and against the north.
10And it was raised unto the stars of the sky. And it
was thrown down upon the earth from the stars and
was trodden upon by them b until the com-
mander in chief delivers the captives. And the
mountains, which were from eternity, were over-
thrown on account of it theb and their place and sacri-
cifice were taken away. And he put it c to the ground
[upon the earth], and it prospered, and it eld, and the sanctuary will be desolated.

12And sins were on the offering, and justice was
thrown to the ground, and it acted, and it pros-
pered. 13And I kept hearing another holy one speaking,
and the other one said to the Phelmouni who was speaking. "How long will this vision con-
tinue: even the sacrifice, which has been taken
away, and the sin of desolation that has been given and the sanctu-
ariesd will be desolated unto tramp-
ing?" 14And he said to him, "Two thousand

THEODOTION

and his kingdom is an everlasting kingdom,
and all dominions shall be slaves and
heed him." Here the account ends.

8 In the third year of the reign of King Baltasar,
a vision appeared to me—I, Daniel—after the
one that had appeared to me at the beginning.
2And I was in Sousa the citadel, which is in the re-
gion of Ailam, and I was by the Oubal. 3And I
raised my eyes and saw, and lo, there was one ram
standing before the Oubal, and it had stately
horns. And the one was more stately than the
other, and the stately one came up last. 4I saw the
ram charging toward the seaa and northward and
southward. And no beasts will stand before it, and
no one could deliver from its hand. And it did ac-
cording to its will and became great.

5 And I was considering, and lo, a male goat of
goats was coming from the southwest, across the
face of the whole earth, and it was not touching
the ground. And the male goat had a horn between
its eyes. 6And it came to the ram, which had the
horns, which I had seen standing before the
Oubal, and it ran to it with an onrush of its force.
7And I saw it reaching unto the ram. And it was en-
raged against it and struck the ram, and it crushed
both its horns. And there was no power in the ram
to stand before it, and it threw it on the ground
and trampled it under foot, and there was no one
who could deliver the ram from its hand. 8And the
male goat of the goats grew exceedingly great, and
when it was strong, the great horn was crushed, and
four horns came up under it toward the four winds of heaven.

9 And out of one of them came one strong
horn, and it grew exceedingly great toward the
south and toward the host. 10It became great all
the way up to the host of heaven. And it fell upon
the earth from the host and from the stars and
trampled them under foot, 11even until the com-
mander in chief delivers the captives. And sacri-
cifice was overthrown on account of it theb. And it
emergedc, and things were prosperous for it theb,
and the sanctuary will be desolated. 12And sin was
given for an offering, and justice was thrown to
the ground, and it theb acted, and it prospered. 13And
I heard one of the holy ones speaking, and one
holy one said to the Phelmouni who was speaking.
"For how long will this vision continue: the
sacrifice, which has been taken away, and the sin
of desolation that has been given and the sanctu-
ary and the host will be trampled under foot?"

14And he said to him, "Two thousand and three
hundred days, evenings and mornings, and the
sanctuary will be purified."

aOr behind  bI.e. the male goat  cI.e. the horn  dPossibly it happened  ePossibly holy things

4Or west  bI.e. the male goat  dPossibly it happened
15 And it happened that when I, Daniel, was seeing, I was seeking to comprehend the vision. And lo, one having the appearance of a human stood in front of me, 16and I heard a human voice in the midst of the Olam, and after the human cried out he said, "The vision is forb this ordinance." 17And he came and stood near where I stood, and when he came, I became bewildered and fell on my face. And he said to me, "Consider, O son of man, for this vision is yet for an appropriate time."

18 And while he spoke with me, I slept face-down on the ground, and as he touched me, he roused me on the spot. 19And he said to me, "Lo, I am telling you what will take place at the end of the wrath against the sons of the people, for yet will remain the appropriate time of consummation. 20The ram that you saw, which had the horns, is the king of the Medes and Persians. 21And the male goat of the goats is the king of the Greeks, and the great horn that is between its eyes, this one is the first king. 22And as for the four horns that were crushed and came up after it: four kings will arise from his nation, not in accordance with their power.

23 And at the last of their reign, when their sins are full, a king shameless of countenance will arise who understands obscure sayings. 24And his power will be established, and he will destroy terribly. And he will prosper and will accomplish, and he will destroy the powerful and the common people of the holy ones. 25And his thought will be against the holy ones. And the lie will prosper by his hands, and his heart will be exalted. And by deceit he will annihilate many, and he will rise by the destruction of men. And he will make a gathering by hand and will repay.

26The evening and morning vision was told truthfully. And now, the vision is closed, for it is yet for many days." 27 I, Daniel, having been weak many days and having risen, again was conducting the royal affairs. And I was continually upset by the vision, and there was no one who comprehended it.

During the first year of Darius son of Xerxes, of Median lineage, who were reigning over the kingdom of the Chaldeans, 2in the first year of his reign, I, Daniel, pondered in the books the number of the days when the ordinance of the Lord the evening and morning vision was told truthfully. And now, the vision is closed, for it is yet for many days." 27 I, Daniel, having been weak many days and having risen, again was conducting the royal affairs. And I was continually upset by the vision, and there was no one who comprehended it.

9 In the first year of Darius the son of Asoueros, from the seed of the Medes, who reigned over the kingdom of the Chaldeans, 2I. Daniel, perceived in the books the number of years, which became a word of the Lord to the prophet Jeremia
came to the prophet Jeremiah to arise for the fulfillment of the reproach of Jerusalem—seventy years.

3 And I gave my face to the Lord God, to find prayer and compassion with fasting and with ashes and sackcloth. 4And I prayed to the Lord God and acknowledged him and said,

4 "O Lord, lo, you are the great and powerful God and the fear-inspiring one in maintaining the covenant and mercy with those who love you and keep your ordinance. 5We have sinned, acted wickedly, done wrong and rebelled and passed over your commandments and your ordinances. 6And we have not obeyed your servants the prophets, what they spoke in your name to our kings and sovereigns and our ancestors and to every nation on the earth.

7 "Righteousness belongs to you, O Lord, and the shame of our face belongs to us, on this day, to the people of louda and the settlers in Jerusalem and to all the people of Israel, those who are near and those who are farther off, in all the regions into which you have dispersed them there, because of the trespasses that they have perpetrated before you. 8O Master, the shame of our face belongs to us and to our kings and sovereigns and to our ancestors, because we have sinned against you. 9To the Lord belongs justice and mercy, for we have rebelled against you 10and have not obeyed the voice of the Lord our God by following your law, which you gave before Moyses and us through your servants the prophets.

11 "And all Israel has forsaken your law and turned away in order not to hear your voice. And the curse and the oath written in the law of Moyses, the servant of God, have come upon us, because we have sinned against him. 12And he has established his ordinances for us, what he spoke against us and against our judges who judged us, by bringing great evils upon us such as have not happened under heaven as they have happened in Jerusalem. 13According to what is written in the covenant of Moyses, all the evils have come upon us. And we did not seek the face of the Lord our God, to turn away from our sins and to consider your righteousness, O Lord. 14And the Lord God kept watch over the evils and brought them upon us, for the Lord God is right in everything that he does, and we have not obeyed his voice.

15 "And now, O Master, our God, that brought your people out of Egypt by your uplifted arm and you made a name for yourself at this day—we have sinned; we have failed to understand. 16O Master, according to your righteousness, let your anger turn away from us, and your wrath from your city Jerusalem, the holy mountain. Because by our sins and by the ignorance of our ancestors, Jerusalem and your common people, O Lord, became a disgrace among all our neighbors. 17And now, O Masters, heed the prayer of your servant even for my suppli-

4 + Lord = Mu

1016

OLD GREEK

THEODOTION

for the fulfillment of the desolation of Jerusalem—seventy years.

3 And I gave my face to the Lord God, to seek out prayer and supplication with fasting and sackcloth. 4And I prayed to the Lord my God and acknowledged him and said,

4 "O Lord, great and awesome God, who keeps the covenant and mercy with those who love you and keep your commandments, we have sinned, done wrong, acted lawlessly and rebelled and turned aside from your commandments and from your ordinances. 6And we have not listened to your slaves the prophets, who spoke in your name to your kings and our rulers and our ancestors and to all the people of the earth.

7 "Righteousness belongs to you, O Lord, and the shame of our face belongs to us, as this day, to a man of louda and the inhabitants in Jerusalem and to all Israel, those who are near and those who are far away, in the whole earth, there where you have dispersed them, because of their treachery that they have committed against you. O Lord, the shame of face belongs to us and to our kings and to our rulers and to our ancestors, whoever have sinned against you. 9To the Lord, our God, belong compassion and the means of appeasing, for we have rebelled and have not listened to the voice of the Lord, our God, by walking in his laws, which he gave in front of us by the hands of his slaves the prophets.

11 "And all Israel has transgressed your law and turned aside in order not to hear your voice. And the curse and the oath written in the law of Moyses, the slave of God, have come upon us, because we have sinned against him. 12And he has established 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 what has happened in Jerusalem. 13Just as it is written in the law of Moyses, all these evils have come on us. And we did not entreat the face of the Lord, our God, to turn from our iniquities and to understand in all truth. 14And the Lord stayed watchful and brought them upon us, for the Lord God is right in all his doings, which he has done, and we have not listened to his voice.

15 "And now, O Lord, our God, who brought your people out of the land of Egypt with a mighty hand and a name for yourself like this day—we have sinned; we have acted lawlessly. 16O Lord, because of all your mercy, do let your anger and your wrath turn away from your city Jerusalem, your holy mountain, because we have sinned. And because of our iniquities and those of our ancestors, Jerusalem and your people have become a disgrace among all our neighbors. 17And now, O Lord, our God, listen to the prayer of your slave and to his supplications, and for your own sake, O Lord, show your face to your desolated sanctuary. 18Incline your ear, O my God, and hear. Open
cations; for the sake of your slaves, O Master, let your face look upon your desolated holy mountain. 18 Give your ear attention, O Lord, and heed me. Open your eyes, and see the desolation of us and of your city where your name has been called upon it, for we do not make requests in our prayers before you on the ground of our righteous acts, but because of your mercy. O Lord. O Master, heed your people; O Lord, do be gracious. 19 O Lord, do heed, and act, and do not delay for your own sake, O Master, because your name is called upon your city, Sion, and upon your people, Israel!"

20 And as I kept speaking, praying and acknowledging my sins and the sins of my people Israel and entreating with prayers before the Lord, my God, and on behalf of the holy mountain of our God 21 and while I was still speaking in my prayer, and lo, the man whom I had seen at first in my sleep, Gabriel, being carried swiftly approached me at the time of the evening sacrifice. 22 And he came and spoke with me and said, "Daniel, I have just come out to show you intelligence. 23 At the beginning of your supplication an ordinance went out from the Lord, and I have come to explain to you, for you are shown mercy. And think about the ordinance: 24 "Seventy weeks have been decided for your people and for the city, Sion: for sin to be consummated and to make iniquities scarce and to blot out iniquities and to comprehend the vision and for everlasting righteousness to be given and for the vision to be consummated and to gladden a holy of holies. 25 And you shall understand and will rejoice and will discover ordinances to respond, and you will build Jerusalem as a city for the Lord. 26 And after seven and sixty-two weeks, an anointing will be removed and will not be. And a king of nations will demolish the city and the sanctuary along with the anointed one, and his consummation will come with wrath even until the time of consummation. He will be attacked through war. 27 And the covenant will prevail for many, and it will return again and be rebuilt broad and long. And at the consumption of times [even after seven years and seventy times and sixty-two times] [until the time of the consummation of the war even desolation will be removed] [when the covenant prevails for many weeks]. And in half of the week the sacrifice and the libation will cease, and in the temple there will be an abomination of desolations until the consummation of a season, and a consummation will be given for the desolation."

In the first year of King Cyrus of the Persians a decree was shown to Daniel, whose name was called Baltasar. And [the vision and] the decree was true. And the forceful multitude will understand the decree, and I understood it by means of a vision.

20 And while I was still speaking and praying and declaring my sins and the sins of my people Israel and casting my mercy before the Lord, my God, concerning the holy mountain 21 and while I was still speaking in prayer, and lo, a man, Gabriel, whom I had seen in the vision in the beginning, flying, and he touched me about the time of the evening sacrifice. 22 And he instructed me and spoke with me and said, "Daniel, I have now come out to teach you understanding. 23 At the beginning of your supplication a word went out, and I have come to declare it to you, for you are a man of desires. And consider by means of the word and understand by means of the vision:

24 "Seventy weeks have been cut short for your people and for the holy city: for sin to be consummated and to seal sins and to atone for iniquities and to bring everlasting righteousness and to seal vision and prophet and to anoint a holy of holies. 25 And you shall know and shall understand: from the going forth of the word to respond to and to rebuild Jerusalem until an anointed leader, there will be seven weeks and sixty-two weeks, and it will return, and streets and a wall will be built, and the seasons will be emptied out. 26 And after the sixty-two weeks, an anointing will be destroyed, and there is no judgment in it. And it will destroy the city and the sanctuary along with the leader who is to come. And they will be cut off by a flood, and there will be annihilations to the finish of a shortened war. 27 And it will strengthen a covenant with many, one week, and by half of the week sacrifice and libation will cease, and in the temple there will be an abomination of desolations even until a consummation, and a consummation will be given for the desolation."

In the third year of King Cyrus of the Persians a word was revealed to Daniel, whose name was called Baltasar. And the word was genuine, and great power and understanding was given to him by the vision.

"Possibly our compassion b Or mercy for me c Or he, antecedent unclear d Antecedent unclear
2 In those days I, Daniel, was in mourning. 3 I had not eaten food of desire, and no meat or wine had entered my mouth. I had not anointed myself with oil until I completed three weeks of days. 4 And it happened on the twenty-fourth day of the first month, and as I was on the bank of the great river, which is the Tigris, 5 and I raised my eyes and saw, and lo, there was one person clothed in linen and girded with gold around the waist and a phaên from his middle. 6 And his body was like tharsis, and his face like an appearance of lightning, and his eyes like torches of fire, and his arms and feet like dazzling bronze, and the sound of his talking like the sound of a throng. 7 And I, Daniel, saw this great vision, and the persons who were with me saw this vision, and a mighty fear fell on them, and they ran away in haste. 8 And I, Daniel, remained alone, and I saw this great vision. And no strength remained in me, and I saw a spirit turned toward me in order to corrupt, and I did not prevail. 9 And as I heard the sound of his talking, I fell on my face to the ground.

10 And lo, he reached out a hand to me and roused me on my knees to the soles of my feet. 11 And he said to me, “Daniel, you are a person shown mercy. Ponder the ordinances that I am going to speak to you. And stand in your place, for I have just been sent to you.” And while he spoke this decree to me, I stood trembling. 12 And he said to me, “Do not fear, Daniel, for from the first day that you gave your heart to gain knowledge and to be humble before your Lord, your word has been heeded, and I have come because of your word. 13 And the general of the king of the Persians opposed me twenty and one day. Lo, one of the holy angels approached to help me, and I left him there with the general of the king of the Persians.” 14 And he said to me, “I have come to explain to you that it will come upon your people at the end of days, for a vision is yet for days.”

15 And as he spoke with me these decrees, I gave my face toward the ground and was silent. 16 And lo, as it were a likeness of a human hand touched my lips, and I opened my mouth, and I spoke and said to the one who stood in front of me, “Sir, as the vision turned to me, to my flank, there was not even strength in me. 17 And how will I, a common man, be able to talk with my lord?” And as for me, I became weak, and no strength stayed in me, and no breath remained in me.

18 And a specter of a human continued and touched me and gave me strength. 19 And he said to me, “You are a person shown mercy. Do not fear; be well. Be courageous and strong!” And when he spoke with me, I was strengthened and said, “Let my lord speak, for he has strengthened me.” 20 And he said to me, “Do you understand why I have come to you? And now I will return to...”
OLD GREEK

11 In the first year of King Cyrus, he told me to be strong and be courageous.

2 "And now I have come to explain the truth to you. Lo, three kings have risen in opposition in Persia. And the fourth will be rich with great riches beyond all, and when he is empowered by his riches, he will rise up against every king of the Greeks. 3 And a mighty king will arise, and he will be lord over a great dominion and will act just as he wishes. 4 And when he rises, his kingdom will be broken and distributed toward the four winds of heaven, not according to his strength nor according to his dominion which he dominated, for his kingdom will be removed and he will teach others these things.

5 "And the king of Egypt will grow strong, and one of the sovereigns will overpower him and will dominate a large domain. 6 And at the completion of the years he will lead them, and the king of Egypt will enter the northern kingdom to ratify an agreement. And he will never prevail, because his arm will not establish strength. And the arm of him and of those associating with him will grow numb, and he will continue for a season.

7 "And a plant from his root will arise against himself. And the king of the north will come upon his idleness with his strength, and he will cause turmoil and will prevail. 8 And he will overthrow their gods with their cast images and their crowds with their precious vessels. They will carry off the silver and gold to Egypt in captivity, and the king of the north will have a year. 9 And he will enter into the kingdom of Egypt for days, and he will return to his own land.

10 "And his son will both be irritated and will gather a gathering of a great crowd. And he will march against it, ravaging. He will pass through and will return and will be greatly provoked. 11 And the king of Egypt will be inflamed and will do battle against the king of the north, and the gathering will be given into his hands. 12 And he will carry off the gathering, and his heart will be exalted, and he will trouble many, and he will never be afraid. 13 And the king of the north will return and will gather [from the city] a gathering, greater than the previous, according to the completion of the time of the year. And he will advance into it with a large crowd and many goods.

THEODOTION

11 And as for me, in the first year of Cyrus, I stood for power and strength.

2 "And now I will announce the truth to you. Lo, yet three kings will arise in Persia. And the fourth will be rich with great riches beyond all, and after he has become strong through his riches, he will rise up against all the kingdoms of the Greeks. 3 And a mighty king will arise, and he will be lord over a great dominion and will act according to his will. 4 And as it arises, his kingdom will be broken and divided toward the four winds of heaven and not to his last but nor according to his dominion which he ruled, for his kingdom will be uprooted and is for others besides these.

5 "And the king of the south will grow strong, and one of their rulers will prevail against him and will rule a great dominion. 6 And after his years they will be united, and the daughter of the king of the south will come to the king of the north to ratify an agreement with him. And she will not gain strength of arm, and his seed will not endure. And she herself will be given up, and those supporting her, both the young woman and the one who put her in power in those times.

7 "And one from the shoot of her root will rise, of his preparation. And he will come against the army and enter the support of the king of the north, and he will take action among them and will prevail. 8 And indeed their gods, with their cast images, all of their precious vessels of silver and gold, he will carry to Egypt with a body of captives, and he himself will rise above the king of the north. 9 And he will enter into the kingdom of the king of the south, and he will turn back to his own land.

10 "And his sons will assemble a crowd of great forces, and it will advance by going forward and overwhelming. And it will pass through and will remain and will struggle as far as its strength. 11 And the king of the south will be enraged and will go out and will do battle against the king of the north. And he will establish a great crowd, and the crowd will be given into his hand. 12 And he will carry off the crowd, and his heart will be exalted, and he will overthrow tens of thousands, and he will not prevail. 13 And the king of the north will return and will lead a crowd, larger than the former, and at the finish of the times of years he will attack the entrance with a great army and many supplies.

4 Perhaps the full extent of his domain 5 I.e. the southern camps 6 I.e. the crowd 7 I.e. the king of the north 8 I.e. the king of the south
14 "And in those times thoughts will rise against the king of Egypt. And he will rebuild the fallen of your nation, and he will rise in order to restore prophecy, and they will take offense. 15 And the king of the north will attack and will turn his spears and will take the fortified city. And the arms of the king of Egypt will not stand with his mighty ones, and he will not have the strength to oppose him. 16 And he who comes upon him will act according to his will, and no one will oppose him. And he will stand in the land of desires, and everything will be completed by his hands. And he will give his face to attack all of his work with force, and he will make an agreement with him. And in order to corrupt him, he will give him a daughter of man, and she will not stand and will not be. 18 And he will give his face to the sea and will turn his face to the islands and will capture many. And he will return wrath for their insult, with an oath, according to his insult. 19 He will turn his face in order to strengthen his country, and he will face and will fall and will not be found. 20 And a royal plant will arise from his root for rising up, a man striking the honor of the king. And in the last days he will be broken, and not in anger or in battle. 21 And a contemptible person will arise in his place, and the royal honor will not be granted to him, and he will come without warning, and the king will prevail by his lot. 22 And he will break the broken arms before his face. 23 And he will perpetrate a lie with the covenant and the people drawn up with him and come against a strong nation with a very small nation. 24 Without warning he will desolate a city and will do what none of his ancestors nor his ancestors’ ancestors had ever done; he will give plunder and spoil and money to them. And he will take thought against the strong city, and his deliberations will be in vain. 25 And his power and his heart will be roused against the king of Egypt with a great crowd, and the king of Egypt will be provoked into battle with a large and very strong army. And they will not stand because they will devise plans against him. 26 And his worries will consume him and will bring him back. And he will depart and will carry off, and many casualties will fall. 27 And the two kings will dine alone [in the same place] and [will eat] at one table and will speak falsely. And they will not prosper, for there is yet a consummation at the appointed time. 28 And he will return to his country with much money, and his heart will be against the covenant of the holy one. He will act and will return to his country at a set time. 29 And he will enter into Egypt, and as the first so the last will not be. 30 And the Romans will come and will expel him and rebuke him. And he will turn back [and will be angered] against the covenant of the holy one. And he will take action and will turn back and will be minded against them.

4 I.e. ruins 5 I.e. the king of the north 6 I.e. the land he wanted

14 "And in those times many will rise up against the king of the south. And the sons of the pestiferous ones of your people will be lifted up in order to establish the vision, and they will be weak. 15 And the king of the north will enter and will spread a mound and will capture well-fortified cities. And the arms of the king of the south will not stand, and his chosen will not resist, and there will be no strength to stand. 16 And he who comes against him will act according to his will, and there is no one who stands to face him. And he will stand in the land of Sabir, and it will be completed by his hand. 17 And he will set his face to come with the strength of his whole kingdom, and immediately everything will act with him. And he will give him a daughter of women in order to destroy her. And she will never last, and he will not have her. 18 And he will turn his face to the islands and will capture many. And he will make rulers cease their insult; however, his insult will turn back on him. 19 And he will turn his face toward the strength of his land, and he will be weak and will fall and will not be found. 20 And one who transgresses will arise in his preparation, claiming honor of kingship. And in those days he will be broken, and not by faces or in battle. 21 He will rise on his preparation. He was despised, and they did not grant the honor of kingship on him, and he will come in prosperity and will overthrow the kingdom by slippery ways. 22 And the arms of the one who overwhelsms will be overwhelmed from before his face, and they will be broken—and a leader of the covenant. 23 And from the alliances with him, he will act deceitfully and will go up and will prevail over him with a small nation. 24 And by means of prosperity and fertile regions he will come and will do what none of his ancestors nor his ancestors’ ancestors had ever done; he will scatter plunder and spoil and goods to them. And against Egypt he will devise plans also for a time. 25 And his strength and his heart will be stirred up against the king of the south with a great army, and the king of the south will join battle with a large and very strong army. And they will not stand because they will devise plans against him. 26 And they will devour his provisions and will break him. And an army will overwhelm him, and many casualties will fall. 27 And both kings—their hearts for evil and at one table—will speak lies, and he will not succeed, because there is yet an end at the appointed time. 28 And he will return to his land with many goods, and his heart will be against the holy covenant. And he will act and will return to his land. 29 At the appointed time he will return and will come into the south, and as the first even so the last will not be. 30 And the Kitians who go forth will come against him, and he will be humbled, and he will return and will be enraged against the

4 Perhaps removes 5 Perhaps in his place 6 Or as a result of 7 Or it 8 Possibly the king of the north
because they abandoned the covenant of the holy one. 31 And arms from him will rise and will defile the sanctuary of fear. And they will remove the sacrifice and will give an abomination of desolation. 32 And with sins against the covenant they will defile by means of a distributed portion, and the common people who know these things will stand firm and will take action. 33 And thoughtful ones of the nation will understand for many, and they will stumble by sword and will become old by it and by captivity, and they will be soiled by pillaging for days. 34 And when they are broken, they will gather a little strength. And many will be gathered to them [— in the city also many—] as by an allotment. 35 And some of the intelligent will be minded to purify themselves and be chosen and be purified until the time of consummation, for there is yet a time.

"In that hour 36 the king will act according to his will. And he will be enraged and will be exalted over every god and will speak strange things against the God of gods. And he will succeed until the wrath is completed; for completion pertaining to him is coming. 37 And he will in no way have regard for the gods of his ancestors, and he will give no thought to the desire of a woman. He will be exalted in everything, and strong nations will be subject to him. 38 And he will honor a strong god in his place; even a god whom his ancestors did not know he will honor with gold and silver and precious stone. And with desirable things he will act and will come into a strong fortress. With a foreign god whom he acknowledges he will increase honor, and he will rule over it far and wide, and he will divide the area freely.

40 And according to the time of consummation the king of Egypt will lock horns with him. And the king of the north will be angry with him with chariots and with many horses and with many ships. And he will advance into the country of Egypt. 41 And there will be no one that is delivered in it. 42 And he will seize the place of gold and the place of silver and all the desire of Egypt, and Libyans and Ethiopians will be in his crowd. 43 And a rumor from the east and north will alarm him, and he will go out with mighty fury both to annihilate by sword and to kill many. 45 And he will set up his tent then between the seas and the mountain of the will of the holy one. And the hour of his consummation will come; and there will be no one who helps him.

41 And at the end of time the king of the south will lock horns with him. And the king of the north will assemble against him with chariots and with horsemen and with many ships. And he will advance into the land and will crush and will pass by. 41 And he will advance into the land of Sabain, and many will fall weak, and these will come through safe from his hand: Edom and Moab and the rule of the sons of Ammon. 42 And he will stretch out his hand against the land, and the land of Egypt will not be for saving. 43 And he will be lord with the secrets of gold and of silver and with all the precious things of Egypt and the Libyans and the Ethiopians in their strongholds. 44 And rumors and dispatches from the east and the north will alarm him, and he will go with great fury to annihilate and to anathematize many. 45 And he will pitch his tent at Ephadano between the seas toward the holy mountain of Sabain. And he will come to his destiny, and there is no one who rescues him.

12 "And at that hour Michael, the great angel who stands over the sons of your people, will pass by. That is a day of affliction, which will be such as has not occurred since they were born until that day. And on that day the whole people holy covenant, and he will take action and will return and will gain an understanding with those who forsake the holy covenant. 30 And seed from him will arise and will profane the sanctity of sovereignty. And they will abolish the regular offering and will render an obliterated abomination. 31 And those who are lawless will introduce a covenant by means of slipperiness, and people who know their God will stand firm and will take action. 32 And the intelligent of the people will have understanding in many things, and they will become weak by sword and by flame and by captivity and by plunder of days. 34 And when they become weak, they will be aided with a little aid, and many will be joined to them by means of slipperiness. 35 And some of the intelligent will become weak so as to refine and select them and that they be revealed until the time at the end, because yet is the appointed time.

36 "And he will act according to his will. And the king will be exalted and will be magnified over every god and will speak outlandish things. And he will prosper until the wrath is completed, for it is coming to completion. 37 And he will not take notice of all the gods of his ancestors and the desire of women, and he will not take notice of any god, because he will be magnified above all. 38 And he will glorify the god Maozin in his place; even a god whom his ancestors did not know he will glorify with gold and silver and precious stone and with desirable things. 39 And he will act against the strongholds of refuge with a foreign god. And he will increase honor and will subject many to them and will distribute the land as presents.

And at that time Michael, the great ruler who stands over the sons of your people, will arise. And there will be a time of affliction such as had not occurred since a nation first came into existence until that time. And at that time
will be exalted, whoever is found inscribed in the book. And many of those who sleep in a mound of earth will be awakened, these to everlasting life and those to shame and everlasting contempt. And those who are intelligent will shine like the splendor of the firmament, and some of the many righteous, like the stars forever and anon. And you, Daniel, bar the words and seal the book until the time of consummation, until many are taught and knowledge is increased.

And I, Daniel, saw, and lo, two others stood, one on this side of the stream and one on the other. And they said to the one wearing linen, "O, O Sir, when then will you do the consummation of the wonders and the purification of these things which you have told?" And I heard the one wearing linen, who was above the water of the stream: "Until the time of consummation." And he raised the right hand and left hand toward heaven, and he swore by God, who lives forever, "The consummation of the power for the release of the holy people will be at a time and times and half a time, and all these things will be accomplished." And I heard and did not comprehend regarding the time itself, and I said, "Sir, what is the interpretation of this word [and what are these illustrations]?" And he said to me, "Run along, Daniel, for the ordinances have been hidden and sealed until the time at the end. Let many choose and be made white and be refined and the lawless act lawlessly. And the lawless will not understand, and the intelligent will understand. And from the time of the removal of the regular offering and abomination of desolation will be given—one thousand two hundred ninety days. Happy is the one who perseveres and attains the thousand three hundred thirty-five days. And you, go! Be off! For there are yet days and hours until the fulfillment of the consumption. [And you will rest and will rise upon your glory at the consummation of the days.]

saved = Mu  perhaps consummation of time  perhaps hands  or [ ] = Mu  or some of the righteous acts of the many  perhaps consummation of time  Heb = linen
BEL AND THE DRAGON
TO THE READER

EDITED BY
Joseph Ziegler and Olivier Munnich
(Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum XVI.2: Susanna Daniel Bel et Draco [Göttingen: Vandenhoeck & Ruprecht, 1999]).

THE TWO GREEK VERSIONS

Bel and the Dragon, like Susanna and Daniel, is extant in two versions: the Old Greek (OG) and Theodotion (TH).

Although in length the two are approximately equal, certain details in fact and narration suggest that, at the level of the Greek, their relationship was minimal. Minor differences in detail include v. 3 where “forty” (TH) contrasts with “four” (OG) sheep, and “wine” is read by the one (TH) but “oil” by the other (OG). Although the plot is very similar throughout, there are differences. So, for example, v. 9 of TH has the king placing the onus on the priests to show that Bel is eating the offering, while in OG it is Daniel who assumes the burden of proof (for similar instances see vv. 19, 21). Similarly, the narrative perspective differs when the dragon is destroyed and the reaction thereto is narrated. To be noted is the end of v. 27 to the beginning of v. 28 for the difference in wording and the relative roles played by the people and the king vis-à-vis Daniel. This difference gives rise to others: according to v. 30 of OG the king takes the initiative to give Daniel over to destruction, whereas in TH (v. 29) the Babylonians take the lead.

Consequently, there is evidence to suggest that the two Greek versions of Bel and the Dragon are independent versions. As further evidence it may be noted that in vv. 7, 9, 11 OG reads respectively “I swear to you by the Lord God of the gods,” “But they said, ‘It is Bel himself who eats them,’” and “Now the word pleased the king,” all three of which are lacking in TH. Though in v. 14 OG notes that only Daniel knew about the ashes that had been sprinkled—a note which anticipates Daniel’s instructions to both the priest and the king in vv. 15–17—according to TH the priests are not even on the scene. (For similar “additions” see vv. 24, 31–32, 39.)

TH, on the other hand, has a “plus” in v. 5 when it includes that God “has dominion over all flesh.” Another “plus” occurs in v. 25 when Daniel affirms that he worships the Lord, because he is the living God. (For smaller “pluses” see vv. 28, 32, 36.)

The comparative independence of the two Greek versions is further suggested by the few cases in which they share similar wording for large portions of a verse. An example is the first story about Bel, which ends at v. 22. Eleven times OG and TH have identical wording for part of a verse (4, 10, 23, 26, 28, 34, 35, 36, 38, 41, 42), but in most of these cases changes in word order and/or significant pluses or alternative readings are also present. Only three short passages (23, 26, 35) are nearly identical. Occasional agreements in vocabulary are not incompatible with the notion that we have two independent translations of a similar source text.

On a few occasions there is a close textual relationship between the two versions, but these agreements may be due to textual corruption. The verb “strew” (καταστήματο) occurs in v. 14, although OG and TH employ different forms and the manuscripts for TH have several variant readings. V. 27 has “cake” (εύδησιν) in both versions, a word unique in the Septuagint. There may also be a relationship in v. 36: “take hold of the hair of his head” (ἐπελάβετο ἐπιλαβώμενος τῆς κοιμῆς τῆς κεφαλῆς). Finally, the identical phrase “those responsible for his ruin” (τοὺς δὲ αἰτίους τῆς ἀπολείπος αὐτοῦ) in v. 42 seems to reflect a direct relationship between the two versions, particularly in the choice of αἰτίους.

Based on the differences between the two versions it is possible that the source text of the OG was later edited, and the newer version is reflected in TH. For example, the identification of Daniel as a “priest, the
TO THE READER OF BEL AND THE DRAGON

son of Habal” in OG v. 2 is not reflected elsewhere in the Daniel stories. In addition, the heading of OG identifies the story as a “prophecy of Hambakoum the son of Iesous of the tribe of Leui.” In TH, however, the story is dated to the time of Cyrus the Persian successor of Astyages (v. 1).

Given the paucity of distinctive agreements, the many differences in detail, and the way that the stories are told, they are best understood as distinct translations of a common story.

TRANSLATION PROFILE OF THE GREEK
The significant differences between the two versions raise the question of their possible source. Do the differences stem from widely differing Semitic source texts or from the translators? The answer is hampered by the fact that there is no extant Hebrew or Aramaic version of Bel and the Dragon. Moreover, the story is brief: forty-two verses in TH and thirty-eight in the OG. The differences between them, however, are probably a combination of diverging source and modes of translation.

Two main arguments may be used in support of Bel and the Dragon being a translation from a Semitic source: the presence of Semitisms and the relationship between the two versions. Unfortunately, there is not a great deal of evidence to consider. Semitic influence on the vocabulary and syntactic structure of the Greek texts is evident in the frequent appearance of καί “and” as a gloss for conjunctive ।. The Hebrew phrase καί ἐγένετο (’תנ) also occurs three times in TH (vv. 14, 18, 28) and twice in OG (vv. 15, 33). TH further has ἵνα twice (vv. 11, 40), though this need not be un-Greek. The odd expression ἐν τῷ πνεύματι αὐτοῦ “in a rush of his spirit” in v. 36 of TH is best explained as a corruption from Hebrew or Aramaic. Suggestions have been made for other examples of Semitic influence in the story, but they are less viable as independent evidence.

In addition there is the relationship between the two versions. They follow the same basic plot and have some common vocabulary, which could be due to them being translations of a similar source. Though it is difficult to identify aspects of the stories due to translation, TH reads like a translation based on formal equivalence of a Semitic text. OG does so at times, but it reads more like a dynamic translation or even a Greek composition. Thus, TH fits within the interlinear paradigm, while the OG is not so easily defined.

THE NETS TRANSLATION OF BEL AND THE DRAGON
General Approach
Assuming that both versions are translations from Semitic source texts requires that our NETS translation reflect the linguistic relationship between them as closely as possible. Thus, compared to the NRSV the translation will at times be somewhat stilted and the grammar awkward, because we are attempting to reflect the relationship of the Greek to the Hebrew or Aramaic parent text. Although this is more true of the TH version, the parataxis of the Greek is present in both versions; therefore, it is retained in NETS. The translation of vocabulary also assumes an emphasis on the particular word rather than the context due to the subservience of the Greek to its source text. At the same time, NETS distinguishes those places where either of the translations exhibits variety in how they translated what most probably was the same phrase or word. For example, in v. 3 OG has “were squandering” ἤθιλσκετο, where TH employs “would spend” ἐδαπανώντο, and OG refers to “false doors” φευνδθυρε in v. 21, while TH has “hidden doors” κρυπτὸς θύρας.

Comparing the OG and TH Translations
One of the most challenging aspects of the NETS translation for Daniel and the additional stories has been to compose a translation that both reflects the subservience of each version to its presumed source text while, at the same time, capturing the nature of the relationship of the two Greek versions to one another. This task has been the least difficult for Bel and the Dragon. Even when the stories overlap they often depart in other aspects. For example, in v. 18 when Daniel and the king (along with the king’s entourage in OG) enter the temple and find the food gone, the king addresses Bel in the second person (“you”) in TH, while Bel is referred to in the third person in the OG (see also v. 38). Throughout the two versions any connections between the vocabulary are maintained even when they appear in different verses or when there are other grammatical changes.

EDITORIAL DETAIL
The TH version of Bel and the Dragon is the basis for the NRSV translation; thus, the versification of NRSV and NETS TH correspond. The verse numbers are equivalent to those followed in both Rahlfs and Ziegler’s edition. For the OG I have followed Ziegler/Munnich, which differs only in two places (v. 13 and v. 25) from Rahlfs.
BEL AND THE DRAGON

BIBLIOGRAPHICAL NOTE
In addition to the standard reference tools I was most appreciative of the translation and commentary on Bel and the Dragon by Carey A. Moore, Daniel, Esther and Jeremiah: the Additions (AB 44; Garden City: Doubleday, 1977), as well as by John J. Collins, Daniel (Hermeneia; Minneapolis: Fortress, 1993).

R. TIMOTHY MCLAY

From a prophecy of Hambakoum the son of Iesous of the tribe of Leui.

2 There was a certain person, a priest, whose name was Daniel son of Habal, a companion of the king of Babylon.

3 And there was an idol, Bel, which the Babylonians would revere. Now, every day they were squandering on it twelve bushels of choice flour and four sheep and six measures of oil. 4And the king would revere him, and the king would go every day and would do obeisance to him. But Daniel would pray to the Lord.

And the king said to Daniel, "Why do you not do obeisance to Bel?"

5 And Daniel said to the king, "I revere no one except the Lord God, who created heaven and earth."

6 So the king said to him, "Is this one, then, not a god? Do you not see how much is spent for him every day?" 7And Daniel said to him, "Not at all! Do not let anyone mislead you, for this one is only of clay inside and bronze outside. Moreover, I swear to you by the Lord God of the gods that this one has never eaten anything."

8 And angered, the king called the leaders of the temple and said to them, "Produce the one who eats the things prepared for Bel. But if not, you shall die, or Daniel, who says they are not being eaten by him." Then Daniel said to the king, "Let it be so. Unless I prove that Bel is not eating them, I shall die, and all those with me."

10 Now there were seventy priests of Bel, not counting wives and children. So he brought the king into the idol's temple. 11And the food was set out in the presence of the king and Daniel, and the mixed wine was brought in and set out before Bel. And Daniel said, "You yourself, see, O king, that these things are set down. You, then, seal the bolts of the shrine when it is closed." Now the word pleased the king.

14 Now Daniel commanded those with him, after everyone departed from the temple, to strew the whole shrine with ashes, though no one else except him knew. And then, as he sealed the shrine, he commanded that it be sealed with the king's signet and with the signets of certain illustrious priests. And so it happened.

15-17 And it happened on the next day that they went to the place. (But the priests of Bel, after entering through false doors, had eaten everything)

OLD GREEK

1 And King Astyages was added to his ancestors, and Cyrus the Persian received his kingdom.

2 And Daniel was a companion of the king and was honored beyond all his friends.

3 And the Babylonians had an idol, whose name was Bel, and each day they would spend on him twelve bushels of choice flour and forty sheep and six measures of wine. 4And the king would revere him, and the king would go every day to do obeisance to him. But Daniel kept doing obeisance to his God.

And the king said to him, "Why do you not do obeisance to Bel?"

5 So he answered, "Because I do not revere idols made with hands, but the living God, who created heaven and earth and has dominion over all flesh."

6 And the king said to him, "Do you not think that Bel is a living god? Or do you not see how much he eats and drinks every day?"

7 And laughing, Daniel said, "Do not be deceived, O king, for this one is only clay inside and bronze outside, and he has never eaten nor drunk anything."

8 And angered, the king called his priests and said to them, "If you do not tell me who is eating this provision, you shall die. But if you show that Bel is eating them, Daniel shall die, because he has spoken blasphemy against Bel."

9 Now they were contemptuous, for beneath the table they had made a hidden entrance, and they used to go through it regularly and consume them. 10 And when you return in the morning, if you do not find everything eaten by Bel, we will die, or Daniel, who is telling lies against us."

13 Now they were contemptuous, for beneath the table they had made a hidden entrance, and they used to go through it regularly and consume them. 14 And it happened as they had gone out, the king also set out the food for Bel. And Daniel ordered his servants, and they brought ashes, and they strewed the whole shrine

THEODOTION

1 And King Astyages was added to his ancestors, and Cyrus the Persian received his kingdom.

2 And Daniel was a companion of the king and was honored beyond all his friends.

3 And the Babylonians had an idol, whose name was Bel, and each day they would spend on him twelve bushels of choice flour and forty sheep and six measures of wine. 4And the king would revere him, and the king would go every day to do obeisance to him. But Daniel kept doing obeisance to his God.

And the king said to him, "Why do you not do obeisance to Bel?"

5 So he answered, "Because I do not revere idols made with hands, but the living God, who created heaven and earth and has dominion over all flesh."

6 And the king said to him, "Do you not think that Bel is a living god? Or do you not see how much he eats and drinks every day?"

7 And laughing, Daniel said, "Do not be deceived, O king, for this one is only clay inside and bronze outside, and he has never eaten nor drunk anything."

8 And angered, the king called his priests and said to them, "If you do not tell me who is eating this provision, you shall die. But if you show that Bel is eating them, Daniel shall die, because he has spoken blasphemy against Bel." And Daniel said to the king, "Let it be done according to your word."

10 Now there were seventy priests of Bel, apart from wives and children. And the king went with Daniel into the house of Bel. 11 And the priests of Bel said, "Lo, we are now going outside; so you, O king, set out the food, and place the wine when you have mixed it, and shut the door, and seal it with your signet."

12 And when you return in the morning, if you do not find everything eaten by Bel, we will die, or Daniel, who is telling lies against us."

13 Now they were contemptuous, for beneath the table they had made a hidden entrance, and they used to go through it regularly and consume them. 14 And it happened as they had gone out, the king also set out the food for Bel. And Daniel ordered his servants, and they brought ashes, and they strewed the whole shrine

"I.e. the provisions"
And there was a dragon in that same place, and the Babylonians would revere it. 24 And the king said to Daniel, "Surely you shall not also say about this one, that he is bronze! Look, he lives and eats and drinks! Do obeisance to him." 25 And Daniel said, "O king, give me permission, and I will slay the dragon without iron or club." 26 And the king agreed with him and said, "I have given it to you." 27 And taking thirty minas of pitch and fat and hair, Daniel boiled them together, and having made a cake, he threw it into the mouth of the dragon. And after eating, it burst open. And he showed it to the king, saying, "Aren't these the things you revere, O king?"

And all those from the country assembled against Daniel and said, "The king has just now become a Judean. He has destroyed Bel and killed the dragon." And when the king saw that the crowd from the country had united against him, he called his companions and said, "I am giving Daniel over for destruction."

Now, there was a pit in which seven lions would be fed, to which the conspirators of the king would be delivered. And every day two bodies condemned to death were to be provided for them. And the crowd threw Daniel into that pit so that he might be devoured and not even have the good fortune of a burial. And Daniel was in the pit six days. 33 And it happened on the sixth day, and Hambakoum was having bread broken in a bowl of

in the presence of the king alone. And as they went out they shut the door and sealed it with the king's signet and departed. Then the priests came during the night according to their custom, and their wives and children, and they ate and drank everything.

And the king readied early in the morning, and Daniel with him. 17 And he said, "Are the seals unbroken, Daniel?" Then he said, "They are unbroken, O king." And it happened as soon as the doors opened, when the king looked at the table he shouted in a loud voice, "You are great, O Bel, and there is no deceit in you, not one!"

And Daniel laughed and restrained the king so that he could not enter inside and said, "Look now at the floor, and notice whose footprints these are." And the king said, "I see the footprints of men and women and children."

And enraged, the king then arrested the priests and their wives and children. And they showed him the hidden doors through which they used to enter and consume what was on the table. And the king killed them and gave Bel entirely over to Daniel. And he destroyed Bel and his temple.

And there was a great dragon, and the Babylonians used to revere it. And the king said to Daniel, "You cannot say that this is not a living god; so do obeisance to it." And Daniel said, "I will do obeisance to the Lord my God, because he is a living God. But you, O king, give me permission, and I shall kill the dragon without iron or rod." And the king said, "I give it to you."

And Daniel took pitch and fat and hair and boiled them together and made cakes and gave them into the mouth of the dragon. And after eating the dragon burst open. And he said, "See your objects of reverence!"

And it happened when the Babylonians heard, they were very indignant and conspired against the king and said, "The king has become a Judean; he has destroyed Bel and killed the dragon and slaughtered the priests." And when they came to the king, they said, "Hand Daniel over to us, and if not, we will kill you and your household." And the king saw that they were pressing him hard, and having been compelled, he handed Daniel over to them.

So they threw him into the lions' pit, and he was there six days. Now there were seven lions in the pit, and daily two bodies and two sheep were given to them, but then nothing was given to them so that they would devour Daniel.

And the prophet Hambakoum was in Judea, and he had boiled a stew and broken bread into a
boiled soup and a jar of mixed wine and was on his way to the plain to the reapers. 34 And an angel of the Lord spoke to Hambakoum, saying, “This is what God says to you: the food that you have, take it to Daniel, the one of Baltasar, in the lions’ pit in Babylon.” 35 And Hambakoum said, “Lord God, I have not seen Babylon, and I do not know where the pit is.” 36 And when the angel of the Lord had taken Hambakoum by the hair of his head, he set him down above the pit that was in Babylon.

37 And Hambakoum said to Daniel, “Rise! Eat the food that God has sent you.” 38 And Daniel said, “For the Lord God who does not forsake those who love him has remembered me.” 39 And Daniel ate. Then the angel of the Lord put Hambakoum whence he took him on that same day. [Now the Lord God remembered Daniel.]

40 Now after these things the king came out mourning Daniel. And when he stooped down into the pit, he saw him seated! 41 And when he had shouted out, the king said, “The Lord God is great, and there is no other besides him!” 42 And the king brought Daniel out from the pit and threw into the pit those responsible for his ruin before Daniel, and they were devoured.

37 And Hambakoum shouted, saying, “Daniel, Daniel! Take the food that God has sent you.” 38 And Daniel said, “For you have remembered me, O God, and have not forsaken those who love you.” 39 And having risen, Daniel ate. Then the angel of God immediately returned Hambakoum to his place.

40 Now on the seventh day the king came out mourning Daniel. And he came to the pit and looked in, and lo, Daniel was seated! 41 And when he had shouted out with a loud voice, he said, “You are great, O Lord, the God of Daniel, and there is no other besides you!” 42 And he pulled him out but threw into the pit those responsible for attempting his ruin, and they were immediately devoured before him.
Corrections Included in 2009 Reprint.

p. 6 Gen 1.11: the seed > its seed
p. 6 Gen 1.12: the seed > its seed
p. 23 Gen 27.29: Accursed is > Accursed be
p. 23 Gen 27.29: blessed is > blessed be
p. 36 Gen 43.7: ‘Bring your brother’.” > ‘Bring your brother’?”

p. 28 Gen 32.21(22): opposite his face > in front of him
p. 43 footnote 2: The Lord said to Moses, “I – are.” > “The Lord said to Moses, ‘I – are’.”

p. 44 line 31 from top: καταδουλοῦντo > κατεδουλοῦντo
p. 44 line 34 from top: καταδουλοῦντo > κατεδουλοῦντo
p. 44 line 41 from top: Others > Other
p. 45 line 4 from top: שָׁם > שָׁם
p. 45 line 5 from top: מָר > מָר
p. 48 line 5 from top: afraid > being reverent
p. 48 line 2 from bottom: 30.36 > 30.6, 36
p. 49 line 7, before 30.36 insert:

| 30.6 | שָׁם | where I will meet with you | έν οίοις γνωσθομαι σοι | by which I will be known to you |

Printer: Hebrew should be in this order שָׁם Thus

p. 53 Ex 3.6: afraid > being reverent
p. 55 Ex 6.26: out of Egypt > out of the land of Egypt
p. 61 Ex 14.11: the land of Egypt > the land, Egypt
p. 87 Leu 4.31: removes from > removes fat from
p. 147 Deut 1.15: you men > your men
p. 188 Les 17.10: south > southwest
p. 195 line 12 from bottom: readings, which > readings which
p. 196 line 8 from top: וְצַנְתָּה > וְצָנְתָּה
p. 196 line 9 from bottom: άκριβασμιαι > άκριβαςµοι
p. 197 line 5 from top: LXX A translates > LXX A translates at 20.33
p. 198 lines from top: 24-25 Thus:

p. 200 lines 16–18 from top: Whether this arose – distance to decide > Baal with a feminine article and, therefore, as a goddess, may owe its origin to a popular association of Baal with "shame," a feminine noun in both Hebrew and Greek. The Greek text as it stands, however, is clear.

p. 204 Judg 3.7 A & B: sacred groves > groves
p. 211 Judg 6.25 A & B: sacred grove > grove
p. 211 Judg 6.26 A & B: sacred grove > grove
p. 211 Judg 6.28 A & B: sacred grove > grove
p. 211 Judg 6.30 A & B: sacred grove > grove
339 4 Rgns 23.14: sacred groves > groves
339 4 Rgns 23.15: sacred grove > grove
374 2 Suppl 11.19: Samaria > Samarias
393 line 19 from top: καὶ > κοι
393 lines 27–28 from top: place דָּם on line 28 to the right of תֶּם on line 27. Thus דָּם נַפְרְם בְּלֹא שְׁמֹרָה לָהּ.

p. 433 first col (OLD GREEK) Esth 5.4: let both he > let both him
445 Ioudith 3.8: sacred groves > groves
456 line 5 from bottom: nineteenth > nineteenth century
470 Tobit GII 9.5 line 1: four servants > four domestics
532 4 Makk 2.12-13: wickedness, 13 masters > wickedness. 13 It masters
532 4 Makk 4.9: sacred place > holy place
544 under Of Stereotypes, Calques and Isolates line 18: Ps 38.4 > Ps 38.5
549 Ps 6.4(3): also was > was
554 Ps 17(18).15(14): lightnings > , and lightnings
555 Ps 17(18).40(39): against me > against me under me
556 Ps 19(20).10(9): hearken > hearken to us
556 Ps 21(22).2(1): My God > God
557 Ps 21(22).11(10): and > ;
558 Ps 23(24).2: on the seas > on seas
558 Ps 23(24).2: on the rivers > on rivers
558 Ps 23(24).5: deliverer > savior
558 Ps 24(25).5: deliverer > savior
559 Ps 26(27).1: deliverer > savior
559 Ps 26(27).9: deliverer > savior
559 Ps 26(27).5: in the secret > in a secret
560 Ps 27(28).8: he is > and he is
562 Ps 32(33).12: God > its God
562 Ps 32(33).16: strength > his strength
563 Ps 33(34).23(22): souls; > souls, and
566 Ps 37(38).21(20): render me > render
566 Ps 38(39).5(4): Lord > O Lord
568 Ps 42(43).2: empowerment, > empowerment;
569 Ps 43(44).27(26): come to our help > help us
569 Ps 44(45).2(1): erupts > erupted
569 Ps 44(45).7(6): of your rule > the rod of your rule
570 Ps 45(46).3(2): into > in
571 Ps 47(48).13(12): ; embrace > , and embrace
571 Ps 48(49).10: will see > will not see
571 Ps 48(49).19(18): in life > in his life
571 Ps 49(50).7: will testify > testify
573 Ps 51(52).7(5): your covert > a covert
573 Ps 53(54).1: Dauid is in hiding among us. > is Dauid not hidden with us?
574 Ps 54(55).11(10): they > it
574 Ps 54(55).16(15): them; let them > them, and let them
p. 574 Ps 56(57).1: from Saul > from before Saul
p. 576 Ps 59(60).7(5): heed > hearken to
p. 578 Ps 64(65).4(3): expiate > atone
p. 578 Ps 64(65).13(12): with rejoicing > fat, and with rejoicing
p. 579 Ps 67(68).6(5): his place > his holy place
p. 580 Ps 67(68).25(24): , my King > the king
p. 580 Ps 68(69).9(8): a visitor > and a visitor
p. 580 Ps 68(69).15: deep waters > depth of waters
p. 581 Ps 68(69).21(20): but I did > and I did
p. 582 Ps 71(72).15: continually, and > continually;

p. 582 Ps 71(72).20: Dauid son > Dauid the son
p. 583 Ps 72(73).4: in their death > to their death
p. 585 Ps 75(76).13: spirit > spirits
p. 585 Ps 76(77).16(15): your strong arm > your arm
p. 585 Ps 77(78).5: which he > which things he
p. 585 Ps 77(78).13: through and > through;

p. 586 Ps 77(78).34: out; they > out, and they
p. 586 Ps 77(78).36: mouth; with > mouth, and with
p. 586 Ps 77(78).38: atone their sins > atone for their sins
p. 587 Ps 77(78).70: sheepfolds; > sheepfolds of the sheep;

p. 588 Ps 80(81).3(2): melody; sound > melody, and sound
p. 588 Ps 80(81).9(8): will admonish > am testifying against
p. 591 Ps 87(88).11(10): you? Interlude on strings > you?

p. 592 Ps 88(89).22(21): Indeed, > For
p. 593 Ps 89(90).17: Let > And let
p. 593 Ps 90(91).15: rescue them > deliver
p. 594 Ps 91(92).7(6): cannot > will not

p. 594 Ps 91(92).8(7): sinners > the sinners
p. 595 Ps 94(95).9: tried me > tried
p. 595 Ps 94(95).9: put me > put
p. 597 Ps 101(102).22(21): so that the name of the Lord might be declared > to declare the name of the Lord

p. 598 Ps 102(103).5: and your > your
p. 599 Ps 104(105).11: a parcel > parcels

p. 599 Ps 104(105).16: land, and every > land; every
p. 600 Ps 104(105).32: hail, and consuming > hail; consuming
p. 600 Ps 104(105).38: it > them

p. 600 Ps 105(106).22: wondrous works > wondrous things
p. 600 Ps 105(106).22: land and awesome > land; awesome

p. 601 Ps 106(107).10: in iron > iron
p. 602 Ps 106(107).20: destruction > corruption
p. 602 Ps 107(108).7(6): heed > hearken to

p. 605 Ps 115(116).9(18): I will pay to the Lord > to the Lord I will pay
p. 606 Ps 117(118).14: Lord; he > Lord, and he

p. 607 Ps 118(119).57: that I should keep > that I kept = Ra
p. 608 Ps 118(119).89: Forever you are > Forever
p. 609 Ps 118(119).136: your law was not kept > they did not keep your law
p. 610 Ps 118(119).157: persecute > persecute me
p. 610 Ps 118(119).167: I loved > it loved
p. 611 Ps 125(126).3: us, and we > us; we
p. 612 Ps 127(128).2: crops > wrists
p. 612 Ps 129(130).(1): cried to you > cried out for you
p. 614 Ps 136(137).6: joy > gladness
p. 614 Ps 137(138).2: your truth > for your truth
p. 615 Ps 138(139).9: take > take up
p. 615 Ps 138(139).14: for > because
p. 615 Ps 138(139).18: – > and
p. 616 Ps 139(140).12(11): destruction > corruption
p. 617 Ps 143(144).(1): and my fingers > ; my fingers
p. 617 Ps 143(144).2: in whom > and in him
p. 617 Ps 143(144).4: He > Man
p. 618 Ps 144(145).13a: all his words > his words
p. 619 Ps 148.5: for he > because he
p. 619 Ps 148.14: He will > And he will
p. 647 Prov 31.20: fruit > wrist
p. 670 Iob 1.4: used take > used to take
p. 675 Iob 9.12-13: move stanza division from after v.12 to after v.13. Thus
12

13
14 >
12
13

14
(i.e. the break should come after v. 13, not after v.12)

p. 677 Iob 12.20: faithful > trustworthy
p. 677 Iob 13.4: healers of wrong things > wrongful healers
p. 677 Iob 13.6: reasoning > refutation
p. 678 Iob 13.7: uttering deceit before him > before him uttering deceit
p. 680 Iob 17.6: a byword > common talk
p. 680 Iob 17.6: laughing-stock > laughingstock
p. 681 Iob 19.10: totally isolated me > tore me apart on all sides
p. 691 Iob 35.7: concede to him > concede to him?

p. 691 Iob 35.7: The number 7 should be added before “Now then…” Therefore

“7 Now then...”

p. 799 Mic 5.14: sacred groves > groves
p. 815 Zach 3.2: fire? > fire?”

p. 831 Esa 8.14: If > And if
p. 844 Esa 28.7: strong drink > sikera
p. 851 Esa 36.9 governor > district governor
p. 853 Esa 38.(5) > 38.(15)
p. 866 Esa 53.10: give an offering for sin > offer for sin
p. 943 line 7 from top: οὐτε > οὔτε
p. 963 Iezek 23.2: woman > women
Corrections to NETS June 2014

p. vii col. 4: Habakoum > Habbakoum
p. 6 Gen 1.1: heaven > sky
p. 6 Gen 1.11: Then > And
p. 6 Gen 1.11: pasture land > herbaceous
p. 6 Gen 1.11: seed propagating > seeding seed
p. 6 Gen 1.11: fruit-bearing > a fruit-bearing
p. 6 Gen 1.12: pasture land > herbaceous
p. 6 Gen 1.12: seed propagating > seeding seed
p. 6 Gen 1.12: fruit-bearing > a fruit-bearing
p. 7 Gen 1.29: And God said, “See, I have given to you all sowable herbage, propagating seed that is atop the whole earth, and every tree that has in itself fruit of sowable seed—you shall have it for food,

And God said, “See, I have given to you any herbage, sowable, seeding seed, which is over all the earth, and any tree that has in itself fruit of sowable seed—to you it shall be for food—

p. 7 Gen 1.30: , even all > —and all
p. 7 bottom margin: aOr them > omit (zero) and renumber note b.

p. 7 Gen 2.1: the heaven > the sky
p. 10 Gen 7.8: some > zero (i.e. delete)

p. 10 Gen 7.11: heaven > the sky
p. 12 Gen 11.4: heaven > the sky
p. 14 Gen 14.19: heaven > sky
p. 14 Gen 15.5: heaven > the sky
p. 17 Gen 19.24: heaven > the sky
p. 18 Gen 21.17: heaven > the sky
p. 19 Gen 22.11: heaven > the sky
p. 19 Gen 22.15: heaven > the sky
p. 19 Gen 22.17: heaven > the sky
p. 20 Gen 24.3: heaven > the sky
p. 20 Gen 24.7: heaven > the sky
p. 22 Gen 26.4: heaven > the sky
p. 23 Gen 27.28: heaven > the sky
p. 24 Gen 27.39: heaven > the sky
p. 26 Gen 30.32, 33, 35: grey > gray
p. 28 Gen 32.6(7): Iacob > Iakob
p. 35 Gen 41.47: sheavesa > sheaves
p. 35 lower margin: aOr handfuls > omit (i.e. zero)

p. 57 Ex 9.23: the hand > his hand
p. 64 Ex 17.14: beneath heaven > what is beneath heaven
p. 66 Ex 22.6: corn > grain
p. 71 Ex 28.38(42): undergarments > drawers
p. 73 Ex 29.45: to be their God > to be their god
p. 77 Ex 35.3: burn > kindle
p. 78 Ex 36.36(28): underpants > drawers
p. 80 Ex 38.23(3): person > one
p. 80 Ex 38.24(4): man > one
p. 85 Leu 2.14, 16: wheaten–groats > wheaten groats
p. 88 Leu 6.10: undergarments > drawers
p. 91 Leu 11.20: walk upon on > walk on
p. 96 Leu 16.4: pants > drawers
p. 104 Leu 26.1: look–out > lookout
p. 105 Leu 26.20: seed time > seedtime
p. 111 Num 1.33(34): > 1.33(35)
  p. 112 Num 13.23(22): Tanin > Tanis
p. 112 Num 14.18: longsuffering > long–suffering
p. 130 Num 23.14: look–out > lookout
p. 138 Num 33.52: look–outs > lookouts
p. 147 Deut 1.7: south > southwest
p. 154 Deut 9.27: Isaac > Isaaq
p. 168 Deut 29.20: the earth beneath the sky > what is beneath the sky
p. 172 Deut 33.12: Benjamin > Benjamin
p. 177 Ies 2.11: earth > the earth
p. 182 Les 10.11: heaven > the sky
p. 204 Judg B 3.3: Aermon > Haermon
p. 205 Judg B 3.24: store–room > storeroom
p. 207 Judg A & B 5.5: Sinai > Sina
p. 215 Judg A 8.32: grey > gray
p. 217 Judg A & B 9.25 mountaintops > mountain tops
p. 237 Judg A 20.44: Benjamin > Benjamin
p. 240 line 15: NETS, Routh > NETS Routh
p. 241 Routh 1.2: wife, Noemin > wife Noemin
p. 241 Routh 1.2: sons, Maalon > sons Maalon
p. 241 Routh 1.16–17: > print as prose
p. 241 Routh 1.20–21: > print as prose
p. 252 1 Rgns 5.12: heaven > the sky
p. 267 1 Rgns 25.39: evildoing > evil–doing
p. 270 footnote bGk=sg > zero (omit)

p. 270 footnote cI.e. temple of Astarte > bI.e. temple of Astarte
p. 279 2 Rgns 4.6: porter > doorkeeper
p. 279 2 Rgns 4.6: he slumbered > she became drowsy
was lying > was asleep
was asleep
David > Dauid
David > Dauid
David > Dauid
preempted > pre-empted
Indeed > Is
is > zero (i.e. omit)
one. > one?
wheat–meal > wheat meal
barley–meal > barley meal
first–born > firstborn
Mackemas > Machemas
flowers–leaves > flower–leaves
the sky > heaven
the sky > heaven
David > Dauid
Jeroboam > Ieroboam
16.28c: (22.46) > (22.45)
the sky > heaven
sacred > zero
battlefront > battle front
Shapphin > Sapphin
the terms for > the matters of
plough > plow
heaven > sky
Abraham > Abraam
Abraham > Abraam
doorkeeper > gatekeeper
shame–faced > shamefaced
porters > doorkeepers
Mardochaias > Mardochaios
porters > doorkeepers
porters > doorkeepers
porters > doorkeepers
porters > doorkeepers
porters > doorkeepers
door keepers > gatekeepers
Joel > Ioel
gatekeepers
to whomever he spoke
to go with him
in what is under heaven
p. 431 Esth (C) 3: in it under heaven > in what is under heaven
p. 440 Esth F.11: Kleopatra > Cleopatra
p. 440 Esth F.11: Dositheos > Dositheus
p. 446 Idt 5.8: Heaven > heaven
p. 447 Idt 6.19: Heaven > heaven
p. 453n Idt 13.18: heaven and earth > the heavens and the earth
p. 457 (Tobit) line 21: your father > my father
p. 465 Tob 5.10: your father > my father
p. 465 Tob Gl 5.14: first-born > firstborn
p. 467 Tob Gl 6.15: he harms > it harms
p. 485 1 Makk 4.24: heaven > toward heaven
p. 485 1 Makk 4.55: heaven > toward heaven
p. 491 1 Makk 9.33: waterhole > water-hole
p. 497 1 Makk 12.21 Abraham > Abraam
p. 501 1 Makk 15.40: Jamneia > Jamnia
p. 506 2 Makk 1.22: marvelled > marveled
p. 506 2 Makk 2.18: everywhere > what is
p. 508 2 Makk 3.30: marvellously > marvelously
p. 511 2 Makk 6.23: grey > gray
p. 511 2 Makk 7.11: Heaven > heaven
p. 512 2 Makk 8.9: Nikanor > Nicanor
p. 512 2 Makk 8.10: Nikanor > Nicanor
p. 512 2 Makk 8.12: Nikanor > Nicanor
p. 513 2 Makk 8.14: Nikanor > Nicanor
p. 513 2 Makk 8.23: Nikanor > Nicanor
p. 513 2 Makk 8.24: Nikanor > Nicanor
p. 513 2 Makk 8.34: Nikanor > Nicanor
p. 513 2 Makk 9.3: Nikanor > Nicanor
p. 516 2 Makk 12.2: Nikanor > Nicanor
p. 517 2 Makk 12.15: Sovereign > sovereign
p. 517 2 Makk 12.19: Dositheos > Dositheus
p. 517 2 Makk 12.24: Dositheos > Dositheus
p. 517 2 Makk 12.28: Sovereign > sovereign
p. 517 2 Makk 12.35: Dositheos > Dositheus
p. 518 2 Makk 14.1: harbour > harbor
p. 518 2 Makk 14.12: Nikanor > Nicanor
p. 519 2 Makk 14.14: Nikanor > Nicanor
p. 519 2 Makk 14.15: Nikanor > Nicanor
p. 519 2 Makk 14.17: Nikanor > Nicanor
p. 519 2 Makk 14.18: Nikanor > Nicanor
p. 519 2 Makk 14.23: Nikanor > Nicanor
p. 519 2 Makk 14.26: Nikanor > Nicanor
p. 519 2 Makk 14.27: Nikanor > Nicanor
p. 519 2 Makk 14.28: Nikanor > Nicanor
p. 519 2 Makk 14.30: Nikanor > Nicanor
p. 519 2 Makk 14.30: Nikanor > Nicanor
p. 519 2 Makk 14.34: Defender > defender
p. 519 2 Makk 14.37: Nikanor > Nicanor
p. 519 2 Makk 14.39: Nikanor > Nicanor
p. 519 2 Makk 15.1: Nikanor > Nicanor
p. 520 2 Makk 15.4: Sovereign > sovereign
p. 520 2 Makk 15.6: Nikanor > Nicanor
p. 520 2 Makk 15.13: grey > gray
p. 520 2 Makk 15.25: Nikanor > Nicanor
p. 520 2 Makk 15.28: Nikanor > Nicanor
p. 520 2 Makk 15.29: Sovereign > sovereign
p. 520 2 Makk 15.30: Nikanor > Nicanor
p. 520 2 Makk 15.32: Nikanor > Nicanor
p. 520 2 Makk 15.33: Nikanor > Nicanor
p. 520 2 Makk 15.35: Nikanor > Nicanor
p. 520 2 Makk 15.37: Nikanor > Nicanor
p. 527 3 Makk 5.37: self–same > selfsame
p. 527 3 Makk 5.43: toppleover > topple over
p. 548 Ps 2.9: rod, and > rod;
p. 548 Ps 3.3(2): me > my soul
p. 549 Ps 5.10(9): mouths > mouth
p. 549 Ps 5.13(12): the righteous > a righteous one
p. 566 Ps 38(39).5(4): end > limit
p. 571 Ps 48(49).10: toiled > desisted
p. 571 Ps 48(49).21(20) They 9were > he 9was
p. 573 Ps 52(53).6(5): were in great fear > were in great fear Then add note
bwill be = Ra
p. 575 Ps 57(58).10(9): it will bestorm > he will bestorm
p. 578 Ps 65(66).15: of rams > of rams Then add note í and = Ra
p. 578 Ps 65(66).17: beneath > beneath Then change note í to j
p. 583 Ps 73.6: wood–cutter's > woodcutter's
p. 583 Ps 73.6: stone–cutter's > stonecutter's
p. 584 Ps 75(76).8(7): Who > And who
p. 585 Ps 77(78).5: He > And he
p. 586 Ps 77(78).13: and made > ; he made
p. 589 Ps 82(83).9(8): sons > the sons
p. 589 Ps 83(84).4(3): turtle–dove > turtledove
p. 594 note f: Pr O Lord > Pr O Lord = Ra
p. 596 Ps 98(99).7: ordinances > ordinance c
   add note at bottom of page: ordinances = Ra, and re-letter notes d and e
p. 599 Ps 104(105).28: sent > sent out
p. 599 Ps 104(105).28: embittered > did not e embitter
p. 599 add note at bottom of page: e Om = Ra
p. 610 Ps 119(120).4: desolating > desert
p. 610 Ps 121(122).6: request > inquire after
p. 611 Ps 122(123).3–4: contempt. Our > contempt; our
p. 611 Ps 125(126).2: things for them > to act with them
p. 611 Ps 125(126).2: things for us > to act with us
p. 611 Ps 126(127).3: are > is
p. 612 Ps 129(130).3: lawlessness > acts of lawlessness
p. 613 Ps 132(133).1: good > beautiful
p. 613 Ps 132(133).2 upon the beard, on the beard > upon a beard, the beard
p. 613 Ps 133(134).1: who stand in the Lord's house > who stand in the Lord's house c
p. 613 Ps 133(134).1: c [in courts of our God's house] c > omit (i.e. zero)
...
p. 675 Iob 8.10: Really, will they not teach you > Will they not teach you
p. 675 Iob 9.14b: he will surely judge my words with discernment > will he judge my words with discernment?

p. 675 Iob 9.16: given ear > listened
p. 677 Iob 11.8: Heaven > The sky
p. 677 Iob 12.2a So you alone are human beings > So, are you alone human beings?

p. 677 Iob 12.2b: surely wisdom will die with you. > Will wisdom die with you?

p. 678 Iob 13.8: Really? Will you prevaricate? > Will you prevaricate?

p. 678 Iob 13.25: Will you really be wary > Will you be wary

p. 680 Iob 16.19: above > in the heavens

p. 682 Iob 20.6: sacrifices touch > sacrifice touches

p. 682 Iob 20.27: heaven > the sky

p. 682 lower margin, note a: God > the Lord

p. 683 Iob 22.6: your brothers in pledge > a pledge of your brothers

p. 684 Iob 22.26: heaven > the sky

p. 684 Iob 23.4: oh that I could > might I

p. 684 Iob 23.8: “For I will go first and be no more > Can I then go to first things—and I am no more?

p. 684 Iob 23.8: and what do I know about thing at the end? > And as for last things—what do I know? (eliminate paragraph break)

p. 684 Iob 23.10 For > “For (insert paragraph break)

p. 685 Iob 24.24: corn > grain

p. 687 Iob 30.9: a byword > common talk

p. 688 Iob 31.26: indeed do I not see > do I not see

p. 690 Iob 34.5b–6: dismissed my case / and played false in my judgment > dismissed my case, / but he lied with respect to my case

p. 690 Iob 34.9: when there is visitation > and there is visitation

p. 690 Iob 34.12: pervert justice, > pervert justice?

p. 690 Iob 34.13: he who created the earth? > He it is who made the earth.

p. 690 Iob 34.16: give ear to the sound of my words > give ear to a sound of words

p. 691 Iob 34.20: But crying out and begging, a man will /

prove to be of no use to them, /

for they used people lawlessly, /

when the powerless were being turned /

aside. > But the crying out and begging of a man /

will prove to be of no use to them, /

for they treated them contrary to the law /

when the powerless were being turned aside.

p. 691 Iob 34.21: one that views > an eyewitness of

p. 691 Iob 34.22: nor will there be a place to hide for those/ that do lawless acts > nor will there be a place/ to hide for those that do lawless acts
Iob 34.25: reveals their deeds > discloses their workings.
Iob 34.26: and has extinguished the impious--yes, they were in plain view before him, > Now, he extinguished the impious— but visible before him—
Iob 34.27: and did not recognize his requirements > and his requirements they did not recognize
Iob 35.13: one that views > an eyewitness of
Iob 35.16: Job > lob
Iob 38.12: Indeed, was it > Was it
Iob 38.14: Indeed, was it > Was it
Iob 38.17: porters > gatekeepers
Iob 38.29: the sky > heaven
Iob 38.37: the sky > sky
Iob 38.37: the earth > earth
Iob 39.19: Indeed, was it > Was it
Iob 40.11: every insolent person humble > humble any insolent person
Iob 41.3: the entire earth beneath the sky > all that is under heaven
Iob 42.15: beneath > under
WisSal 14.28: prophecy > prophesy
WisSal 15.1: longsuffering > long–suffering
Sir 5.4, 11: longsuffering > long–suffering
Sir 14.22: entranceways > entrance–ways
Sir 18.11: longsuffering > long–suffering
Sir 24.13: Aermon > Haermon
Sir 28.24–25: 24a 25b 24b 25b > 24a 25b 24b 25a
Sir 37.14: look–out > lookout
Sir 39.11: will favorable > will be favorable
Sir 40.13: they will crash > it will crash
Sir 45.8: breeches > drawers
Hos 2.21: heaven > the sky
Amos 9.2: heaven > the sky
Amos 9.6: heaven > the sky
Ioel 3.16: sky and earth shall be shaken > the sky shall be shaken, and the earth
Hab 3.3: south–west > southwest
Zach 12.1: the earth > earth
Esa 27.12: channel > canal
Esa 28.19 hope > hopeb
Esa 28.25: dillb > dillc
lower margin: bOr black cumin > bOr boding > cOr black cumin p. 850
Esa 45.12: the earth > earth
Esa 45.12: I bolstered heaven with my hand > with my hand I bolstered heaven
Ier 2.24: wind–borne > windborne
p. 914 ler 38.9: channels > canals
p. 926 line 7: storytellers > story-tellers
p. 929 Bar 3.23: storytellers > story-tellers
p. 931 Bar 5.3: whole earth > all that is
p. 945 Letter 54: heaven and earth > the sky and the earth
p. 961 lezek 20.33, 34: out-poured > outpoured
p. 970 lezek 30.17: Bubastus > Bubastis
p. 975 lezek 37.23: recue > rescue
p. 976 lezek 38.11, 20: city-wall > city wall
p. 981 lezek 44.11: door-keepers > doorkeepers
AN EXCURSUS ON BISECTIONING IEREMIAS

The following essay does not appear in the printed edition of NETS due to considerations of space, but is provided in the online edition because it elucidates the approach of the translators.

BISECTIONING IEREMIAS
Since the existing theory (or theories) of bisectioning is (are) squarely based on a perceived one-to-one relationship of the translated text to its alleged source text, it might reasonably have been discussed under Translation Profile. Given, however, the continued prominence of this theory in scholarship on this book, we have decided to treat it briefly in its own right.

The State of the Question
For our present purposes, current Jeremian studies may be summarized in terms of three propositions: (1) that Ieremias is thought to bear witness to a version of the book older than and at variance with its counterpart in MT; (2) that it gives evidence of either two consecutive translators (1-28, 29-52) or of one translator (1-52) and a later reviser, only half of whose revision (29-52) has survived to the present; (3) that its textual-linguistic makeup displays both an isomorphic relationship to its Hebrew source(s) and a notable discontinuity in Hebrew-Greek lexical and grammatical equivalence.

Thackeray-Tov Hypothesis
Though earlier modern scholarship was more interested in the relationship between the Greek and Hebrew versions of the book, a certain lack of homogeneity in the Greek, both between and within what later came to be known as the two halves of Ieremias, had not gone unnoticed. But it was Henry St. John Thackeray who first proposed the two-translator hypothesis.¹ That is to say, based on certain seemingly patterned inconsistencies between Ier 1-28/29, on the one hand, and Ier 29/30-51(52), on the other, Thackeray sought to establish that each part was the work of a separate translator, even though the translator of the second part showed a degree of continuity with the translator of the first part.

Joseph Ziegler in his Göttingen edition (see above) professed himself to be in sympathy with Thackeray’s theory, but at the same time wondered whether Thackeray’s second translator might possibly have been a reviser instead. It was, however, left to Emanuel Tov to test Ziegler’s hypothesis.² Tov has undoubtedly made the strongest case possible for the bisectioning of Ieremias. Against Thackeray, Tov argued in favor of a reviser for the second half, namely, 29-52, labeled by him Jer-R, the first part of whose work apparently did not survive the vicissitudes of transmission. His conclusions have dominated Jeremian discussions ever since, which is not to say that they have gone wholly unchallenged.

¹Thackeray, H. St. John, “The Greek Translators of Jeremiah,” JTS 4 (1903) 398-411
Critique of Tov(-Thackeray)

Hermann-Josef Stipp has launched the most articulate critique of Tov’s theory, by calling attention to its three most problematic aspects: (1) that the mixed character of chapter 29, seemingly having features of both halves of the book, poses a serious problem for Tov’s modified version of Thackeray’s theory; (2) that the lack of credible motivation for revision toward a Hebrew text (evidently the shorter Alexandrian version rather than the longer Masoretic one) places any theory of revision under considerable strain; (3) that a closer study of Jeremias (and Barouch) shows distributional patterns problematic to Tov’s theory, suggesting instead a more complex stratification.

In partial confirmation of Stipp’s third point, T. S. L. Michael in a paper delivered to the Basel Congress of the IOSCS (2001) argued that the so-called doublets in 1-28 (= Jer A), contrary to reasonable expectation, often do not show translational consistency and that a variety of inconsistent translation choices span the alleged distinct halves of Jeremias. Most telling perhaps is Michael’s observation that both Thackeray’s theory of two translators and Tov’s theory of translator plus reviser display an essentially descendant or deductive mode of research. That is to say, the linchpin in Thackeray’s theory—and Tov follows suit on bisectioning per se—is the translation’s most conspicuous feature, namely, that “thus says YHWH” is translated by τάδε λέγει Κύριος in chapters 1-29, but by οὕτως ἐλπίζει Κύριος from chapter 30 onward, with a concomitant contrast of λέγει Κύριος and φησί Κύριος respectively for Hebrew מִיָּד. Thus in Tov’s list of twenty-eight differences between the so-called two halves, τάδε λέγει Κύριος in distinction from οὕτως ἐλπίζει Κύριος ranks as number one. Though in Tov’s study this contrast is not listed as primary, Michael’s basic observation is nonetheless borne out by Tov’s Introduction, the substance of which is reflected in the chapter headings of his book. Though one finds a discussion of similarities between so-called Jeremiah A and Jeremiah B (chapter II) and differences between Jer A and Jer B (chapter III) and further chapters on supplemental issues, one looks in vain for a discussion of similarities and differences within smaller segments of Jeremias, hence at the micro-level. While such is consistent with the title of Tov’s book and the focus of his research, it does underscore its descendant or deductive mode. Furthermore, since similarities are made to function as a backdrop to revisionary difference, difference is effectively precluded from having been original. It should also be noted that the studies of both Thackeray and Tov are one-directional, i.e., from the Hebrew to Greek but not vice-versa. As a result, a one-sided view of Jeremias’s textual-linguistic makeup emerges.

That bisectioning, with the phrase in question as starting point, poses certain dangers, due to the relative distance of supporting items from the central line of demarcation, was rightly noted

---


5In spite of that, however, Thackeray puts 29 with the second half. See also Ludwig Köhler for the central importance of this formula: “Beobachtungen am hebräischen und griechischen Text von Jeremia Kap. 1-9,” ZAW 29 (1909) 1-39 [9 note 3].

6See e.g. p. 5.
by Ludwig Köhler in reaction to Thackeray. For it is only logical that once a line of demarcation has been introduced, similarities and differences between the resultant two halves tend to eclipse and override the same phenomena within each half. Moreover, a translation technical investigation, though good at establishing equivalence between the source text and the target text, tends to pay too little attention to the broader issue of translational norms. For that there is needed a full descriptive analysis of the textual-linguistic makeup of the Greek in a strictly ascendant or inductive mode.

Bisectioning and Beyond

Since dealing with the entire topic of bisectioning in a strictly inductive manner is beyond the scope of this discussion and furthermore requires at least a book-length treatment, we will here touch on two central components, namely, the formulaic הָלַךְ אֵל יְהוָה and its frequently concomitant הָלַךְ אֵל יְהוָה—an investigation which, perhaps ironically, does suggest a certain duality but not of the kind that has been proposed—and the allegedly mixed character of chapter 29.

“Thus says/said the Lord” and “says the Lord”

On Thackeray’s two-translator theory, the Greek representations of these two formulaic phrases are variant translation options for the same Hebrew. That is to say, translator one opted for τὰ δέ λέγει κύριος and λέγει κύριος respectively, while translator two preferred οὗτος εἶπε κύριος and φησί κύριος, all allegedly without any corresponding difference in meaning. On Tov’s theory, since a reviser takes the place of translator two, the second pair constitutes a correction of the Old Greek text based on the perception that it better represents the source text. As our term “concomitant” is meant to indicate, it is doubtful that on the Greek side the respective two phrases function independently, whatever the form-critical analysis of their Hebrew counterparts.

A priori, there might seem to be good reason for treating the different Greek representations as simple, translational options. After all, within the LXX, Hebrew הָלַךְ אֵל is rendered by both τὰ δέ and οὗτος, the qatal of חָלַךְ is glossed by λέγει as well as by εἴπε, and חָלַק is at times translated by φησί. In terms of lexical correspondence, therefore, there is no objection to the suggested pairing. When, however, one raises the question of usage in the target language, certain restrictions quickly begin to present themselves, first of which is distribution. Given the fact that οὗτος functions chiefly as an adverb of manner and τὰ δέ typically plays a nominal role, syntactic overlap, though possible, is likely to be rather limited. Here we can limit ourselves to either one with a verb of speaking.

Both οὗτος λέγει and οὗτος εἶπε appear with some regularity in Classical literature with oratio recta either preceding or following the verb. Similarly, τὰ δέ λέγει is well represented there, but a search for τὰ δέ εἶπε yielded but a single instance (Xenophon Anabasis 2.5.41). Perhaps not unexpectedly φησί is legion.

---

7 Köhler, ibid.
8 In spite of the fact that Tov ends up assigning chapter 29 to the reviser, the contrast in question is noted on p. 21 as a mark of difference.
9 It is therefore not surprising that οὗτος is the favorite in the LXX.
When one turns to the LXX, the distribution of these items (not counting Jeremias) is similar. We limit ourselves largely to the prophetic corpus (again excluding Jeremias), where τάδε λέγει occurs some two hundred times and ὁ ὑποτασσόμενος λέγει twenty-six times, all of them in Esaias. On the other hand, ὁ ὑποτασσόμενος ἐίπε occurs eight times, four of them in Esaias and twice in LXXDaniel and once each in Barouch and Lamentation, with a further six instances outside the prophetic corpus. One might add another dozen or so instances of ὁ ὑποτασσόμενος with a different verb of speaking in the past tense and/or with a person other than 3rd singular. By contrast, τάδε ἐίπε never occurs in the prophets, and only four times elsewhere in the LXX (1Rgns 2.30; 9.9; 10.18; 15.2). As far as φησάι is concerned, though it occurs elsewhere in the LXX, including nine times for ὁντως, it does not make an appearance in the prophets apart from Jeremias.

In summary, it may be noted that whereas both The Twelve and Iezekiel are entirely predictable in their rendering of ἠδη τοῖς ἁμαρτήμασιν ὡς as well as of ἦν ἡ δοξά with their respective glosses of τάδε λέγει κύριος and λέγει κύριος, neither Esaias nor Jeremias shows such consistency. One can go one step farther by noting that Esaias is inconsistent but not in a strictly patterned manner. Though one might suggest that Esaias’ use of ὁ ὑποτασσόμενος λέγει (25x) intermingled with τάδε λέγει (19x) marks the former as being less committed to the ipsissima verba of the speaker, such is not immediately obvious. Since both usages are standard Greek and since they are not obviously patterned in Esaias, they may be regarded as free variants of one another. Of more interest is that on four occasions (18.4; 21.6; 16; 31.4) Esaias uses ὁ ὑποτασσόμενος ἐίπε. While this usage too is standard Greek and to that extent need not occasion surprise, the past tense is noteworthy. The reason for its use in all four cases is, however, patently obvious. Since in each case a personal reference to the prophet himself is included, the oracle, received by the prophet in the past, is now conveyed to its intended audience, but presented simply as divine speech in the past, not as an oracular utterance in the present, i.e., something being transmitted by the prophet as mouthpiece of God. In other words, an oracle has become reported divine speech, even though oratio recta has been retained. Since this transformation from oracle to reported divine speech does not occur with τάδε but only with ὁ ὑποτασσόμενος, we may have support for an earlier suggestion, namely, that ὁ ὑποτασσόμενος signals something less than the (divine) ipsissima verba, irrespective of oratio recta.10

We return to Jeremias. Though the distribution of the competing concomitant formulae is patterned in the book, this does not mean that one finds the level of consistency that obtains in The Twelve and Iezekiel. From 1-29 the standard pattern is τάδε λέγει κύριος + λέγει κύριος.11 Twice along the way (14.10; 23.16) we find ὁ ὑποτασσόμενος in the place of τάδε, and twice (27.30, 40) we find ἐίπε rather than λέγει representing ἦν. Since in 27.40 the reference is to Sodoma and Gomorra, this may have occasioned the deviation from pattern, but the reason in 27.30 is less clear unless it be meant to recall earlier predictions of similar doom. Since in 6.15

---

10 Also of interest in Esaias is that on ten occasions where MT has ἦν, the Greek has τάδε λέγει (1.24; 17.4(3), 6; 19.4; 22.25, 30.1; 31.9, 37.34; 52.5(bis)). Though textual difference between MT and Esaias’ source text cannot be precluded, more likely would seem an interpretation ἦν as initiating an oracle rather than concluding one. In five of these cases Ziegler fails to punctuate his text accordingly: 19.4; 30.1; 37.34; 52.5 (bis). For further LXX occurrences of ὁ ὑποτασσόμενος ἐίπεν that are of interest see 2 Esdras 1.2; 5.9.

11 Given relationship of the source text of Jeremias to MT, the differences noted may, of course, be textual rather than translational. On the other hand, such inconsistency is completely in character for Jer.
MT has יִהְיֶה, it is in character for Ieremias to have εἰπε since the aorist is the default mode for qatal. From chapter 30 onward the standard pattern becomes οὗτως εἰπε κύριος + φησὶ κύριος, though again with exceptions, this time more in number than in 1-29. On six occasions (30.5, 10; 34.6; 37.8; 38.1; 41.5) εἰπε represents שָׁם, and on another five (31.8; 37.3; 40.11, 13; 51.26) it represents רָמא, as one might expect. Once (34.18) λέγει has שָׁם as counterpart, and once (51.35) λέγει has רָמא as equivalent. Lastly, 38.35 has φησί in place of MT’s רָמא and 41.4 features οὗτως λέγει κύριος for γὰρ ἀσάρ ἔσται (but note that the message is addressed to Sedekias about his personal imminent fate).

Though the deviations have their own story to tell, they decidedly do not endanger a pattern, seeing that in 1-29 they amount to circa 3% of the total, and in 30-52 to circa 10% (most of them to the past tense in accord with οὗτως εἰπε κύριος).

We come to the point of our investigation. Though it is clear that both τάδε λέγει and οὗτως εἰπε represent standard Greek usage, it is equally clear that the latter cannot be regarded as a free variant of the former. That is to say, since εἰπε demands its temporal due, the phrase as a whole must be taken to convey a speech act in the past. The use Esaias makes of εἰπε is an unmistakable cue. Moreover, since beginning in chapter 30 a switch is made from λέγει to εἰπε and τάδε thus ceased to be a viable option, οὗτως is made to replace the latter. Consequently, if Thackeray’s two-translator theory is to receive support from this finding, it must be concluded that the second translator understood the Hebrew formula in a substantially different manner from the first translator, i.e., as a speech act in the past rather than in the present. Whereas translator one makes a distinction between (1) a divine speech act in the past (e.g., 1.7, 9, 12, 14; 3.6, 11; 9.13; 11.6, 9; 13.6; 14.11, 14; 15.1; 19.1; 24.3) reported by the prophet and (2) a divine speech act in the present mediated by the prophet as mouthpiece of God, translator two presented all as divine speech acts in past time, although oratio recta is used in both cases. Tov’s revisionary theory likewise cannot be sustained by the evidence at hand, first because τάδε λέγει and οὗτως εἰπε are not free variants, one of the other, and, second, because none of the revisers known to us insisted on a past verb instead of a present one in the formula in question, making revision most unlikely. From the perspective that τάδε (οὗτως) λέγει and οὗτως εἰπε represent a difference in temporal deixis, the different representations of שָׁם can also fall into place. In 1-29 where the lead formula is in the present tense, the concomitant formula follows suit. From chapter 30 onward where the lead formula is in the past tense, the concomitant formula again follows suit, that is to say, φησί is used as a quotative, a function this verb is often assigned in Greek usage. For instance, both Philo and Josephus make extensive use of it when quoting “Moses” and in Classical literature one regularly finds it for “Homer.” Quotatives take their temporal reference from context.

It would seem, therefore, that the temporal switch, which occurs at 30.1, is in need of a different explanation than the Thackeray-Tov theory can provide.

Chapter 29

In an appendix to chapter IV, entitled “The exact dividing line between Jer a’ and b’, Tov seeks to prove (in line with Thackeray) that chapter 29 belongs to the so-called second half. To do so, he selects ten readings from 28.41-64, which are thought to be characteristic of the first
half, and ten readings from 29.1-23, which are thought to be characteristic of the second half.\textsuperscript{12} In point of fact, however, though most of the contrasting equivalences are technically unique to their respective half, they are frequently made to create the wrong impression. We illustrate here with one example from each grouping. The equation of the noun רְבַּע - סְעַרְבָּיו in 28(51).54 is said to be characteristic of 1-28.\textsuperscript{13} The evidence is as follows: סְעַרְבָּיו 4.6; 6.1; 27(50).22; 28(51).54; סְעַרְבָּיו 6.14; 8.21; 10.19; 14.17; 31(48).3, 5; 37(30).12\textsuperscript{14}; סְעַרְבָּיו 4.20. To be added is רְבַּע - סְעַרְבָּיו in 17.18. When one then further adds רְבַּע - סְעַרְבָּיו with thirteen occurrences respectively, what stands out as being remarkable is not the contrast between the so-called two halves but their identity, to the extent that this item surely belongs in Tov's chapter II.\textsuperscript{15} if anywhere. Not to be overlooked are the semantic differences among the three noun formations. All in all, not only does this item fail to prove bisectioning based on different translators, but revision fares even worse by it.

For so-called Jer B we select √דרד - (א'ג)אֵלָמַי. Tov cites both the simplex and compound forms as evidence and in his discussion treats nouns as well as verbs. The evidence is as follows: тαλαίπωρεύω/ια 4.13, 20(bis); 6.7, 26; 9.19(18);10.20; 12.12; 15.8; 20.8; 28(51).56; ὀλεθρεύω 5.6; 32.22(25.36); ἔξολεθρεύω 28(51).53, 55; 29(47).4; ἀπόλλυμι 29(47).4; ὀλυμπ 29.11(49.10); 30(49).3; 31(48).1, 15, 18, 20; 38(31).2 (<דָּרְדַּע>; πλήσσω 30.6(49.28); ὀλεθρος 31(48).3, 8, 32. Finally it deserves to be noted that, though in 10.20 Ziegler reads ἐταλαιπώρησε (a conjecture of Spohn), all manuscript evidence supports ὄλετο. Though the second example shows slightly more discontinuity between the so-called two halves than the preceding one, what is also clearly in evidence is the continuity—as well as discontinuity—within both halves. Neither, however, supports simple bisectioning nor, for that matter, that chapter 29 belongs to the second half rather than to the first.

The remaining nine items cited for the respective halves fare no better, particularly when one factors in contextual variation, both obligatory and optional (interpretive). In illustration of the latter factor we offer κατάλυμαις for πῶς in 29.20(49.19), discussed by Tov as III 48 (pp. 73-74). The evidence is as follows: πῶς = νομή 10.25; 23.3; 27(50).7, 19, 45 = τόπος 29.20(49.19); 27(50).44; 32.16(25.30) = κατάλυμαις 29.21(49.20) = κατάλυμα 40(33).12. To be sure, on the presupposition that Ieremias is a translation that prizes lexical consistency above all else, one might indeed suggest (secondary) revision or a change in translator, but what if that presupposition is not borne out by a descriptive analysis of the textual-linguistic makeup? After all, not only is τόπος used in both halves to gloss πῶς, but chapter 29 itself shows internal inconsistency. Furthermore, basic semantic differentiation among the notions of “feeding” (νομή), “respite” (κατάλυμαίς/κατάλυμα) and “location” (τόπος) readily accounts for the text we have.\textsuperscript{16}

\textsuperscript{12} All are documented and discussed by Tov in chapters III and IV.

\textsuperscript{13} We select III (35) and III (2) respectively.

\textsuperscript{14} Occurrences in the other half, here and below, appear in bold print.

\textsuperscript{15} “Important Similarities between Jer A’ and Jer B’.”

\textsuperscript{16} In his discussion of the reputed split between κατασκηνω and καταλύω for תָּשִׁי, Tov claims the “Jer-R apparently cherished the root καταλυ—” (p. 95) with a reference” to III 48. His listing of the evidence is, however, seriously deficient and should be: κατασκηνω 7.12; 17.6; 23.6; 28(51).13 = καταλύω 29.17(49.16); 30.9(49.31);
Perhaps more important than showing that the items selected by Tov for the purpose of proving that chapter 29 belongs to the so-called second half, rather than to the first half, is to note that Tov’s entire demonstration presupposes bisectioning based on different agency. But when one does a full analysis of chapter 29 one finds, perhaps not surprisingly, that on the matter of Hebrew-Greek equations—apart from the formulae τάξις λέγει κύριος and λέγει κύριος—it faces in both directions and to that extent shows itself to be a rather typical chapter of Ieremias. It features sixteen equations\(^\text{17}\) unique to chapter 29: ἡμι = χειμάρρους 29(47).2; λέξ = κατακλύζω 29(47).2; ἔστ η = ἕπιστρέφω 29(47).3; ἰπο = ἀφαιρέζω 29(47).4; ἱγρ = κατάλοιπος 29(47).4; πάν = ἔως τίνος 29(47).5; ιν = ἀποκαθίστημι 29(47).6; ἵσ = δύσκολος 29.9(49.8); ἠυ = ἐπιτίθημι 29.9 (49.8); πι = ἀνακαλύπτω 29.10(49.11); υπ = ὑπολείπομαι 29.12(49.11); μέσ = νόμος 29.13(49.14); ἱμ = ἰταμία 29.17(49.16); τε = παραπομποῦμαι 29.18(49.17); πα = κατάλυσις 29.21(49.20); καὶ = ἀβατόω 29.21(49.20). As an aside we note that some of these items occur elsewhere in Ieremias but for different Hebrew. Chapter 29 further features two internal inconsistencies: πτ = τότος 29.20(49.19) = κατάλυσις 29.21(49.20); πάν = γείτων 29.11(49.10) = πάροικος 29.19(49.18).

For comparative purposes we selected Ier 11 and Ier 41, for which the respective statistics are: seven unique and four inconsistent, and nine unique and five inconsistent.

In light of what has been discussed in the preceding sections, we would submit that a thorough, strictly inductive study of Ieremias is a desideratum of the highest order, and that a new explanatory hypothesis is needed for its textual-linguistic makeup.

**Beyond Bisectioning: A New Proposal**

James Watts has recently argued\(^\text{19}\) that the OAN (Oracles Against the Nations), rather than being secondary to (so-called) Edition II (MT) of Jeremiah, should instead be regarded as an integral part thereof. He further notes that the same may well be true for Edition I (cf. LXX). In the nature of the case, our concern here is with the latter, but at two, complementary, levels. The first of these is the Greek text as representing its Hebrew source (LXX-H), and, second, the Greek text as an explication of its source text (LXX-G). I begin with the former.

If the OAN are read as integral to LXX-H, it divides the book into two distinct parts, chapters 1-32 (LXX-H1), on the one hand, and 33-52 (LXX-H2), on the other. LXX-H1 is comprised of a panoramic overview, reputedly from the reign of Josiah (1.2) till the fall of Jerusalem, but in conceptual scope, from Israel’s beginnings (i.e., the exodus from Egypt) to a judgment of cosmic proportions on all nations and Israel’s resultant return. LXX-H2, taking up Ier 1.3, makes something of a fresh start with the reign of Jehoiakim (Ioakim) (33.1), with whom the actual deportation effectively began. This time, however, the tale proceeds in a more prosaic manner, with added historical moorings and specificity, and includes the rebellious return to Egypt in the


\(^{17}\)Limited to Hebrew words that occur at least three times.

\(^{18}\)Be it noted that the Greek word occurs only in so-called Jer A.

closing chapters (49-51). In term of structure, it should be noted that 25.1 recalls 1.5 (Jeremiah appointed prophet to all nations) and anticipates the OAN (25.14-28.58; 29.1-31.44), with 25.13 functioning as introduction. Directly following the OAN comes the parable of the cup (32.1[25.15]), with a direct reference to 1.5 (32.1). First in line of the nations to whom the cup is to be given (32.4) is Judah, and the text then issues into an oracle against Jerusalem (32.16-24). Quite clearly, therefore, the OAN are meant to include Judah and to function as an integral part of the book.20 For further confirmation see 43(36).2.

As in MT so in LXX-H the focus of the entire book is the career of the prophet. LXX-H1, however, predominantly portrays Jeremiah as divine mouthpiece, whereas LXX-H2 places prime emphasis on Jeremiah as preacher of God’s word. Not only is the reader told at various points in LXX-H1 that Jeremiah is God’s mouth (1.9; 5.14; 15.19; cf. 23.16)21—something shared with MT—but compared to MT the role of Jeremiah in LXX-H1 is less conspicuous and the Lord’s correspondingly more prominent. Thus for example, whereas MT begins, “The words of Jeremiah,” LXX-H1 begins, “The word of God which came to Jeremiah.” Other instances of the same kind are 7.2; 16.1; 19; 27(50).1, 59; 29(47).1. Furthermore, in phrases like “a word came from the Lord / to Jeremiah,” read by LXX-H1 (11.1; 18.1; 21.1), MT has the two phrases transposed. Lastly, MT’s dual reference to Jeremiah and Pharaoh’s attack on Gaza is lacking in LXX-H1 (29[47].1), as are fourteen verses preceding 32.1(25.15) dated in MT to the fourth year of Jehoiakim and the first of Nebuchadnezzar. Consequently, both Jeremiah and chronographic data are less prominent in LXX-H1 than they are in MT.

No doubt adding further to the two-ness of LXX-H is the fact that much of what Jeremiah preaches in LXX-H2 has already been given in oracular form in LXX-H1, with Deuteronomy as a backdrop.

There is, therefore, good reason to believe—as Watts maintains for MT (Edition II)—not only that the OAN are an integral component of LXX-H, but also that they make the book into a duology, in part one of which Jeremiah functions as the conduit of divine oracles, whereas in the sequel he proclaims the divine word, harking back to past oracles as appropriate. In historical terms the two cover the same period.

That Ier was cognizant of the duology is apparent from the fact that in part I he used what in the prophetic corpus is the oracular formula: τάδε λέγει κύριος (“this is what the Lord says”) followed by the divine ipsissima verba, while in part II a switch was made to οὕτως ἐίπε κύριος (“thus did the Lord say”) followed by reported divine speech. Unfortunately, Ier made the switch too early, beginning with the oracle against Ammon in 30.1 rather than after 33.1, the beginning of the “sequel.” The reason for his confusion may well have been that 30.1-5 is strongly reminiscent of Israel’s dispossession of (half of) Ammon at time of the conquest (Josh 13.24-28), an impression only strengthened by the reference to Ai (Gai) in v. 3 and possibly further by the name of the territory (Galaad [30.1]) instead of the tribe’s (Gad [49.1]). One might also note here the last clause in v. 2 where MT reads “Israel shall dispossess who dispossess him” (followed by “said the Lord”) but LXX “Israel shall succeed his rule.” Related to this reading of the Greek may be its silence about Ammon’s restoration (contra MT 49.6).

20 That Ier probably understood 32.16-24 specifically as an oracle is underscored by his double use of χρηματίζω in v.16, doubly reiterated in 33(26).2 but retrojected to the beginning of the reign of Ioakim.
21 Contrast 43.4, 18, 27, 32; 51.31.
As noted above, the intriguing use made of ἴηδοσπροφήτης (without any explicit warrant in the source text), is readily explained as a likely recognition by Ier of LXX-H as a duology. Also of interest is Ier’s use of χρηματίζω ("give an oracle"), seven times to translate ἱηδὴ πι (33[26].2[bis]; 36[29].23; 37[30].2; 43[36].2, 4; 47[40].2), normally glossed by λαλέω, and twice to render ΕΣ (32.16[25.30]), glossed in 2.15 by ὄργομαι ("roar"). To be added here is χρησμολογεω ("utter an oracle") in 45(38).4 for ἤην. Since neither χρησμολογέω nor χρηματίζω (with the noted sense22) occurs elsewhere in the LXX, at the very least they point up Ier’s interest in (formal) oracles. What is of further interest is that, on three occasions, χρηματίζω refers specifically to oracles compiled in a book. In an undated reference in 37(30).2 Ieremias is reported to have been told: “Write in a book all the words that I gave you as oracles,” and in 43(36).2, 4, dated to the fourth year of Ioakim, Ieremias is told to commit to writing “all the words that I gave you as oracles against Ierousalem and against Iouda and against all the nations, from the day of my speaking to you, from the days of King Iosías of Iouda even until this day.” It may be, therefore, that all instances of χρηματίζω are intended to refer to a written collection of oracles, which formed the basis of Ieremias’ preaching from 33.1 onward. To press this speculation one step farther—it is possible that most, if not all, references to a book (25.13; 28.60, 63; 36.1; 37.1; 43.1-32; 51.31) were perceived to refer to what we now have in Ier 1-32. Certainly of interest is that “a book” is said to have been compiled in the fourth year of Ioakim (43(36).2, 4; 51.31[45.1]) and the sequel within the duology commences with the reign of Ioakim (33.1).

Also of interest would seem to be Ier’s use of ἀποκαβίστημι (“restore to a former state/condition”) for Ψι in 29(47).6, and earlier as an occasional translation of ἡν (hi) (15.19; 16.15; 24.6; 27[50].19). As a gloss for Ψι it is unique in the LXX. Though ἡν is common throughout Jeremiah, only in a handful of cases is it rendered by ἀποκαβίστημι, as a result of which it is very much a marked usage. Noteworthy, too, is that it appears only in what we have delineated as Part I of the duology (1-32). Since all instances except 29.6 have God as subject with Israel as object and since restoration of Israel through exile to the innocence of its youth is a major theme in 1-32, the appearance of this verb perhaps need occasion no surprise. But whereas the panoramic overview (1-32) speaks of both “return” and “restoration”, its more “realistic” sequel (understandably) speaks only of “return.”

This new proposal, we believe, is better able to account not only for the translational-technical data but for the textual-linguistic makeup of the Greek text of Jeremiah as a whole, than either version of the current theory.

ALBERT PIETERSMA

22Though 3Rgns 18.27 is a possibility. See, however, Prov 31.1 and 2Makk 2.4